

"Grace and Truth"

A BIBLE STUDY MAGAZINE
FOR LAMENST MEN AND WOMEN EVERYWHERE



VOLUME SEVEN

ROCKMONT COLLEGE LIBRARY

~~NATURAL~~
~~THE~~
~~THE~~

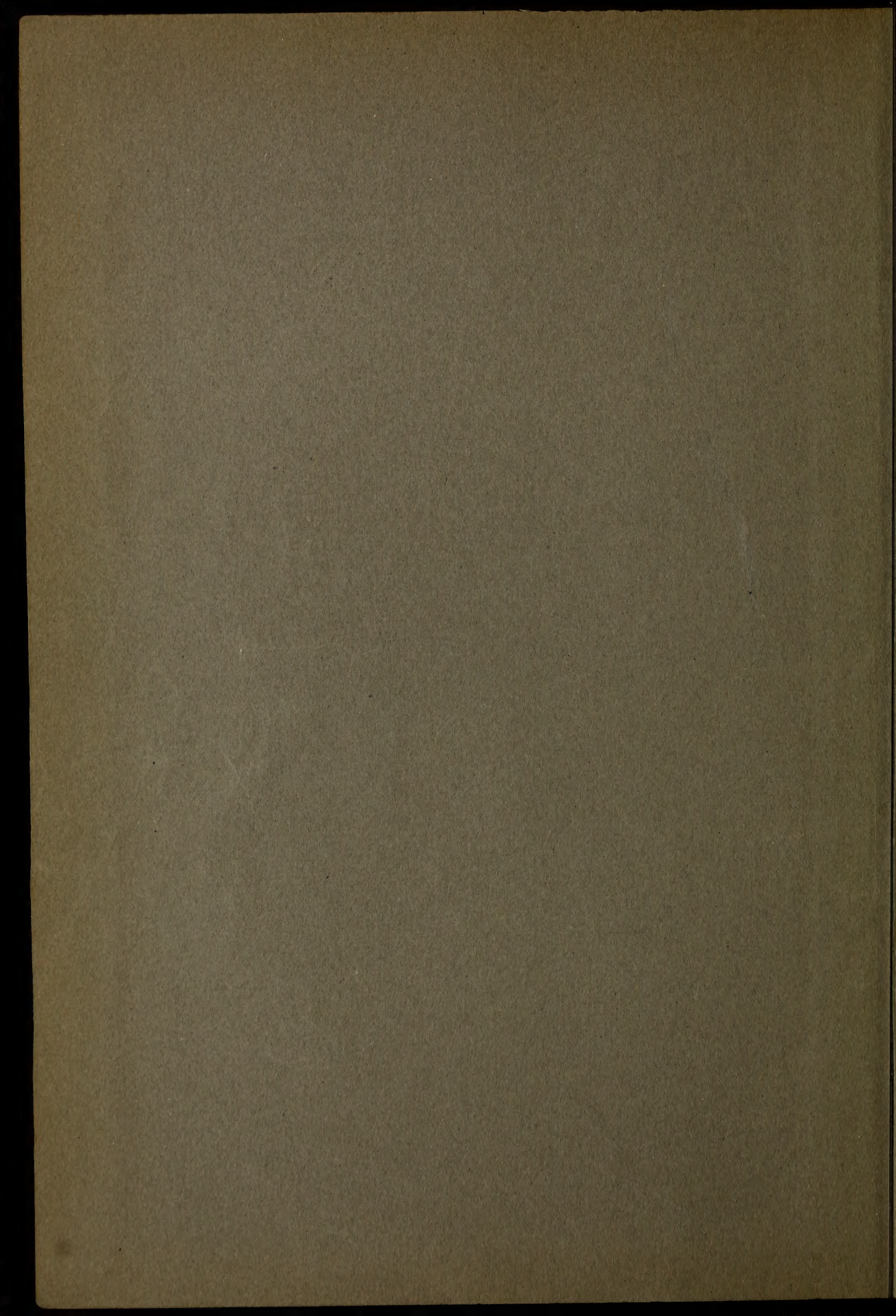
~~OFFICIAL~~

~~THE~~

" GRACE AND TRUTH "

WYOMING COLLEGE LIBRARY

Colorado Christian College Library
180 South Garrison
Denver, Colorado 80226

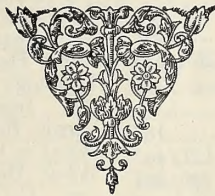


Official File.

"Grace and Truth"

A BIBLE STUDY MAGAZINE FOR EARNEST MEN AND
WOMEN EVERYWHERE

CLIFTON L. FOWLER, EDITOR



VOLUME VII. JANUARY 1929—DECEMBER 1929

PUBLISHED BY
INSTITUTE PUBLISHING COMPANY
2047 GLENARM PLACE, DENVER, COLO.

SPECIAL NUMBERS OF THE YEAR

	Page No.		Page No.
PENTECOSTALISM, January.....	1	SONG OF SOLOMON, July.....	205
ANGEL, February.....	37	HELL, August.....	237
INSPIRATION, March.....	77	HEAVEN, September.....	269
SOUL WINNER, April.....	109	MESSIANIC PROPHECY, October.....	301
CHRISTIAN GROWTH, May.....	141	MISSIONS, November.....	333
GRACE OF GOD, June.....	173	PREEMINENCE OF CHRIST, December.....	365

ARTICLES

	Page No.		Page No.
Abounding Grace, J. T. Goodman.....	183	Missionary Adventures in Venezuela, Stanley R. Skivington.....	338
Alive After His Passion, R. E. Neighbor.....	374	Moving Day in Paradise, H. A. Wilson.....	286
Angel Messages to the Human Race, A. H. Yetter.....	54	Narrowness of the Narrow Way (The), R. S. Beal.....	145
Angels That Sinned (The), The Editor.....	39	Occupation—The Pathway of Growth, H. A. Wilson.....	143
Archangels (The), Maurice G. Dametz.....	52	Occupation in the Song of Solomon, R. R. Boese.....	220
Are You Willing to be Changed? A. H. Yetter.....	148	On to Indianapolis, J. C. McCaslin.....	126
Are Dead Believers Now in Heaven? A. H. Yetter.....	274	Passion for Souls (The), E. F. Hallenbeck.....	111
Believer's Hope of Resurrection (The), Clifford L. Nixon.....	280	Pentecostalism Arraigned, P. W. Philpott.....	19
Believer's Heavenly Citizenship (The), Jesse Roy Jones.....	277	Pietsch Warns Britain, W. E. Pietsch.....	3
Brokenness, R. R. Boese.....	152	Precious Blood (The), D. L. Moody.....	113
"By Grace Are Ye Saved Through Faith," G. R. Tureman.....	177	Place of Prayer in Missions (The), Arthur J. Bowen.....	335
Cross in Type (The), Clifford L. Nixon.....	307	Present Conditions in China, Isaac Page.....	344
D. B. I. Building News,.....facing 18, 56, 92, 124, 156, 188, 220, 252, 284, 316, 348		Resurrection of Christ (The), A. H. Yetter.....	303
Deity of the Messiah (The), Clarence Harwood.....	315	Something Happened, The Editor.....	367
Gospel in Ceylon (The), James A. Ker.....	341	Song of Solomon (The), The Editor.....	208
Gospel to Every Creature (The), Alex R. Saunders.....	249	Soul Winning—A Life Work, H. Clay Trumbull.....	116
Healing During and After the Transitional Period, J. C. O'Hair.....	17	Soul Winning, C. H. Spurgeon.....	118
Heaven and Who Will Be There, W. E. Pietsch.....	273	Sufferings of Messiah (The), John I. Paton.....	310
Is Evangelism the Missionary's Only Task? E. N. Nelson.....	347	St. Louis Gospel Center (The), Julia C. Underwood.....	61
In the Book Nook, C. Reuben Lindquist.....	257, 353	Testimony of Archaeology (The), Maurice G. Dametz.....	79
Is Everlasting Punishment Everlasting? H. A. Wilson.....	240	Testimony of Fulfilled Prophecy (The), H. A. Sprague.....	82
Is the Law of God opposed to Grace? Wade K. Ramsey.....	188	Testimony of History (The), A. H. Yetter.....	91
In the Harvest Field, A. H. Yetter.....24, 64, 97, 127, 162, 194, 224, 258, 288, 320, 351		Testimony of Transformed Lives (The), Jesse Roy Jones.....	86
Is Healing in the Atonement? C. E. Putman.....	9	Three Heavens of the Bible, John I. Paton.....	283
Lake of Fire (The), H. A. Sprague.....	246	Typology of the Song of Solomon (The), Jesse Roy Jones.....	217
Life of Faith (The), H. A. Sprague.....	157	Virgin Birth (The), Maurice G. Dametz.....	317
Light on the Lesson, H. A. Wilson.....26, 66, 99, 129, 164, 196, 227, 260, 290, 322, 354, 384		What is Grace? John L. Losh.....	180
Magnificence of the Lord Jesus Christ (The), W. E. Pietsch.....	369	What Does It Mean to Fall From Grace? C. W. Brown.....	185
		What Does It Mean to Grow in Grace? Clarence R. Harwood.....	190
		What Does the Bible Teach About Hades? R. R. Boese.....	241
		Why Can A Believer Never Go to Hell? R. E. Obitts.....	250
		Will There Be Degrees of Punishment in Hell? W. B. Male.....	251

BIBLE SEED THOUGHTS

	Page No.		Page No.
Be Still and Know That I Am God, H. A. W.....	352	Place of Soul-Winning in the Christian Life (The), H. A. W.....	259
Believer's Strength (The), H. A. W.....	98	Place of the Holy Spirit in Soul-Winning (The), H. A. W.....	383
Blessed in Christ, H. A. W.....	289	Power of Faith (The), H. A. W.....	226
Blood of Jesus (The), H. A. W.....	195	Power of the Tongue (The), H. A. W.....	98
Confession, A. H. Y.....	163	Prayer—In Power and Hindered, S. R. S.....	259
Essential Equipment of the Man of God (The), H. A. W.....	259	Questioning of Deity (The), H. A. W.....	65
Forgiveness of Our Sins (The), H. A. W.....	289	Rejoicing in the Lord, A. H. Y.....	128
Four Aspects of Faith, A. H. Y.....	128	Relation of Christian Living to Soul Winning (The), H. A. W.....	289
From Death to Life, A. H. Y.....	128	Relationship of Faith (The), H. A. W.....	65
Gideon, H. A. W.....	352	Requisites for Knowing God's Will, H. A. W.....	289
Headship of Jesus (The), H. A. W.....	98	Revelation of the Cross (The), H. A. W.....	383
Hell, A. H. Y.....	226	Sacrifice of Praise (The), A. H. Y.....	226
"His Own," H. A. W.....	25	Saviour and the Servant (The), H. A. W.....	226
How Shall I Use My Bible? H. A. W.....	321	Seeking the Lord, H. A. W.....	383
Jesus Christ, The King, A. H. Y.....	195	Seven characteristics of the Believer, M. G. D.....	128
Judgment Seat of Christ (The), H. A. W.....	195	Sevenfold Glory of the Believers (The), M. G. D.....	383
"Lo, I Am With You Always," H. A. W.....	98	Sin of Self-Deception (The), H. A. W.....	65
Love of God (The), H. A. W.....	163	Some Daily Things, M. G. D.....	352
Meeting With The Saviour (A), H. A. W.....	195	"The Lord Is At Hand," H. A. W.....	163
Our Great Salvation, H. A. W.....	383	Three Cheers! H. A. W.....	321
Place of God's Word in Soul-Winning (The), H. A. W.....	352	Three Questions Concerning Salvation, A. H. Y.....	128
Place of Prayer in Soul-Winning (The), H. A. W.....	321	Three Walks for the Believer, H. A. W.....	321

Two Ways to Receive Instruction, H. A. W.....	321	What Is the Basis for an Effectual Testimony? H. A. W.....	65
Undeified by the King's Meat, H. A. W.....	25	What it means to "Delight Thyself in the Lord," J. R. J.....	125
Vision of the Glorified Christ (A), H. A. W.....	163	Will of God concerning You (The), A. H. Y.....	195
Was Jesus Christ the God of the Jew? H. A. W.....	25	"With Christ," H. A. W.....	65
What Does the Holy Spirit do for the Believer? H. A. W.....	163		
What is Christ to the Believer? H. A. W.....	226		

POEMS

	Page No.		Page No.
Each Word of Thine.....	83	His Prayer Answered.....	147
Faith, Filling, Fellowship, Fruitage, Wm. Olney.....	158	Made Nigh by the Blood, H. A. W.....	245
Grace 'Tis a Charming Sound, Rev. Philip Doddridge.....	193	Worker's Prayer, Estelle Edmeades.....	119

CHARTS AND ILLUSTRATIONS

	Page No.		Page No.
Angel Rafael Castelin.....	339	D. B. I. Student Workers Group.....	194
Annual Picnic of the Church of the Open Bible (The).....	258	First Baptist Church, McLean, Texas.....	320
Bottorff, O. B.....	61	Home of the Skivington's, Juan Griego, Margarita, Venezuela (The).....	127
Chapel at Puerto Fermin.....	340	Pedro Méndez and Antonia.....	340
Christmas Offering for D. B. I. (A).....	24	Pietsch, Evangelist W. E.....	142
Class 1929.....	225	Synthetic Outline of Song of Solomon.....	219
D. B. I. Mission Band.....	194		

BUILDING NEWS ILLUSTRATIONS

	Page No.		Page No.
Dean Fowler Breaking Ground for the Administration Building.....	9	Happy Group of Laborers (A).....	2
First Chapel Service at the Campus (The).....	41	Johnson, H. J.....	17
First Unit Nearing Completion (The).....	1	New Dormitory as Seen from the North (The).....	29
Front Elevation of the Proposed Administration Building (The).....	18, 19	Stucco Finish Being Applied to the First Unit (The).....	13
		Summer Scenes at the Campus.....	37

EDITORIALS

	Page No.		Page No.
After Repentance and Confession—What Then?.....	174	Mask Off! (The).....	174
"As" and "So".....	271	Missions.....	333
Baptists and Modernism (The).....	206	Missionary Exposition (A).....	142
Belated Acknowledgment (A).....	206	"My Seven Minutes in Eternity".....	110
Branded Men.....	334	News from Dean Fowler's Conference Work.....	270
"By Their Fruits".....	35	October the Second.....	269
Dean Fowler's Illness.....	78	One of God's Own.....	35
Dean Fowler in the East.....	207	Our Debt of Gratitude.....	302
Dean Fowler in the East.....	2	Our Unchanging God.....	35
Detroit Evangelistic Association (The).....	238	Pastor Philpott Called to Los Angeles.....	207
Enjoyment.....	142	Pentecostalism.....	1
Evangelist Pietsch.....	366	Pentecostalism Number (The).....	239
Falling from Grace.....	238	Pietsch in Britain.....	207
"Flop".....	365	Pietsch Meetings (The).....	142
Fool's Paradise (A).....	239	Preeminence of Jesus Christ (The).....	365
Four Corners of the Earth (The).....	174	President (The).....	78
"Grace and Truth" in Africa.....	271	Prophetic Testimony of Philadelphia (The).....	238
Grace of God (The).....	173	Radio (The).....	2
"Grow in Grace".....	141	Salvation From Hell.....	237
Heaven.....	269	Story (The).....	205
Hour of Need (An).....	301	Uttermost Parts.....	2
How to Have a Happy New Year.....	1	Verbal Inspiration.....	77
Imaginary Christ, or the Christ of the Scriptures (An).....	141	Victory (A).....	206
Imagination.....	110	Volume Seven.....	366
Jeshurun Up-to-date.....	272	Worship of the Angels (The).....	37
Little Jim.....	302	When Christ Comes—What?.....	38
McKinney on McPhersonism.....	270	Winners of Souls.....	109
Mauroism.....	237	\$14,600.00 Balance Needed by Christmas to Keep D. B. I. Out of Debt.....	366
Messianic Prophecy.....	301		

PASSAGES EXPOUNDED

	Page No.		Page No.		Page No.		Page No.
Gen. 1:1.....	371	Exod. 1:8-14.....	326	Num. 35.....	309	II Sam. 9:3, 8.....	182
Gen. 1:14, 15.....	284	Exod. 5:7-18.....	80	Deut. 6:3-9.....	322, 323	Ezra 3.....	201
Gen. 2:15.....	264	Exod. 16.....	30	Deut. 6:4.....	316	Ezra 4.....	201
Gen. 3:15.....	50, 318, 370	Exod. 17:6.....	155	Deut. 24:14, 15.....	327	Ezra 5.....	201
Gen. 3:21.....	309	Exod. 20:8-11.....	29	Josh. 5:13-15.....	317	Ezra 6:1-22.....	201
Gen. 6:1-4.....	43, 48	Exod. 20:9.....	264	Judg. 6:11-7:23.....	352	Ezra 7.....	227
Gen. 6:9.....	50	Exod. 20:17.....	326	Judg. 7.....	155	Ezra 8:1-36.....	227
Gen. 7:16.....	309	Exod. 34:14.....	317	Judg. 17:6.....	148	Neh. 2:1-7:4.....	229
Gen. 22:1-13.....	357	Lev. 1.....	308	Ruth 1:1-18.....	294	Neh. 4:15-23.....	260
Gen. 37:35.....	286	Lev. 4:32-35.....	308, 309	I Sam. 17.....	304	Neh. 6:3.....	264
Exod. 1:8.....	80	Num. 21:5-9.....	309	I Sam. 28:13-15.....	287	Neh. 8:1-18.....	231, 330
				Ezra 1:1-11.....	200	Neh. 9:6.....	41

Page No.		Page No.		Page No.		Page No.		Page No.	
Ps. 14:1.....	389	Jonah 1-4.....	296	John 2:19-21.....	202	II Cor. 4:14.....	34	I Tim. 5:17-18.....	265
Ps. 15:4.....	327	Jonah 2:2, 6.....	287	John 3:16.....	383	II Cor. 5:8.....	276	I Tim. 5:22.....	170
Ps. 16:8-11.....	306	Mic. 4:1-2.....	169, 330	John 4:4.....	295	II Cor. 5:14-21.....	109, 305, 373	I Tim. 5:23.....	18
Ps. 16:11.....	69	Hab. 1:8.....	392	John 5:17.....	264	II Cor. 6:16-18.....	202, 266, 293	I Tim. 6:1, 2.....	328
Ps. 18:4-5.....	312	Hab. 1:13.....	313	John 5:22.....	39	II Cor. 8:1-9.....	31, 314	I Tim. 6:10.....	326
Ps. 19:1, 4-5.....	284	Zech. 8:16-17.....	326	John 6.....	156, 388	II Cor. 9:8.....	173, 184	I Tim. 6:17-19.....	326
Ps. 22.....	311	Zech. 9:10.....	293	John 7:37-39.....	169	II Cor. 10:4.....	389	II Tim. 1:3-5.....	322
Ps. 34:7.....	335	Zech. 12:9-10.....	73	John 8:29.....	149	II Cor. 10:4-5.....	133	II Tim. 1:10.....	10
Ps. 36:8-9.....	169	Zech. 14:8.....	169	John 9:4.....	264	II Cor. 10:5.....	146	II Tim. 2:1-6.....	128, 262
Ps. 37:3.....	382	Mal. 1:1-4:6.....	232	John 10:10.....	173, 267	II Cor. 12:2, 4.....	287	II Tim. 2:3-23.....	259
Ps. 46:10.....	352	Mal. 3:6.....	35	John 10:28-29.....	309	II Cor. 12:9.....	130	II Tim. 2:12.....	282
Ps. 68:18.....	298	Mal. 4:5-6.....	71	John 10:35.....	329	Gal. 1:4.....	322	II Tim. 3:1-8.....	129
Ps. 69:14-15.....	312	Mal. 4:2.....	191	John 14:1-6.....	331, 388	Gal. 2:20.....	157	II Tim. 3:14-15.....	323
Ps. 84:1-12.....	201	Matt. 1:21-23.....	55	John 14:23.....	133	Gal. 3:10.....	388	II Tim. 3:16, 17.....	164, 183, 329
Ps. 92:12.....	192	Matt. 1:1-2:23.....	354	John 15:5, 8.....	150, 262	Gal. 3:21.....	188	Titus 2:13-14.....	169, 170
Ps. 103:1-22.....	135	Matt. 3:1-4:11.....	356	John 15:7.....	155	Gal. 3:26.....	293	Philem. 10-16.....	328
Ps. 105:4.....	383	Matt. 3:10.....	388	John 15:18.....	323	Gal. 5:1.....	134	Heb. 1:1-3, 8.....	56, 280
Ps. 107:2.....	165, 393	Matt. 4:4.....	191	John 20:19.....	29	Gal. 5:4.....	186, 238	Heb. 1:5.....	293
Ps. 122:1-9.....	330	Matt. 4:10.....	358	John 21:15-17.....	325	Gal. 5:16-24.....	388	Heb. 3:1.....	369
Ps. 126:1-6.....	200	Matt. 4:12-25.....	358	Acts 1:6-8.....	31	Gal. 5:22-23.....	134, 193	Heb. 4:3-5, 10.....	30
Ps. 130.....	137	Matt. 5:1-48.....	360	Acts 2:1-4.....	19	Eph. 1:3-13.....	289	Heb. 7:25.....	33, 305
Ps. 144:15.....	2	Matt. 5:6.....	169	Acts 2:25-32.....	306	Eph. 1:22.....	26	Heb. 8:7-13.....	104
Ps. 146:3, 4.....	276	Matt. 5:10-12.....	131	Acts 2:30-31.....	286	Eph. 2:1.....	188	Heb. 9:27.....	9
Ps. 147:7-8.....	283	Matt. 5:29.....	246	Acts 4:19.....	291	Eph. 2:1-10.....	128	Heb. 10:1.....	30
Prov. 4:23.....	266	Matt. 5:40-41.....	291	Acts 5:19-20.....	60	Eph. 2:2.....	283	Heb. 10:7.....	358
Prov. 21:29.....	321	Matt. 5:44.....	130	Acts 8:4.....	130	Eph. 2:5-7.....	37	Heb. 10:10-25.....	330
Song of Sol. 1-8.....	208, 216	Matt. 6:1-34.....	384	Acts 12:21-23.....	151	Eph. 2:8-9.....	158, 177	Heb. 11:5.....	191
Song of Sol. 5:10-16.....	220	Matt. 6:14.....	387	Acts 17:22-28.....	293	Eph. 2:13.....	114	Heb. 11:6.....	132, 153
Isa. 1:19.....	132	Matt. 7:1-29.....	387	Acts 17:26.....	295	Eph. 2:14-15.....	294	Heb. 11:7.....	156
Isa. 2:2.....	293	Matt. 8:16-17.....	15	Acts 20:33-35.....	264	Eph. 2:18.....	278	Heb. 11:8.....	86
Isa. 6:1-13.....	66	Matt. 8.....	389	Acts 22:7-8.....	130	Eph. 2:19.....	278, 285	Heb. 11:9.....	87
Isa. 7:14.....	315, 318	Matt. 9:1-38.....	389, 392	Rom. 1:1-9.....	226	Eph. 2:19-22.....	203	Heb. 11:17.....	87
Isa. 9:6, 7.....	168, 315, 319	Matt. 10.....	392	Rom. 2:6-8.....	388	Eph. 3:1-3.....	177	Heb. 12:9-11.....	67
Isa. 11:6-10.....	293	Matt. 12:1-8.....	29	Rom. 3:19.....	59	Eph. 4:1.....	279	Heb. 13:15.....	226
Isa. 14:3.....	31	Matt. 12:29.....	389	Rom. 3:20.....	58	Eph. 4:4-6, 11-16.....	26, 292	Jas. 1:23-25.....	160
Isa. 14:9-10.....	49	Matt. 12:40.....	244	Rom. 3:24-26.....	304	Eph. 4:8.....	298	Jas. 1:27.....	324
Isa. 17:12.....	391	Matt. 13:14-15.....	67	Rom. 3:31.....	190	Eph. 4:14.....	170	Jas. 2:14-17.....	260, 326
Isa. 26:13-14.....	49	Matt. 17:5.....	149	Rom. 4:23-25.....	33	Eph. 5:1-20.....	321	Jas. 5:1-7.....	233
Isa. 35:4-6.....	390	Matt. 18:1-6.....	328	Rom. 4:25.....	304	Eph. 5:2.....	279	I Pet. 1:10-11.....	301
Isa. 40:1-11.....	70	Matt. 19:3-9.....	322	Rom. 5:9.....	115	Eph. 5:3-4.....	146	I Pet. 2:13-17.....	291
Isa. 40:3.....	356	Matt. 20:1-16.....	326	Rom. 5:12.....	166, 358	Eph. 5:11-12.....	146	I Pet. 2:22-25.....	16
Isa. 52:4.....	80	Matt. 22:30.....	46	Rom. 5:17.....	173	Eph. 5:16.....	146	I Pet. 3:19-20.....	43
Isa. 53:1-12.....	72	Matt. 24:37.....	272	Rom. 5:20-21.....	189	Eph. 6:1-9.....	323	II Pet. 2:4-6.....	43, 46, 51, 243
Isa. 53:4-11.....	311	Matt. 25:31-46.....	325	Rom. 6:9.....	33	Eph. 6:5-9.....	326	II Pet. 2:9-10.....	39
Isa. 53:8-11.....	304	Matt. 25:41.....	42	Rom. 6:13.....	154	Eph. 6:11.....	279	II Pet. 3:18-20.....	51
Isa. 55:7.....	174	Matt. 25:41, 46.....	240	Rom. 6:14.....	155, 238	Eph. 6:14-17.....	192	I John 3:17.....	324
Isa. 58:13-14.....	128	Matt. 27:21-22.....	59	Rom. 7:4.....	103	Phil. 1:29.....	394	I John 2:15.....	141
Isa. 61:1-9.....	234, 388	Matt. 27:21-22.....	59	Rom. 7:7.....	58	Phil. 1:21-23.....	276, 287	I John 5:14, 15.....	367
Isa. 64:6.....	390	Matt. 28:5-7.....	57	Rom. 7:23-24.....	134	Phil. 2:1-8.....	261, 312	I John 5.....	383
Jer. 1:6-10.....	101	Matt. 28:18-20.....	28	Rom. 8:5, 6.....	132, 385	Phil. 2:25-27.....	17	I John 5:19.....	323
Jer. 7:1-26.....	103	Mark 9:36.....	163	Rom. 8:26.....	161	Phil. 3:10.....	130	Jude 6, 7.....	42, 46
Jer. 20:1-6.....	129	Mark 9:36, 42.....	328	Rom. 8:28.....	129	Phil. 3:20-21.....	148, 279, 305	Jude 9.....	53
Jer. 26:1-19.....	101	Mark 10:13-16.....	328	Rom. 10:17.....	171	Phil. 4:4.....	128	Jude 20.....	161
Jer. 29:10-14.....	200	Mark 9:41.....	326	Rom. 11:6.....	188	Phil. 4:5.....	163	Rev. 1:10.....	29
Jer. 31:1-40.....	104	Mark 12:1-9.....	326	Rom. 12:1-2.....	101, 161, 203, 232, 266, 314, 323	Phil. 4:6.....	386	Rev. 1:17-18.....	244
Jer. 35:1-19.....	131	Mark 12:13-17.....	290	Rom. 12:14.....	130	Phil. 4:7.....	335	Rev. 3:21.....	136
Jer. 37.....	129	Mark 12:25.....	46	Rom. 13:1-14.....	290	Phil. 4:8.....	266	Rev. 5.....	37, 373
Jer. 38:1-28.....	129	Mark 12:28-34.....	261	Rom. 14:21.....	266	Phil. 4:9.....	367	Rev. 5:9.....	57
Jer. 43:1-7.....	129	Mark 15:38.....	202	Rom. 15:1-7.....	261	Col. 1:12-13.....	278	Rev. 6:9-11.....	275, 276, 287
Ezek. 1:1-3.....	164	Luke 1:26-35.....	55, 56	I Cor. 2:13.....	77	Col. 1:18.....	323, 365	Rev. 7:9-11, 15.....	60, 373
Ezek. 2.....	164	Luke 1:76.....	71	I Cor. 3:11-17.....	202, 203, 389	Col. 2:3.....	316	Rev. 11:17-18.....	58
Ezek. 3:1-27.....	164	Luke 2:1-20.....	328	I Cor. 5:15.....	170	Col. 2:16-17.....	30	Rev. 12:10.....	285
Ezek. 8:1-4.....	164	Luke 2:11.....	55	I Cor. 6:3.....	52	Col. 3:1-3.....	385	Rev. 13:12-14, 23.....	233
Ezek. 11:22-25.....	164	Luke 2:40-52.....	322	I Cor. 6:19-20.....	183, 202, 262	Col. 3:4.....	305	Rev. 14:9-11.....	60
Ezek. 18:4.....	312	Luke 3:14.....	326	I Cor. 9:26-27.....	263	Col. 4:2.....	171	Rev. 18:1-24.....	197
Ezek. 24:15-24.....	164	Luke 6:31.....	327	I Cor. 10:4.....	389	I Thess. 4:13-18.....	54, 281, 282, 373	Rev. 19:7.....	373
Ezek. 33:30-33.....	164	Luke 6:37, 38.....	387	I Cor. 10:10.....	391	I Thess. 5:16-18.....	195	Rev. 19:15-16.....	293
Ezek. 34:13-15.....	392	Luke 10:13-14.....	253	I Cor. 10:16-17.....	29	II Thess. 1:8-10.....	248	Rev. 19:19.....	391
Ezek. 37:23.....	391	Luke 10:25-37.....	326	I Cor. 10:20.....	391	II Thess. 2:4.....	233	Rev. 19:20.....	248
Dan. 1:8.....	25	Luke 12:6.....	394	I Cor. 10:31.....	147, 266	II Thess. 2:7.....	40	Rev. 20:11-15.....	244
Dan. 1:8-20.....	262	Luke 12:47-48.....	253	I Cor. 11:13-29.....	28	I Thess. 3:6-12.....	264	246, 249, 252, 255, 256	
Dan. 4:27.....	170	Luke 16.....	242	I Cor. 12:13.....	26	I Tim. 4:7-12.....	262	Rev. 21:1-6.....	273
Dan. 5:1-31.....	196	Luke 16:19-31.....	287	I Cor. 15.....	374	I Tim. 4:8.....	267	Rev. 22:5.....	255
Dan. 6:1-28.....	198	Luke 23:43.....	286	I Cor. 15:22.....	255	I Tim. 4:12.....	170	Rev. 22:12.....	133, 155
Dan. 7:13, 14.....	316	Luke 24:1-12.....	33	I Cor. 15:24, 26.....	373				
Dan. 9:27.....	233	Luke 24:28-32.....	322	I Cor. 15:42-47.....	281, 358				
Dan. 10:13.....	53	John 1:12.....	181, 277	II Cor. 3:3.....	325				
Dan. 12:1.....	53	John 1:23.....	71	II Cor. 3:16.....	143				
Hos. 4:1-2.....	233	John 1:47-51.....	195	II Cor. 3:18.....	143, 151				
Hos. 10:4.....	233	John 3:1-16.....	181, 273	II Cor. 4:4.....	322				
Amos 5:6-15.....	326	John 3:3-7.....	277						
		John 3:14-15.....	271, 309						



“Grace & Land Truth”

Clifton L. Fowler, Editor

*Pentecostalism
Number*

*Issued Monthly as the Official
Organ of the Denver
Bible Institute*

January, 1929

*Fifteen Cents the Copy
One Dollar Fifty the Year*

"Grace and Truth"

"At the Helm"

Clifton L. Fowler *Editor-in-Chief*

Assistant Editors:

H. A. Wilson
Jesse Roy Jones
Maurice G. Dametz
R. S. Beal

Contributors:

Frank S. Weston
Henry Ostrom
H. G. Dietz
W. B. Riley
Joshua Gravett
E. B. Hart
R. E. Neighbour
J. C. O'Hair
Aaron Schlessman
I. M. Haldeman
Albert Mygatt

C. R. Lindquist, Book Reviews

Roy R. Boese, Publication Dir.

John I. Paton, Business Mgr.

R. E. Obitts, Editorial Sec'y

VOL. VII

JANUARY, 1929

NO. 1

IN THE PENTECOSTALISM NUMBER

As the Editor Sees It.....	I
Pentecostalism	
How to Have a Happy New Year!	
Dean Fowler in the East	
Uttermost Parts	
The Radio	
One of God's Own	
"By Their Fruits"	
Our Unchanging God	
Pietsch Warns Britain — <i>W. E. Pietsch</i>	3
Is Healing in the Atonement? — <i>C. E. Putnam</i>	9
Healing before and after the Transitional Period — <i>J. C. O'Hair</i>	17
Pentecostalism Arraigned — <i>P. W. Philpott</i>	19
In the Harvest Field — <i>A. H. Yetter</i>	24
Bible Seed Thoughts — <i>R. S. Beal</i>	25
Light on the Lesson — <i>H. A. Wilson</i>	26

SUBSCRIPTION PRICE: \$1.50 a year to any address in the world. Issued monthly. Remittances may be sent by bank draft, postal or express money order, or personal check.

Entered as Second Class Matter, October 27, 1922 at the Post Office at Denver, Colo. under the Act of March 3, 1879.

INSTITUTE PUBLISHING COMPANY

Publishers of "Grace and Truth"

Operating the Institute Book Nook

Publishers of Fundamental Literature

2047 GLENARM PLACE, DENVER, COLORADO

THE DENVER BIBLE INSTITUTE

THE BIBLE TRAINING CENTER OF
THE ROCKY MOUNTAIN REGION

Board of Directors

Clifton L. Fowler, Pres. & Dean
T. M. Hopkins, Vice Pres.
C. Reuben Lindquist, Secretary
H. A. Wilson, Treasurer
Jesse Roy Jones
William G. Nyman
H. F. Myers
R. S. Beal
O. B. Bottorff

DOCTRINAL STATEMENT

*of the
Denver Bible Institute
and of
"Grace and Truth"*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Pentecostalism

PENTECOSTALISM, whose trademark is the expression, "The Foursquare Gospel," is one of the most insidious of modern false religions. It makes a show of orthodoxy, talking much about the "grace of God," and "the blood of Christ," and claiming to rest its faith upon the inspired Word of the living God. It has a pretence of spirituality, making much of the power of the Holy Spirit in the lives of God's people. And it professes rightly to divide the Word of God dispensationally, laying great emphasis upon the Second Coming of Christ and kindred themes. Sad to say, many really earnest Christians are deceived by the orthodox "front" behind which Pentecostalism hides its deadly perversions of God's Word.

But a little investigation reveals how hollow the sham really is. Their use of such scriptural expressions as "salvation by grace," and "the atoning power of the blood of Christ," becomes meaningless when they contradict the significance of such expressions by teaching salvation by works. The emptiness of their claims to believe in the inspiration of the Bible appears when they unhesitatingly repudiate or pervert any Scripture passage which clashes with their pet doctrines. Their talk about the Holy Spirit is seen in its really blasphemous character when one perceives that they attempt to prove that the third Person of the Godhead is the author of the most horrible and revolting emotional debauches and demon orgies, dubbing such things "the baptism of the Holy Ghost," and "speaking with tongues as the Spirit gives utterance." And in violation

of their claims rightly to divide the Word of Truth, they utterly ignore the self-evident dispensational connection in which the Spirit of God has placed the gift of healing, claiming to be able to heal in this present age, "even as Jesus and the Apostles did"; as a consequence many trusting souls are first lifted to lofty pinnacles of faith and hope, only to be plunged without warning into the dark depths of hopeless and despairing unbelief, because their confidence has been betrayed and the promised healing has not materialized.

The "Pentecostalism Number," of "Grace and Truth" goes forth with the prayer that God may use it to warn many of His children against these false teachers who remind us so forcibly of some of whom it was written:

Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.

Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness (II Cor. 11:13-15).

—H. A. W.

*\$200,000.00
Given Now
Will
Stop That Rent
Drain
By September
First*

*How to Have a
Happy New Year!*

THE Editorial Staff of "Grace and Truth" wishes to every member of "The Family" a Happy New Year!

And to help make our wish come true we wish here to point out a sure method whereby any child of God may enjoy a happy new year if he will. The method is very simple. It is comprehended in a single clear Scripture passage. Here it is:

WHOSO TRUSTETH IN
THE LORD, HAPPY IS
HE! (Prov. 16:20)

True happiness is the portion of every soul who puts his trust in the Lord, and the measure of his happiness is determined by the measure of his trust.

Other Scriptures emphasize the fact that true happiness can be had only by occupation in the Lord. It was not alone of the nation Israel that the Psalmist spoke when he wrote:

HAPPY IS THAT PEOPLE WHOSE GOD IS THE LORD! (Ps. 144:15)

This promise extends to every believing soul, whose trust is in the God of Israel, be he of whatsoever race or tribe he may. To him also extends the promise expressed in that rapturous exclamation of Ps. 146:5:

HAPPY IS HE THAT HATH THE GOD OF JACOB FOR HIS HELP!

May you one and all have a Happy New Year, dear readers of "Grace and Truth," a new year made happy by unwavering trust in our wonderful Lord and Saviour, Jesus Christ!

—H. A. W.

Dean Fowler in the East

MEMBERS of "The Family" have made frequent request that we let them know whenever the Editor is to be engaged in Bible Conferences in their neighborhood. During the months of January and February Dean Fowler will be speaking in the east as follows:

Jan. 20-27—With the St. Louis Gospel Center, St. Louis, Mo.

Jan. 28-Feb. 3—With Pastor Andrew Telford, Three Rivers, Mich.

Feb. 11-16—With Pastor William McCarrell, Cicero, Ill.

Join with us in prayer for God's blessing upon the Editor and upon those to whom he ministers in these Bible Conferences.

—H. A. W.

Uttermost Parts

GOD is carrying the message of "Grace and Truth" to the uttermost parts of the earth. Missionary H. A. Becker, of Central America, tells of a unique and valuable usage of the magazine:

I write to thank you for the special blessings received through the "Judgment Number" of "Grace and Truth," which I read as I rode along on my horse on an evangelistic journey last week.

How precious that I could enjoy the beauties of God's world in this land of perpetual sunshine and at the same time receive rich spiritual food through your valuable periodical.

That night I was also able to give a translation of one of the best messages by Bro. Hart on, "Will the saved soul be judged?" in the city of Tecpan to

an interested congregation of Ladinos and pure Indians.

Afterward an Indian brother translated the message in the Indian dialect for the pure Indians.

All present were very grateful for this clear teaching.

May the Lord continue to bless you and "Grace and Truth," exceeding abundantly.

We praise God for using the testimony of the magazine, and pray for His continued blessing.

The Radio

FOR nearly a year the Denver Bible Institute has been broadcasting the Word of God on Saturday nights over radio K. O. W. of the Associated Industries, Denver. During the latter part of the period, Dean Fowler's Sunday Afternoon Bible Class was also being broadcast. Thus the Institute was on the air twice a week.

But the Associated Industries and its subsidiary companies have passed into the hands of a receiver, and K. O. W. is no longer to be heard. Within a few hours after the public knew of the collapse of the Associated Industries, their broadcasting station discontinued operations.

The contacts of the workers of the Denver Bible Institute with the officials and representatives of Associated Industries were always most satisfactory.

The discontinuance of the broadcasting of the gospel message by D. B. I. precipitated many expressions of regret amounting almost to protest. The mail, the telephone, and individuals vied with one another in making suggestions. Some thought we ought to ask one of the other Radio Stations in Denver to put us on the air at once. Others were simply hopeless and in despair about it, while one group insists that we purchase K. O. W.

We are simply waiting on God to reveal His will. K. O. W. will probably be sold. Since the Federal Radio Commission has closed down on issuing new commissions it would indeed be an opportunity for the school to secure the plant and the radio commission. The whole question is, Is it the will of God to make such provision? So fully have the problems of our present great building program taken our prayers and time and our strength, we have scarce had time to face this important problem.

We lay this momentous matter before our "Grace and Truth" readers for their prayers. It may be that God will lay it upon the hearts of some of our great "family" to give to these western states a radio testimony of God's truth.

(Continued on page 35)

PIETSCH WARNS BRITAIN

by W. E. PIETSCH

IN II Timothy 2:15 we get divine instruction to rightly divide the Word of God. Many Christians go astray because they do not discriminate between the Jew, the Gentile, and the Church of God. All Scriptures are for us, but all Scriptures are not about us, and we must always remember that God works in different ways in different ages, or periods of times.

My desire is to warn Christians of the impending danger associated with Mrs. McPherson and her movement, known as the "Four Square Gospel."

Four Square Gospel Teaching

1. Salvation.
2. Divine Healing in the Atonement for this body.
3. Baptism of the Holy Spirit accompanied by speaking in tongues and other demonstrations.
4. Second Coming of Christ.

As one has already rightly said, "This is not apostasy, but heresy," and we must face it squarely and honestly in the light of God's Word, rightly and properly divided. Many sincere Christians are ensnared in this movement on account of its apparent sincerity and soul-saving program. Many of us deplore the cold condition into which many of the churches have slipped, and Satan has taken advantage of this opportune moment to introduce heresy that is deadly. He has found multitudes who would swing into this movement, feeling that they had found the real thing at last, leaving godly ministers and churches; but I have great fear that many of them will be sadly disappointed when they find themselves engulfed in this dangerous system.

I bring to you this address, after careful personal investigation, having been at Mrs. McPherson's meetings at San Jose, San Francisco, Oakland, and at her own temple in Los Angeles. I have carefully watched some of her healing services, and have seen some of its tragic results in people who have not been healed and have lost their faith in salvation; because, if divine healing is in the Atonement for this body as well as the soul, they reason that if healing did not result, how will they know that their souls are saved? As I have already said, "We now have a redeemed soul in an unredeemed body."

I was also at Los Angeles at the time of her supposed kidnapping and reappearance at Douglas, Arizona. I was one of the ministers who demanded an investigation as her story was not plausible, and she was under serious suspicion. I felt that if she were innocent, the stigma should be removed from her name, as much as I disagreed with her teaching. If she were guilty, the fraud should be exposed as widely as possible. The Grand Jury of Los Angeles brought in an indictment, and after considerable unpleasant publicity the case went to trial, but was dropped by the Los Angeles courts. She was never proven guilty, nor was she proven innocent.

Since the scandal associated with the kidnapping, and reappearance, etc., which brought a great deal of dishonour upon our Lord and the gospel cause, a quarrel broke out between her mother and herself, exposing some more of the grave elements associated with this entire movement, she and her mother finally breaking, with some very bitter attacks upon each other.

The danger of this entire movement lies in the fact

REV. W. E. Pietsch, formerly assistant pastor of the Church of the Open Door, at Los Angeles, delivered this address at the Hounslow Undenominational Church, in September of this year. It was reported in the "Bible Witness," from which it is taken for the "Pentecostalism Number" of "Grace and Truth." The Bible Conference Committee of the Denver Bible Institute has made tentative arrangements for Pietsch to speak in a Bible Conference at the Institute from April 7 to 14.

THE day of my entire sanctification will be proclaimed to the world, for it will be found in the newspapers that announce my funeral. —Charles Haddon Spurgeon

that it is sugar-coated with many evangelical phrases. Some splendid sermons are preached. There are many earnest Christians involved, and God in His sovereign grace is saving souls, even in the midst of all this religious rubbish.

I want to bring before you this evening the findings of some of my own personal friends in the ministry and the decision of some outstanding churches and Institutes that have taken a firm stand against McPhersonism and all the unscriptural phases associated with it.

FIRST, I quote from an address given by Dr. Cortland Myers, former pastor of Tremont Temple, of Boston, Mass. This account is recorded in the *Boston Sunday Post*, Sunday, Sept. 26th, 1926.

"A MCPHERSON MIRACLE"

"Mind," says Dr. Myers, "I am the last man in the world to question the efficacy of prayer. I believe firmly that God can perform miracles, and I preach that God may be reached by prayer. Nevertheless, I went to Angelus Temple to see Mrs. McPherson perform a cure in somewhat of a sceptical frame of mind, for by hypnotism it might not be difficult to make a sick person believe that he was cured when he really was not.

"Well, on this occasion, I learned that two blind women were to be cured, and you may be sure that I awaited events with a great deal of interest. For, so far as I know, the only person who ever cured the blind was Christ. And I was willing to admit that even an archhypnotist would be unable to make a blind person see, unless an actual miracle was performed.

"The two women were led to the platform, and taken to Mrs. McPherson in full view of the entire congregation.

"Mrs. McPherson began her exhortations, and then she exclaimed, over and over again, 'You have been cured and you can see! You can see!' That at least is my remembrance of the occasion; I may not have quoted her exactly, but that is the substance of what she said.

"The entire congregation shouted 'Amen' and 'Hallelujah!' A grand ecstasy thrilled the great hall.

"And then—I saw the two blind women walk across the platform by themselves, with no hesitation, and descend the stairs to the floor, **THEY COULD SEE!**

"Well," Dr. Myers shrugged, "I must say that I was certainly converted. I had seen all this done with my own eyes, and a woman who could cure the blind was not to be dismissed lightly.

"But the next day I made a startling discovery. Investigation disclosed the fact that one of the women was blind in one eye only, and that the other was not really blind but only near-sighted.

"Did you feel anything happen while Mrs. McPherson was working on you?" they were asked.

"They said that nothing at all had happened, and that they had left the platform in exactly the same condition as they had mounted it. They had been able to see as well when they went up as when they came down.

"Well," Dr. Myers laughed shortly, "the props were knocked from under me. After that experience in the Temple I had no doubt of the efficacy of Mrs. McPherson's methods. Now I learned that when I thought a miracle had been performed nothing at all had been done. Naturally, since then, my opinion of Mrs. McPherson has changed."

That is one of the stories Dr. Myers has to tell. The other story concerns Boston very particularly.

"One night, some time ago, I listened to Mrs. McPherson on the radio. She was telling the story of her own eventful life to her congregation, and I will confess that it was exceedingly dramatic and not uninteresting."

"She told of a grand tour she had made of the States of the East Coast, and, if I remember rightly, she began at Florida. At all events, she was working north and preaching to enormous audiences in every city on her line of march. Her tour was triumph after triumph.

"And at last, she cried, 'Tremont Temple, Boston!'

"Well, right then," Dr. Myers smiled, "my interest was awakened, the audience applauded madly. Tremont Temple certainly afforded a splendid climax for her story, for, of course, it is not entirely unknown even in Los Angeles. Some might say that it was the most famous Baptist church in America.

"So I sat down and wrote a little letter to Mrs. McPherson, and I asked her when she had spoken at Tremont Temple. The fact that I had been its pastor at that time, I said, accounted for my curiosity and I wondered if by chance my memory was at fault.

"It must have been a sharp blow to Mrs. McPherson to learn that one who had been so intimately identified with Tremont Temple, was now in California and, by bad luck, listening to her on that night of all nights. At any rate, she telephoned me and wired me and wrote to me.

"She confessed that she had not spoken at Tremont Temple—a confession, by the way, quite unnecessary—and pleaded that she had never told such an untruth before and would never do so again. Would I please forgive her?"

For a while Dr. Myers was silent. Then he murmured, pensively: "Truth is the greatest thing in life. I think that every preacher should be truthful. It is the virtue upon which all other virtues depend."

I ALSO quote from an open letter on "McPhersonism" by Dean Clifton L. Fowler of Denver, Colorado, one of our outstanding Bible teachers in America.

DEAN FOWLER'S OPEN LETTER ON
PENTECOSTALISM

You asked about Mrs. McPherson. I had not forgotten that I had promised to write to you about her, but since she left Denver I had been very busy getting ready for our trip and getting things at the Institute in condition for my long absence, so now I will seek to keep my promise.

I sent to Los Angeles and got all of her printed material—books, pamphlets, and tracts. I also subscribed to her magazine, ordering back numbers for a year. Before she came to Denver I knew where she stood on the Bible. Mrs. Fowler or my secretary or I attended nearly every meeting. We also attended the "tarrying meetings" for the Baptism of the Holy Spirit. We were present at a thousand or more of her "healings"; we investigated a large number of them; we heard her preach over and over again. I am compelled to give it as my calm, unbiased judgment that outside of perhaps Mrs. Eddy, there has not been so dangerous a religious teacher in the United States in the past three hundred years. She talks about the "blood" very much, but when you hear her say, "SALVATION AND HEALING ARE BOTH BY WORKS," then you realize that "the blood" has very little power in her message. Her constant use of the "blood" is but a parrot-like repetition of a familiar religious phrase. It has neither significance nor weight in her plan of salvation. She talks very much about the "Holy Spirit" and about being "born again," but when she boldly declares before 14,000 people in the City Auditorium that "THE HOLY SPIRIT HAS NOTHING TO DO WITH THE 'NEW BIRTH' OR BEING 'BORN AGAIN,'" then the time has come for the child of God who knows his Bible to refuse to be identified with so wicked and unscriptural a movement. Personally, she is charming. She is attractive and winsome. I stood on the street corner listening to an excited discussion between two men (both unknown to me). One man as his excitement reached fever heat, cried out—"I tell you, she is an angel of light." Instantly there flashed into my mind Paul's marvelously significant words—"Satan himself is transformed into an angel of light" (II Cor. 11:14). Of course, I remained silent, but the message had entered my soul. Many earnest Christians "fell for her" because she seemed to appeal so earnestly for lives of separation and righteousness, but they forgot the words in the same chapter as the above quotation—"Therefore it is no great thing if his (Satan's) ministers also be transformed as MINISTERS OF RIGHTEOUSNESS, whose end shall be according to their works" (II Cor. 11:15). "Such are FALSE APOSTLES, DECEITFUL WORKERS, transforming themselves into the APOSTLES OF CHRIST" (I Cor. 11:13).

She said she believed in the inspiration of the Bible from cover to cover, but she plainly showed that she didn't believe the Bible in THREE different ways—

FIRST—She said, "Paul is the only writer of the Bible with whom I DISAGREE." This is the first way in which she reveals that she doesn't really believe the Bible, even though she says she does. She frankly disagrees with Paul; she rejects part of God's Word.

SECOND—In her printed writings which are at my office, she claims to put forth writings of which she is NOT THE AUTHOR, but were given her when she was "entirely under the power of the Spirit." This is most subtle. She rejects Paul's words and then writes messages which are equal with inspiration. She deliberately puts herself on a level with Isaiah, Jeremiah, Daniel, Matthew, Mark, Luke, John, and the rest of Bible writers. She

*McPHERSONISM is
a very dangerous heresy,
posing in such sheep's
clothing as few false move-
ments have ever been privi-
leged to wear.*

—Bob Schuler

must have forgotten the words in II Tim. 3:16-17—

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be PERFECT, thoroughly furnished unto all good works."

In this passage we are definitely taught that the Scriptures we have will make the man of God PERFECT and that they will THOROUGHLY FURNISH God's man unto every good work. Since this is the case, any more Scriptures are superfluous and must come from the devil. Then she gets these "visions" and "revelations" (and she claims to have many). That classifies her at once. She gets her visions and revelations from the same place all other false teachers get theirs. She belongs to the same crowd with Charles T. Russell, Mrs. Mary Baker Eddy, and Joseph Smith. This is the second way in which she shows that she doesn't regard the Bible we have as enough to meet man's needs.

THIRD—In the third place, she mangles the parts of the Scripture she does use until they suit her purpose. I could give you enough examples of her twisting Scripture to fill a dozen letters, but I must content myself with one or two. There is one that she uses over and over again—Matt. 10:7-8. In the first place the passage has absolutely nothing to do with the preaching of this age. It has to do with the preaching of the Kingdom when Jesus was here and is predictive of the preaching of the Kingdom during the Great Tribulation immediately before He comes again. To force Matt. 10 into this age is to disobey II Tim. 2:15—"Rightly dividing the Word of Truth." Since she has decided to tear this passage out of a Jewish age and compel us to live under it, she has to doctor it up to suit herself. Here is the way she always quoted it—

"Heal the sick, cleanse the lepers, cast out demons, freely ye have received, freely give" (vs. 8).

Now get down your Bible and see what she did to the verse. She left out "raise the dead." She had an exceedingly good reason for leaving it out. She not only leaves those words out when she is preaching, but they are left out of the passage when she quotes it in her printed literature. I charge her with handling the Word of God deceitfully and consequently leading thousands astray. But someone says, "You couldn't expect her to raise the dead." To which I must respond, "I beg your pardon. If that passage means this age, as she claims it does, then she's GOT to raise the dead, or the Bible is false!" As a matter of fact, how-

ever, the passage does not mean this age. The age is coming when God shall manifest Himself with signs and wonders. In this age we are distinctly told that "We walk by FAITH, not by SIGHT"! Thank God! the Bible straightens out the tangles and perplexities which Satan puts into the minds of men.

Then there is another passage which she uses almost constantly. It is Mark 16:17. She juggles this Scripture in the very same way she does the the Matthew passage. She always reads it thus—

"These signs shall follow them that believe; In My Name they shall cast out demons, they shall speak with new tongues, they shall lay hands on the sick and they shall recover."

Get your Bible again and see how she tricked her audiences. She deliberately cuts out the words—

"They shall take up serpents and if they shall drink any deadly thing it shall not hurt them."

Again she has a fine reason for omitting a part of the verse. I fancy she might be able to notice

Christians to seek is the incoming of demons, and NOT the baptism of the Holy Spirit. When I get back home I'll send you some literature on this particular point.

But when it comes to her teaching on healing she departs entirely from the Scriptures. All you need do is go to the Bible to discover the characteristics of Bible healing.

I ALSO quote from a pamphlet by Dr. Wm. P. White who is on the extension department of the Moody Bible Institute of Chicago. He is one of our honoured and esteemed United Presbyterian ministers of America.

Since February, 1922, the writer has had special opportunity to examine carefully the whole Pentecostal movement as it is headed up in its most subtle form under the leadership of Mrs. Aimee Semple McPherson, her protegee and pupil, Charles H. Price, and others.

I attended the McPherson meetings held in

Tongues, like wonders and divers miracles, belong to the "sign" age, long since past.

—J. C. O'Hair

it if she drank a quart of carbolic acid. Her whole wicked mistake is forcing Jewish Scripture on the Church age. If this passage in Mark does belong in this age, then there are no Christians on earth today!

Perhaps the most "raw" thing in her whole teaching is that if you haven't received the Baptism of the Holy Ghost and spoken in tongues you will not be raptured with the Church. Could anything be more diabolical? You know as well as I do the wonderful statement of Paul in I Thess. 4:16-17, where we are assured that the "dead in Christ (all believers whether they speak in tongues or not) and we that remain (the living in Christ) shall be caught up."

The results of this wicked teaching are grievous. Cases are on record where young men and women remained all night in the meeting house piled up on the floor. Many are the cases of terrible immorality and broken homes (the tongues preacher here in Denver a short time back ran off with another woman and left a family of seven for the mother to support). Other cases are on record of insanity and death resulting from receiving the—"Baptism of the Holy Spirit."

Suffice it to say the horrid unscriptural thing which this woman teaches poor, earnest, deluded

Fresno, where Price was first assistant, and have followed McPhersonism with Bible Conferences in San Francisco, San Jose, San Diego, Los Angeles and Denver, Colorado. I have investigated hundreds of her so-called "healings," and have seen the same result in all cases. I have come into closest contact with people who have attended her meetings and have for a time been carried off their feet by her doctrine. I have talked and prayed with many pastors who had followed the wreckage after her meetings closed. I have witnessed the congregation of which I was pastor for twenty years torn asunder with strife, bitterness, and confusion as the result of a "revival" held by Mr. Price

I have heard her followers say, "I would not take a million dollars for the vision I have received." "Since the days of the apostles there has not risen a greater than Charles H. Price," wrote a Presbyterian minister at Albany. They exaggerate concerning the number converted and the numbers healed. I heard Mrs. McPherson say that once when she was poor, her little girl had a good pair of shoes, but they were a size too small, and hurt her feet. The dear little girl said, "Mamma, the clothing of the children of Israel waxed not old in the wilderness, what about the little girls' shoes? Did God stretch them?" Happy thought! They both prayed that God would

stretch the shoes during the night, and in the morning the shoes were a size larger, and the little girl wore them out with comfort! I do not doubt the power of God. I could believe that God would send a good brother or sister around during the night with a new pair of shoes, but please excuse me if I say that I do not believe that God is in the shoe-stretching business! Such stories before an audience of 5,000 people do not appeal to men. They neither win the unconverted nor edify the saints.

But that is not the worst side of this lying spirit. Two pastors of Eugene, Oregon, listened to Price tell of the great miracles wrought by Mrs. McPherson. Then he said, "You do not have to go to Los Angeles to see a miracle wrought. There is a man who lives five and a half miles north of this place, who, when he came onto the platform for healing at Albany, had a frightful cancer. The smell was almost unbearable. His face was so eaten away by cancer that you could see his teeth. I prayed over him and he was healed. There is now only a little red spot left where the cancer was, and that is fast disappearing. If you want to see for yourself, go

know, this is one of the outstanding Fundamentalist Bible Institutes of America.

DIRECTORS' STATEMENT

We are living in a day in which extremes in religious thought and teaching are very prevalent. It requires heavenly wisdom to maintain a sound, safe, and sane balance. On the one hand there is the extreme of Modernism, with its denial of our historic fundamental truths, and on the other, the extreme views concerning divine healing, tongues, and the baptism with the Holy Spirit taught by many who are otherwise fundamentally sound.

The Bible Institute of Los Angeles has never stood for extremes unless it is extreme conservatism. We have sought always to be Scriptural in our presentation of the Word. While we desire to be constructive in our work and teaching, there are times when a word of warning may be a duty.

Therefore, because of the widespread discussion concerning divine healing, tongues, and baptism with the Holy Spirit, as evidenced by "McPHERSONISM" and other extreme teachings,

As the rails are to the locomotive, so to your faith is the written word. Stick to the rails and avoid a wreck.

—J. Glyde Stillion

and see." The two pastors took Price at his word and drove out to the man's house. His wife came to the door, and when she heard of their mission said, "Yes, Hallelujah! My husband is healed." When they went into the house the smell was terrible! The husband came from another room with a bath towel on his shoulder on which the cancer had been running pus. His face was consumed so that you could not only see his teeth, but also his jaw-bone. Using one side of his mouth, he cried, "Yes, Hallelujah! Price prayed for me and I am healed!" The poor man had been so hypnotized that he believed that he was healed when he was dying of cancer!

"The Bridal Call," edited by Mrs. McPherson, April 12, 1923, has a full report of the healing of a woman stated to be blind of one eye for forty-two years with ulcerations covering the other eye. A well known minister of Los Angeles followed up this case and proves the report to be absolutely false!

I can get a hundred such testimonials from godly people in every town where Mrs. McPherson or Price has been.

THE Bible Institute of Los Angeles has also taken a firm stand against McPhersonism, and as you all

and because many of our friends are confused along these lines, we desire to state our position as follows:

1. Divine healing. We have always taught it and many times practiced it, but we do not approve of wholesale public meetings where large numbers of infirm people are necessarily sent away disappointed.

2. Tongues. We find no scriptural basis for the present day manifestation of the so-called gift of tongues, which is usually accompanied by intense emotionalism which renders its devotees less fit, physically at least, for Christian service.

3. Baptism with the Holy Spirit. We most heartily believe in and teach that the Third Person of the Trinity is the One Who empowers the Christian to live a life of victory and service. Whether His empowering be called a baptism, an infilling or an endowment is not essential. The essential thing is that He should thoroughly control the life of every Christian.

In some religious gatherings, meetings are held in which the people tarry and pray for the gift of the Holy Spirit. It is commonly reported, however, that in some of those meetings those present have been guilty of disorderly conduct unbecoming Christian people, and having a ten-

dency to bring the religion of Jesus Christ into disrepute. We therefore believe that all Christians should be warned against these practices as being without any scriptural basis to support them.

"We would therefore urge our fellow-believers to stand fast in the faith, to hold without compromise the essential doctrines of Christianity, and to avoid becoming entangled in these extreme practices which tend to lead off into by-paths."

The foregoing statement is printed in pursuance of a resolution adopted at a regular meeting of the Board of Directors of the Bible Institute of Los Angeles, held November 7th, 1924.

I FURTHER quote a decision arrived at by the Church of the Open Door on the recommendation of the board of elders. This is one of the outstanding fundamental churches of America.

At a regular monthly meeting of the Board of Elders, held August 10th, 1926, it was unanimously voted that they recommend to the Church of the Open Door to definitely commit themselves on McPhersonism, or the Four Square Gospel Movement, as being unscriptural, and that the Church definitely take a stand against the teaching of the Four Square Gospel as being unscriptural, by recommendation of the elders.

First—It is headed by a divorced woman.

Second—Unscriptural woman leadership.

Third—Unscriptural teaching on Divine healing.

Fourth—Unscriptural teaching on the baptism of the Holy Spirit and speaking in tongues.

We recommend our members not to endorse, or to attend, these services at the McPherson Temple, and there must be a definite decision made by each member that they must either be loyal to the Church of the Open Door on this subject, or withdraw and join Angelus Temple.

HEALING? IS IT IN THE ATONEMENT FOR THIS BODY?

EVERY Christian has a redeemed soul in an unredeemed body, and when you accept the Lord Jesus Christ as your personal Saviour, you receive eternal life. (John 5:24; John 3:16; Rom. 10:9)

Every believer has the Holy Spirit dwelling in his body, but we still have the unredeemed body, subject to sickness and disease. Let me quote some of the outstanding cases found in the New Testament for your careful consideration. After the transitional period in Acts 28, when the Jew is no longer in the preferred position in this day of grace, we find God working no longer in sign healings, but in elective healing according to the will of God.

1. THE APOSTLE PAUL. (Read II Cor. 12:1-6.) Paul is given grace to bear the infirmity of the thorn in the flesh. If divine healing were in the atonement for this body, it would have been blasphemy on the part of Paul, to pray three times for the removal of this thorn.

2. EPAPHRODITUS. (Read Phil. 2:27.) Healed in answer to prayer according to God's will.

3. TIMOTHY. (I Tim. 5:23) Under Divine inspiration, he is told to take medicine for his bodily weakness. Why did not the apostle Paul send him a blessed handkerchief and tell him to rub it on his stomach and he would be healed? I personally believe that God foresaw the religious fanaticism of this twentieth century and gave us this outstanding example; for if anyone was entitled to divine healing, it was Timothy, if it were in the atonement for this body.

4. TROPHIMUS. (Read II Tim. 4:20.) Here a child of God is left sick. Why did not Paul heal him? I firmly believe it was not in God's will.

From the above we can gather that healing for this present day of Grace, is a matter of God's will for each one of His children. He knows what is best, and makes no mistake. May each one, humbly in His presence, reverently say, "Lord, Thy will be done in my life."

Let us get away from the restless fever of worry and anxiety and calmly submit to the will of God.

Beloved, my earnest desire is that the Lord Jesus Christ may be exalted—that His beloved children may be kept from the snare of evil teaching in these last and closing days, when Satan is working as an angel of light. If there may be any who are reading these lines who have never yet accepted the Lord Jesus Christ as their own personal Saviour may I urge upon such to do so before it is eternally too late.

You are not a Christian because you belong to a church or have been confirmed, or have gone through any church ceremony, you are only a Christian as you personally appropriate the Lord Jesus Christ, Who died on Calvary's cross for your sins, and took your place, meeting the claims of a holy, and a righteous God, and Who settled the sin question to God's entire satisfaction. God is satisfied with Jesus Christ, are you?

I can bear testimony that the Lord Jesus is a real friend. I have gone out into the Lord's work, going wherever He opens the door, to preach the Gospel and holding up the magnificence of Christ.

I am out on faith, trusting the Lord to supply every need, and it is just marvellous how the Lord planned my being in England at this particular time. There was no pre-arrangement, but I firmly believe that if we commit our ways unto the Lord, He will direct our paths.

Let all things be done decently and in order.

—I Cor. 14:40

IS HEALING IN THE ATONEMENT?

Are souls saved and bodies healed on exactly the same basis?

by C. E. PUTNAM

IS THE gospel of salvation a double gospel? Many writers say that it is distinctly a twofold (some say fourfold) double gospel. That it is a gospel of salvation from sin for the soul, and a gospel of salvation from sickness and disease for the body.

The "Faith Tabernacle" teachers state their doctrine thus: "He always gave His people a full deliverance in the Bible and the reason for this is that the blood of Christ has broken the power of sin, Satan and diseases, and healed us completely, and we have as much right tonight to take a full deliverance, as the Israelites did to eat the passover supper in haste . . . Now as we engage in prayer let us claim . . . our complete deliverance from sin and disease." (Why not include death as well as disease, if now our deliverance from sin is complete?)

DELIVERANCE FROM SIN AND DISEASE, WHEN?

BUT is their teaching and claim *all* true *now*, or is it to take place largely when Jesus returns, our bodies redeemed, and Satan is bound? Is "the power of sin, Satan, and diseases" now "broken," and has God now "healed us completely" from sickness, disease, and death? For, if we *now* have a "complete deliverance from sin and disease," we should not see death, and if now in the body Jesus' blood has "healed us completely, and we have as much right TONIGHT to take a full deliverance, as the Israelites did to eat the passover supper in haste," how can a child of God who takes this "full deliverance" "in haste" EVER DIE? Impossible! Yea, IMPOSSIBLE!!

But a deliverance from sin through the blood of Christ is not full and complete until we are delivered from death (See I Cor. 15:51-55). And

by the Word we know that such deliverance is not ours till Jesus returns, and gives us our redemption, glorified body (See Phil. 3:20-21). Until then our body is mortal, that is, subject to death and its natural causes (sickness and disease). God has said, "*It is appointed unto men once to die*" (Heb. 9:27). Death (except by accident, violence, or poison) is the result of disease. Natural death is caused by destruction or disease of some part of the body. Diseases of old age end in death. So how can any one escape it (except God translates him), or logically and scripturally teach that *now* in this mortal body we have "*a full deliverance*," and that even *now* (before Satan is bound), while we live in this mortal body, the atonement has "*broken the power of sin, Satan, and disease*, and healed us completely"?

If this were true no real child of God ever needs to die a natural death. (One of these teachers thus teaches.) All such teachings are utterly unscriptural and false, as every undeceived real Bible student must know.

These teachers further say, "The real thought in these passages (Jas. 4:7; I Pet. 5:8, 9) is that we are to refuse to accept any of the works of Satan; we are to positively refuse to be oppressed by him in any way . . . He has no right to do this, as God has provided, in the atonement of His Son, a deliverance and exemption from all these things. Jesus Christ bore all our sins, sorrows, and diseases on the cross."

PAUL'S KNOWLEDGE AND EXPERIENCE

WHY, then, did Paul have to endure so many sorrows of which he so often speaks, if all this was immediately available; and why did both Paul and Timothy, as well as many other saints, have to endure infirmities in

WITH the false teaching of Pentecostalism to the effect that the redemption of our bodies may be experienced in the present time, Putnam contrasts the teaching of God's Word which says that we are "waiting . . . for the redemption of our bodies." This discussion is copyrighted, and is reprinted by permission of Mr. Putnam. It was first published in the booklet, "Modern Religious Healing," which may be ordered through the Institute Book Nook, price 50 cents.

the flesh? Certainly neither Paul nor Timothy were familiar with this new, atonement-healing doctrine.

Again, if Christ's redemptive work is all available now, and "*we are to positively refuse to be oppressed by him (Satan) in any way,*" we should likewise now "*positively refuse*" TO DIE. For note Satan's relation to death, and that Hebrews 2:14-15 says also of Jesus' redemptive work for us, "That through death He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage." But has this destruction of Satan yet taken place, or is its completion yet future, and has our deliverance from death already gone into effect, or has it been fully provided for, to go into effect for our bodies when the Lord returns and the first resurrection takes place? (Phil. 3:20, 21; I Cor. 15:23; I Thess. 4:16; I Cor. 15:51-54)

It is said of Jesus Christ, too, in II Tim. 1:10, that He "hath abolished death, and hath brought life and immortality to light through the gospel." But is physical death abolished now? No, this abolishing of death, the sicknesses, and diseases which cause death was not made effective immediately, but the provision has been made for its future certain fulfilment, and now it is only brought "*to light through the gospel.*" Our hope is in His resurrection power, this "LIGHT THROUGH THE GOSPEL," received by faith. Thus the Apostles taught, and not one of the inspired writers preached a sickness and sorrow present-time deliverance, or himself escaped bodily suffering and death.

Such plain teachings from God's Word, confirmed by every day observation as well as all history, should protect every watchful child of God against the subtle deceptions of Satan, wrought through the longings of the flesh for immediate deliverance from pain, sickness, suffering, and sorrow, which God permits for our good. (See again Rom. 8:28; Heb. 12:4-11.)

DESIRES OF THE FLESH A DECEPTIVE GUIDE

IS IT not the desire of the flesh that prompted these well-meaning, misguided people to say that God

"has given us an inheritance of righteousness, peace, health, and the supply of every need and desire until His coming again. It is our blood-bought right to enjoy these blessings continually and Satan cannot rob us of them, without our consent"? How false and unscriptural it is to apply this to the present-time inheritance of the flesh instead of to the Spirit! (See II Cor. 4:10, then read the entire chapter.)

On the subject of "The Passover" they further say, "In the story of the passover, one of the clearest teachings on this subject (deliverance and bodily healing) is found. (Exodus, chapters 11 and 12.) Here we see the deliverance and just how to receive it. This is such an important lesson, because it brings a deliverance AT ONCE (our emphasis) from all bondage; care not what bondage you are in, what power Satan has over you, spiritually, physically, financially, or in your home life."

Note it is said that this "deliverance" from "all bondage" is "AT ONCE."

Again we must ask, are we delivered "at once" from "all bondage" of sin? Are we delivered "at once" from physical death? Are we delivered now from all tears, sorrow, suffering, pain, crying as well as death? Or is this deliverance to us and the whole world yet future, to be completed when Jesus comes, and when He "reigns, till He hath put all enemies under His feet"? (See I Cor.

15:25-28; Rev. 21:1-4.) The promise to us of a joint heirship with Christ is upon conditions the exact opposite of such teachings.

Mr. Bosworth's teaching about suffering is very subtle, misleading, false, and unscriptural also. On pages 11, 12 of "For This Cause," he says, "The modern idea that God wants some to suffer for His glory, was never suggested in those days to paralyze the prayer and faith of the sick, and thus hinder God from healing all."

(For the Bible teaching about suffering for God's glory or our good see Acts 9:16; II Cor. 11:23-28; Phil. 4:12; Col. 1:24; II Tim. 2:11-12; II Tim. 1:12; I Pet. 2:21; 4:19; 5:10; Phil. 3:8; 1:29; I Thess. 3:4; II Thess. 1:5; Heb. 11:25; John 9:1-3, 35-38; Rom. 8:16-23.)

Is Mr. Bosworth's statement true and scriptural?

"Let no man deceive you" (Eph. 5:6; II Thess 2:3; I John 3:7).

MAN-MADE CONDITIONS OF HEALING

MR. BUTLIN says on page 143, "Those who need healing must look into their lives, and must put away any stumbling-blocks which the Holy Spirit reveals to them, or they will not obtain healing." Did the Twelve, the Seventy, Jesus Himself, and the Apostles heal only on these stipulated conditions? Did Jesus or did Mr. Butlin originate these man-made conditions? Are they true? Can it be said truthfully of all others that "*they will not obtain healing*"? Do the facts as we daily observe them, or do the Scriptures as we search them confirm such statements? Certainly they do not.

Mr. Butlin further says on this page (following the above), that "All the good things I have written about are parts of the gospel, and they are intended for all believers." Mr. Butlin thus makes the present-time healing of the body a part of the gospel.

EXTREMELY SUBTLE, DANGEROUS DOCTRINE

WE NOW wish to have you consider with us the double gospel of Mr. F. F. Bosworth (of Bosworth brothers) whose teachings and unscriptural theories are even more destructive than Mr. Butlin's. We believe he is doing tremendous harm to those not definitely and firmly established. This he does by destroying saving faith concerning God's willingness to forgive every penitent sinner, and cleanse him from all sin. Mr. Bosworth (ignorantly and unintentionally no doubt) by his false and unscriptural double-gospel theory is enabling Satan to shatter and destroy the weak faith of worldlings as well as many honest and earnest seekers who are as yet only babes in Christ. A careful and thoughtful examination of this alluring, deceptive theory, and the logical conclusions that must follow, will readily reveal how Satan is able to do this, subtly working through the immediate longings of the flesh.

On page 12 of "For This Cause," Mr. Bosworth says, "When the gospel—the story of Calvary—and its benefits is made plain, and the part concerning heal-

ing made as emphatic as the other part, it becomes just as easy to be healed of a cancer (note he says, "just as easy") as to be forgiven of sin. Healing and forgiveness were provided at the same time, and are offered exactly on the same basis. There is no doctrine in the Bible more emphatic than the doctrine of healing through Calvary. The doctrine of healing is as universally applicable to all the sick as the gospel of forgiveness is to all in sin." He is here speaking of present-time bodily healing.

Consider thoughtfully these statements, which Mr. Bosworth contends should be made emphatic for they are equally a part of the gospel.

THE PART CONCERNING HEALING MADE AS EMPHATIC AS THE OTHER PART, IT BECOMES JUST AS EASY TO BE HEALED OF A CANCER AS TO BE FORGIVEN OF SIN.

HEALING AND FORGIVENESS . . . ARE OFFERED EXACTLY ON THE SAME BASIS.

THERE IS NO DOCTRINE IN THE BIBLE MORE EMPHATIC THAN THE DOCTRINE OF HEALING THROUGH CALVARY.

THE DOCTRINE OF HEALING IS AS UNIVERSALLY APPLICABLE TO ALL THE SICK AS THE GOSPEL OF FORGIVENESS IS TO ALL IN SIN.

Can these doctrines be harmonized with II Sam. 12:13-19, "Nathan said unto David, the Lord also hath put away thy sin." But God would not heal the sick child. "The

Lord struck the child . . . and it was very sick." "And it came to pass on the seventh day, that the child died." Is the forgiveness of sin and the healing of sickness offered exactly on the same basis"? This Word answers convincingly, NO! God "Put away" David's sin immediately, but He would not heal the sick child. DO LISTEN TO GOD'S WORD.

On the next page (13) Mr. Bosworth further says, "I MAINTAIN THAT GOD'S LAW FOR THE HEALING OF THE BODY IS JUST AS ABSOLUTELY DEPENDABLE AS HIS LAW FOR THE SALVATION OF THE SOUL. 'WHOSOEVER WILL, LET HIM COME,' EITHER FOR SALVATION OR FOR HEALING." (Has God ordained a "law for the salvation of the soul"? Are we saved by a "law" or by "grace"?)

Again we ask you to meditate, and weigh carefully

ACCORDING to the teaching of these modern healers, the story of Epaphroditus should read this way, "*He was sick nigh unto death; but Paul produced a bottle of oil, anointed him; the power came upon him, and he arose perfectly well.*"

—A. C. Gaebelein



all these dogmatic, false assertions, which are in part true, but as a whole are very false. Subtle, deceptive counterfeits they are, because (like all counterfeits) they contain an element of truth which deceives. The phase of truth is misapplied. The words "heal," "healed," "healeth," and "healing," as used in the Bible do not generally refer to, or mean the healing of, bodily diseases. They are more often used concerning sin and sin's effects (other than bodily sickness), as the Scriptures when carefully examined so clearly reveal. We find these words in the Bible used in the following senses. Note how they are related to *sin*.

BIBLE MEANINGS OF "HEALING"

1. Healing for Babylon, Egypt, and Assyria, because of sins. (Jer. 51:8-9; Isa. 19:22; Ezek. 30:21; Nah. 3:18-19)
2. Healing for the earth, land and waters, because of sins. (Ps. 60:2; II Chron. 7:14; Ezek. 47:8, 9, 11)
3. Healing of the backslidings of Israel. These backslidings being even designated in some places as *sickness* and wounds. (Jer. 3:22; Hosea 14:4; 5:12-6:1; 7:1; Isa. 30:26; Zech. 11:15-17; Lam. 2:13; Jer. 17:13-14; 30:12-18; 8:11; 14:19-20; 6:14)
4. Healing of the broken-hearted, described also as binding up of their wounds. (Ps. 147:3; Luke 4:18; Isa. 61:1)
5. Healing of soul and heart diseases, because of sin. (Ps. 41:4; Matt. 13:15; Isa. 57:16-19; Ps. 6:1-4; Heb. 12:13; Isa. 6:10; John 12:39-40; Acts 28:27)

Yes, all these healings here quoted, and many others might be cited also, refer not to bodily sickness, but to the corrupting soul-disease, sin, and its results which are much more far-reaching than its bodily sickness effect. Mark, too, that in a number of these Scriptures material remedies, successfully used in bodily

sicknesses are prescribed and recommended, thus acknowledging their healing power and symbolically teaching the curative needs of the sin-diseased earth and soul.

ATONEMENT HEALING MISAPPLIED

HEALING through the atonement on the cross is not present-time healing of disease for the body, but for the spirit, and the disease healed is not one or all of the physical diseases of the body, but the awful *soul disease, sin*. It is true, as before stated, that God in the atonement has provided *redemption* (instead of the present-time curing of physical sickness and disease) for the body, as well as for the soul, but even redemption for soul and body is not "*exactly on the same basis*," especially as to time received.

The great error concerning the benefits of the atonement, into which all these teachers have fallen, and it is the foundation error also of their teachings, is in respect to time, and in confounding, too, the future *redemption of the body* provided for in the atonement with *present-time bodily healing*; which healing, as will be shown clearly by the Scriptures a little later, was not included in the cross atonement, but the prophecy thus confounded was fulfilled by Jesus long before He reached Calvary. These people want to realize for the body *now* what God has planned for the future inheritance of the saints. And their haste, *prompted by the immediate longing desires of the flesh*, has led them into this very gross and faith-shattering, erroneous teaching.

If these five deceptive statements were wholly true, the gospel would be, as Mr. Bosworth teaches, a double gospel, twofold. And if now "*healing is as universally applicable to all the sick as the gospel of forgiveness is to all in sin*," and if now "*healing of the body is just as absolutely dependable as His law for the salvation of the soul*," and if now "*healing and forgiveness are offered EXACTLY ON THE SAME BASIS*," how, we must ask, could any one possibly receive one without receiving the other? How could any sick one now receive forgiveness of sins, and not receive healing of the body (and also now receive deliverance from physical death), if they are given "*exactly on the same basis*"? (Yet now, the truly forgiven, "living and believing" soul, "*shall never die*," as will soon be shown.) Or how could any one be healed in body and their sins not forgiven if God has provided for both in the atonement and offered both through faith "*exactly on the same basis*"?

But it cannot be true that bodily "*healing and forgiveness are offered exactly on the same basis*," for many ungodly sinners hardly see a sick day, and many ungodly sinners who do get sick are often completely healed, but are *not* saved. These facts make it clear that present-time healing of bodily sickness and disease

FOR by one Spirit are we
all baptized into one body,
whether we be Jews or
Gentiles, whether we be bond or
free: and have been all made to
drink into one Spirit.

—I Corinthians 12:13

is not the *redemption* of the body provided in the atonement, for which we must patiently wait. (See again Rom. 8:22-25; Phil. 3:20, 21; Jas. 5:7, 8; II Thess. 3:5.)

SOUL AND BODY RECEIVE HEALING WHEN?

GOD has said of "both Jews and Gentiles, that they are all under *sin*" (Rom. 3:9); that "all have *sinned*" (Rom. 3:23); and that "the sting of death is *sin*" (I Cor. 15:56); "The wages of sin is death" (Rom. 6:23); and "The soul that *sinneth, it shall die*" (Ezek. 18:20). He has provided eternal redemption from this universal death-state for both soul and body. But even this redemption of soul and body is not "*exactly on the same basis*" as previously shown. God says of the body, as before quoted, "It is appointed unto men once to die" (Heb. 9:27). But of the spirit Jesus said, "And whosoever liveth and believeth in Me shall never die" (John 11:26); "Verily, verily, I say unto you, if a man keep My saying, he shall never see death" (John 8:51).

Observe this marked, present-age difference. The forgiven, saved spirit "shall never die," "shall never see death," but it is appointed of the body "*once to die*." Is it not clear from this and all the Scriptures that this redemption, or eternal life for our spiritual being, is received immediately, as soon as we truly "*believe in Jesus*" and "*keep His saying*," that is, "OBEY HIM" (Heb. 5:9)? Of such an one Jesus says, "he shall never see death," "shall never die." But bodily redemption (eternal deliverance from natural death, which death is produced by sin through disease) is not received now. It is given contemporaneously with our spirit redemption, this "*eternal life*." (See John 17:2, 3; 20:31; I John 4:15; 5:11, 13, 20.)

God's revealed time for our receiving a painless, sickness, diseaseless body is not *now*, but at the *first resurrection*. When "this mortal shall have put on immortality," when Jesus "shall change our vile body (vile because it is now subject to pain, sickness, disease, and death), that it may be fashioned like unto His glorious body." But *now* "we with patience wait for it." (See once more Phil. 3:20, 21; Rom. 8:22-25; Jas. 5:7, 8; II Thess. 3:5.)

ing, or even present-time bodily healing, it is utterly false and unscriptural to say of either, that "*healing and forgiveness are offered exactly on the same basis*," that now "*It becomes just as easy to be healed of a cancer as to be forgiven of sin*," that now for the body "*The doctrine of healing is as universally applicable to all the sick as the gospel of forgiveness is to all in sin*," that now "*Whosoever will, let him come, either for salvation or for healing*."

SATAN'S FALSE QUOTATIONS ARE FAITH-DESTROYING LIES

GOD does not give any such invitation, and Satan cannot change or pervert and make true such a lie. God says, "And whosoever will, let him *take the water of life freely*" (Rev. 22:17). Not "COME, either for salvation or for healing," as Mr. Bosworth falsely quotes.

How dare Mr. Bosworth "*add to*" this verse this bodily-healing doctrine? Read verse 18. Can this "*water of life*," which Scripture Mr. Bosworth has changed and perverted (and it annihilates his "*exactly on the same basis*" theory), refer to, or *now* be made to apply to these vile, mortal bodies of flesh and blood that are appointed "*once to die*," and when Jesus comes are to be resurrected and changed into glorious bodies? Can this "*water of LIFE*" mean, and thus be made a part of, a present-time healing of bodily sickness and disease as Mr. Bosworth's perverted exegesis would indicate? Certainly not. Does this "*water of life*" save the body from present-time death and its causes?

A Christian lady who had been forward for healing in one of these bodily-healing services (and where in the Bible do we find authority for such a double, bodily-healing, salvation-from-sin, gospel service?) voluntarily said to me, "I have done exactly what they told me that I must do, but I have not been healed." She seemed troubled, and, of course, she had reasons to be thus distressed if she believed that the healing of the body and the forgiveness of sins were granted "*exactly on the same basis*," that "*it becomes just as easy to be healed of cancer as to be forgiven of sin*," and "*that God's law for the healing of the body is just as absolutely dependable as His law for the salvation of the soul*." For if after "*meeting the conditions*" the very best she knew how she *had not received healing*, she was naturally and logically forced to believe that *her sins were not forgiven*, and that *her soul was not saved*.

FOR Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

—II Corinthians 11:14-15

Thus Satan, *logically, too*, can and will fill with doubts, even forgiven people who are only babes, but are led to believe such "*doctrines of devils*." And Satan can thus break their faith in God's willingness to forgive and save every penitent sinner who will come unto Him. (John 6:37)

Who can not believe that Mr. Bosworth realizes the great opportunity and the strong, awful, vantage ground which he is giving Satan to deceive (through his unscriptural and false teachings), and to shatter so completely the faith of weak babes in Christ.

From whence are such faith-destructive teachings? Are they from God?

Will not "seducing spirits" lead astray well-meaning people if they permit Satan to corrupt the Word, as he tried to do with Jesus, and read into it (as is here done with Rev. 22:17) what is not there (no wonder God warns every preacher and teacher with Rev. 22:18), or if they put "private interpretation" on parts of the Scriptures to support a man-made theory? May the Lord help us who teach the Word or preach the gospel, to stick to the **WHOLE BOOK**, and not permit Satan *through the longings of the flesh* to use us to preach "another gospel: which is not another," and thus shatter the faith of babes in Christ (note the value of faith, Eph. 6:16), and bring on ourselves the curse of Galatians 1:6-9. What a penalty for adding to the gospel! "Let him be accursed" who "perverts" the gospel! (For the simple, entire, one-fold gospel see I Cor. 15:1-4.)

A DANGEROUS COUNTERFEIT TEACHING

IN page 5, Mr. Bosworth says, "All through the Scriptures, both in prophecy and in the types, healing for the body is linked with healing for the soul. When the Passover was instituted, God began teaching His people the law of redemption by types."

Note that here also is a subtle, counterfeit teaching which is very dangerous. It is true that God did begin at the very Passover to teach redemption by types, but it is false and unscriptural to say of present-time bodily sickness, and disease that "All through the Scriptures, both in prophecy and in the types, healing for the body is linked with healing for the soul."

This statement is not Scriptural and is very subtle, deceptive and misleading. Mr. Bosworth again confounds present-time healing of the body with, and applies it to, the scriptural promise of redemption for the body, and such a confounding and teaching is utterly false. *Redemption* for the body is linked with redemption for the soul, but a temporary or present-time healing of a sick or diseased body, which is still subject to death, is far from being God's promise of a redeemed glorified body which will be in God's own revealed time forever healed from all pain, sickness, disease, death and every human frailty.

Do not be deceived by this perversion of the Word, and an attempt by such perversion to substitute the teaching of present-time bodily healing of sickness for God's promised bodily redemption. These two statements of Mr. Bosworth's, one true and the other false, when thus coupled together may lead astray the careless thinker, for such is a dangerous counterfeit.

Yes, "God began teaching His people the law of redemption by types," but we must recognize the difference between a permanent redemption for the body and the temporary present-time healing of bodily sickness and disease which does not deliver from their ultimate effect—death. Keep in mind that God's redemption for the body is an eternal redemption from sin with all of its results including pain, sickness, disease, death, and not primarily this temporal healing of bodily sickness and disease.

Has Mr. Bosworth searched God's Word to see if, in these typical teachings, such *present-time* "healing for the body is linked with healing for the soul"? We cannot find such typical teaching in all the Bible.

That the "healing for the body" is a healing of sickness and disease, and that the "healing for the soul" is a healing from sin, is the way Mr. Bosworth defines them; but God's Word does not link together such healings. Mr. Bosworth says, too, of "the doctrines of healing through Calvary," that "The doctrine of healing (meaning present-time bodily-healing) is as universally applicable to all the sick as the gospel of forgiveness is to all in sin."

Is such doctrine true?

"SIN-OFFERINGS" BUT NO BODILY "SICKNESS-OFFERINGS"

THE Calvary offering was taught in type by the lamb-sacrifice which began at the institution of the Passover as Mr. Bosworth states. But of the more than forty times that the Scriptures mention these typical sacrifices, they are called "*sin-offerings*," and we cannot find a single typical offering in all the Word that is designated as a "*disease-offering*" or a "*sickness-offering*."

THERE is a great danger. We see it all round about us today—this is what the gift of tongues sought by so many means—there is a very real danger of Christian people sincerely seeking manifestations, while slothfully neglecting opportunities. They run after manifestations of an emotional character, but neglect the common every-day opportunities for soul winning service which are all around them. —J. Stuart Holden

Now if there is a present-time-bodily-sickness "doctrine of healing through Calvary," and if the doctrine of healing is as universally applicable to *all* the sick as the gospel of forgiveness to all in sin," if there is such a twofold, double gospel, certainly some ONE of these more than forty Scriptures which speak of the sin-offerings would express these typical sacrifices as being also a "sickness-offering," or a "disease-offering," as well as a "sin-offering."

But do the Scriptures in these types teach Mr. Bosworth's man-made theory that "The doctrine of healing is as universally applicable to all the sick as the gospel of forgiveness is to all in sin"? If not a single Scripture that speaks of offerings is designated as a "sickness-offering" while more than forty times they are called "sin-offerings," it cannot be true, and no one should thus try to pervert the Word. This one all-important fact makes it certain that all the typical offerings are not double. And the New Testament teachings, also, concerning the antitype or the offering of the Lamb of God on Calvary, no where speak of a double offering, one for sickness of the body and the other for sin of the soul. No, it was but *one* offering, and that offering was for SIN and SIN ONLY.

Hebrews 10:10, 14 makes *this truth absolutely certain*. It says, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." "For by ONE offering He hath perfected forever them that are sanctified." See, too, I John 1:7 and I Peter 3:18, which state the one purpose of this offering—It "cleanseth us from all Sin," "Christ also hath once suffered for SINS." The Word *never* says that it was for a present-time "physical healing" or for "physical death," and man's attempt to read such a doctrine into God's plan of redemption can only be a subtle deception wrought by the great Deceiver through the longings of the flesh. This *one* sacrifice for this *one* purpose, sin, (not sickness), purchased complete redemption of our entire being. Redemption of the soul and spirit, and redemption (not present-time healing of sickness and disease) of the body from eternal death, all to be received at God's, not man's, own appointed times.

Neither can we find one New Testament Scripture which speaks of Jesus' sacrifice, that links present-time "healing for the body with healing for the soul," nor that makes His death on the cross teach, that "the doctrine of healing is as universally applicable to all the sick as the gospel of forgiveness is to all in sin." It is all one gospel—"redemption from sin." Note as you read them how all the following New Testament Scriptures invariably state that Jesus' sacrifice was *wholly for sin, and not one* includes or even intimates present-time healing of sickness and disease for the body. (John 1:29; Acts 26:18; Romans 3:25; 6:6, 10, 11-18; II Cor. 5:21; Eph. 1:7; Col. 1:14; Heb. 5:1; 9:26, 28; 10:3, 6, 11, 12, 18, 26; I Pet. 3:18; 4:1; I John 1:7; Rev. 1:5). Do observe that not one of these twenty-two references include sickness or disease in His sacrificial atonement. These references with more than forty Old Testament Scriptures designate it as a *sin-offering*," and about twenty more call it a "trespass-offering" (Lev. 7:7 says, "As the sin-offering is, so is the trespass-offering"), AND NOT ONE SINGLE SCRIPTURE CAN BE FOUND WHICH DESIGNATES IT AS ALSO BEING A SICKNESS OR DISEASE-OFFERING OR SACRIFICE.

Can man change successfully all this multiplicity of Scripture, or add to God's Word?

ATONEMENT AND BODILY PRESENT-TIME SICKNESS

NO, AS before stated, the atonement on Calvary *does not* provide for present-time healing of sickness and diseases in the body, but for the final redemption of the body from death including *then*, of course, all of death's causes. Satan leads well-meaning people into error by a careless examination and superficial exegesis of Scripture, which thus separately considered may appear to support their fallacious, fleshly doctrines. This is one of Satan's most subtle and successful snares. He knows the weakness of the flesh. Mr. Bosworth and others thus deceived quote Matt. 8:16-17 to prove that bodily healing of sickness and disease at the present time was made a part of the atonement on the cross. But even the Scripture itself proves conclusively that such a teaching is not true, but utterly false. Let us examine it, and see what it really says, and what it definitely and clearly teaches.

Matthew 8:16, 17 reads thus: "And He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sickness."

Now Matthew states specifically that Jesus fulfilled this part of Isaiah's 53rd chapter prophecy, not on the cross, but at that long-before-the-cross time, when "*He cast out the spirits with His Word, and healed all that were sick.*" So if Jesus fulfilled this part of Isaiah's prophecy, *at that time*, which was about two years before

THE fruits of the tongues movement are ignorance, selfishness, conceit, dishonesty, fornication, adultery, unnatural vices, and blasphemy. If these be the works of the Spirit, then we know not what or who the Spirit is, or what or who God is.

—Alexander Mackie

He died on Calvary, it could not possibly have been Calvary's atonement that fulfilled it. The shedding of blood is required for remission of sin only. And note, too, that this fulfilment of that part of Isaiah's prophecy was accomplished by the power of, or "*with His Word*," and not through the atonement on the cross, nor by the power of His blood shed on Calvary for redemption and salvation from sin of body, soul and spirit.

How could the healing of present-time bodily sickness be a part of the atonement purchased on the cross, when Matthew states positively that Jesus *fulfilled* that part of Isaiah's prophecy about two years before His death on Calvary by His "*healing all that were sick*" and "*casting out the spirits WITH HIS WORD*"? We wish to repeat and say again (for it is so vital) that Jesus FULFILLED this part of Isaiah's prophecy according to Matthew through the power of, or "*WITH HIS WORD*," and that, too, about two years before He was crucified. Hence it could not be possible that the same was fulfilled again in an entirely different way, through the atonement, nearly two years later, *by the power of His blood shed on Calvary*. The life is in the blood. And sin, only, requires expiation by blood, and this, too, is for the soul (Lev. 17:11).

Therefore we are forced to believe, if we will believe God's Word in preference to men's theories and the longings of the flesh, that the healing of *present-time bodily sickness* was not a part of, nor provided through, the atonement. And note, too, that all the other sign-gift miracles (even when given to men) are wrought through the power of, or "*with His Word*," and such power is entirely apart from the sin-atonement power, which necessitated the shedding of His life-blood for our redemption from sin (not present-time bodily healing of sickness which Jesus wrought without the necessity of death) on Calvary's cross.

Again, we must logically and scripturally believe, too, that Jesus did not "*bare our sicknesses*" on the cross, for Peter says, "*bare our SINS (not sicknesses) in His own body on the tree.*" Furthermore, Jesus was not sick on the cross, nor did He heal sicknesses on the cross. But that He "*bare our sicknesses*" could be said, and was *truly* said of *Him* when He sympathized with the sick and sorrowing, even weeping and groaning (John 11:33-39), and when in laborious service He cast out demons, and healed the multitudes that were sick. All of which He did prior to the atonement on Calvary, He Himself becoming weary and distressed in the flesh, being "*in the likeness of sinful flesh.*" And in such service Himself dwelling in a body of flesh and blood with its infirmity it could be truly said also that "*Himself took our infirmities, and bare our sicknesses.*" "For we have not an high priest which cannot be touched with the feeling of our infirmities" (Heb. 4:15).

SPIRITUAL HEALING INTERPRETED FLESHLY

MR. BOSWORTH also says on pages 4, 5 that "Peter, quoting from this chapter (Isa. 53), also links healing with salvation: 'Who His own self bare our sins in His (Mr. Bosworth leaves out "*own*") body on the tree, . . . by Whose stripes ye were healed.' I Peter 2:24. Many good people say that this Scripture in Isaiah refers to spiritual disease and not to the diseases of the body, but this is easily shown to be an error."

And Mr. Bosworth then refers to Matthew 8:16, 17, just considered, to prove this error. But Matthew does not teach thus, as has been so clearly shown, and if we will let Peter himself interpret this entire 24th verse, with verses 22-25, we will readily see that when these "Many good people say that this Scripture in Isaiah (that is, the part which Peter quotes) refers to spiritual disease (sin) and not to the diseases of the body," these "*good people*" are scripturally right, and they are accepting this truth exactly as Peter teaches it. Mr. Bosworth left out part of verse 24, which part shows definitely that Peter as well as Isaiah was talking solely about the spiritual disease, *sin*, and not a single word in any of these verses refers to, or mentions bodily sickness or disease.

May we quote in full verses 22-25 that you may get it clearly: "Who did no *sin*, neither was guile found in His mouth (note that Peter was talking about *sin*): Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: Who His own self bare our *sins* (note that Peter says *sins*, and *sins only*) in His own body on the tree, that we, being dead to *sins* (not sickness also), should live unto righteousness: by Whose stripes ye were healed." Notice again that Peter was talking solely about the healing of our *sins* (a spiritual disease), and that Jesus suffered and died for our SINS, the penalty for which is DEATH. (Is God's penalty for bodily sickness death?) And "that we being dead to *sins* (not bodily sickness), should live unto righteousness: by Whose stripes ye were healed." If by His stripes we "*were healed*," "*were made dead to sins*," (but who is made dead to bodily disease?) how has any one a right to say that such language refers also to bodily sickness instead of referring specifically to exactly what is named—the spiritual disease, *sin*. "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your SOULS."

Again, let us honestly seek the truth and ask, was Peter talking about bodily sickness and its healing, or was he talking *exclusively* about the healing of "SINS" and "SOULS"? Peter says "*sins*," "*souls*," and "*ye were healed*." Had all these "Elect-according-to-the foreknowledge-of-God-the-Father" (to whom Peter

was writing, I Pet. 1:2) been healed of bodily sickness, or had the souls of all these elect been healed of the spiritual disease, *sin*? If Peter meant only souls, as he states, then he could truly say of all such, "that we, being dead to sins," and "by Whose stripes ye were healed." But if Peter meant the healing of bodily sickness then he could not logically have said "SINS"

and "SOULS," but would have said SICKNESS and BODIES. How can anyone reasonably or scripturally read a double-atonement doctrine (one for sickness and one for sin) into these verses? It is clearly not there, and to do so is a plain addition to, and perversion of, the Word, and such an effort, too, does violence to the English language as well as to God's Book.

HEALING DURING AND AFTER THE TRANSITIONAL PERIOD

by J. C. O'HAIR

DURING the transitional period of the early Church, from the day of Pentecost until Paul reached Rome—which period is covered by the Book of Acts—signs did accompany the gospel message in fulfilment of Mark 16:17. There were all kinds of signs, and it is strange that the healers of today forget all of the signs except healing. But in the sign healing there was no "hit and miss" proposition with the apostles; "and they were healed every one" (Acts 5:15, 16). That is, the apostles did just what the Saviour did: they healed every one of the multitudes who were sick. Sign healing was, therefore, general and by no means confined to saved people. And so far as great faith is concerned when we read in the twelfth chapter of Acts how that faithful band of saints prayed so earnestly for Peter's release from jail and deliverance from what seemed certain death, and then were so surprised when God answered their prayer, we see that they were men of like passion as Christians today.

During that period: "God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the disease departed from them, and the evil spirits went out of them" (Acts 19:11-12). You cannot find one instance where even one disease failed to respond to the command of Peter or Paul; nor can you find one case that responded because of extraordinary faith exercised by a saint. This was miraculous sign healing during that formative period of the Church—before there was a

line of the New Testament or Church truth written—to convince the people that these men of God were accredited apostles of Christ, divinely commissioned ambassadors.

But after the transitional period there was no more general sign healing; only elective healing. If any disciples of Christ, other than those we have mentioned, had the gift of healing mentioned in I Cor. 12:9, there is no record of its having been exercised after Paul reached Rome, or even before. That Corinthian epistle was written during the transitional period and the gifts of the Holy Spirit mentioned in that twelfth chapter were necessary to safeguard the Church while the New Testament Scriptures were being written by inspired writers.

EPAPHRODITUS

THIS man was Paul's companion in labour, his fellow-soldier, true to Christ and Paul. "God had mercy on him" (Phil. 2:25-27). What a change. Now instead of general sign healing, the same apostle who had healed every sick one with handkerchiefs and aprons calls special attention not to a mixed multitude of saved and unsaved who were healed, but to a consecrated saint healed by God for a specific purpose and raised up by Him from a bed of sickness. Did the beloved Luke or some other physician give him medical attention? You do not know; neither do I. Was he healed instan-

WHEN Dr. John C. O'Hair was in Denver two years ago he delivered his incisive message on, "False, Fraudulent, Fanatical Healers." This article, which is used by permission, is an excerpt from that address, which may be obtained in booklet form from the Institute Book Nook, price 20 cents. The Bible Conference Committee has engaged Dr. John C. O'Hair as speaker for a conference in the Denver Bible Institute in February, dates for which will be announced later.

taneously by God? We do not know. Was prayer made for him? We certainly believe so. Was he anointed with oil? There is no record; but as he did not belong to the twelve tribes to whom James wrote, we believe not. One thing we all know, and that is, that he did not call a Christian Science practitioner, to convince him that his sickness was a mental error from which he was suffering and that he could out-think his sickness. No, "God had mercy on him" and likewise mercy on Paul in this restoration (verse 27).

TROPHIMUS

PAUL wrote again, "Trophimus have I left at Miletum sick" (II Tim. 4:20). If Paul had had with him Mrs. Eddy or Mrs. McPherson, perhaps the story would have been different. Trophimus was a faithful saint. The greatest of all the apostles who had healed all manner of diseases during the transitional period left him sick. Why did he not rub a handkerchief on him? Why did not Paul claim Mark 16:17, or say, "Trophimus, if you do not realize that Christ's body was broken for you, you will die before your time?" Is it not too bad that Paul did not have some of the new healing schemes for Trophimus?

God had mercy on Epaphroditus and raised him up. God had just as much mercy on Trophimus and left him sick. Do you think for one moment that Paul left Trophimus until they had a real prayer-meeting together in that sick-chamber at Miletum? Why did God leave him sick? Why are hundreds of thousands of His saints sick today? Do not ask Bosworth. Search the Scriptures.

Several years ago I reached my home at midnight to find at the front door a doctor and a nurse. I had been to New York and knew nothing of sickness in the home. That physician, an able doctor and a Christian, gave me but little hope for our youngest child at the point of death and whose recovery he very much doubted. For several days there seemed to be little hope, but there were scores of faithful saints praying for that baby's recovery, and we praise God that He had mercy on her and raised her up and she is now a happy member of our family.

But in another case when we were walking close to the Lord and having a blessed time in His service and in fellowship with Him, another precious little girl who was sick was taken to be with Him after everything possible had been done for her by one of the leading medical experts in children's diseases and much prayer by some faithful saints who knew how to pray. Our hearts were filled with grief but in the midst of our tears of sorrow we looked up into His face and said, "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord" (Job 1:21).

What explanation can you offer for the death of one child and the recovery of the other? What explanation of Epaphroditus and Trophimus?

The healers never try to explain why it is that after their healing meetings and they have left town laden with gold, within a few months many of those they healed die with the same malady. But of course the unsuspecting, hypnotized people are afraid to criticize these mighty servants of God; and even a few servants of God who have been wonderfully used by Him allow a clever woman like Mrs. Aimee Semple McPherson to beguile them onto her platform to help her fool the public with her bunco and add to her fortune.

TIMOTHY

YOU doubtless will agree with me, if you have carefully read your Bible, that Timothy was one of the most faithful, loyal, and devoted servants of Christ in the early Church. He was known for his unfeigned faith and he was so competent, sincere, and zealous, that Paul was willing to commit to him responsibilities which he would not have entrusted to any of his other fellow-workers. To this faithful soldier of Jesus Christ, Paul wrote: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (I Tim. 5:23).

Why didn't Paul say, "Dear Timothy: I am sending you a handkerchief which I have blessed and if you will rub it on your stomach, you will be healed immediately?" Why didn't he say, "Dear Timothy: When you are eating the broken bread at the Lord's supper, realize that that bread means that the body of Christ was broken for your diseases and because Jesus Christ is the same yesterday, today, and forever, your stomach trouble will all be over." May God deliver the Church from such frauds!

The word, "infirmities," is from the same Greek word which described the sickness of Lazarus, who was sick enough to die, and the same word is used in the case of the sick people in the nineteenth of Acts whom Paul healed by his miraculous healing. If this case of Timothy had been back in that transitional period, especially on that day when God wrought "special" miracles by his hand, perhaps Timothy would not have been told to take wine for his often infirmities.

But here is the fact, a faithful saint is sick, and in one of the last epistles with Church truth written by the Apostle to the Gentiles, he is told to use a remedy for his sickness.

From this instruction to Timothy we can readily believe that both Epaphroditus and Trophimus used remedies. One of them was raised up by God; the other was left at Miletum sick; and the last we hear of Timothy he was suffering with physical infirmities and perhaps taking wine.

This truth contained in Paul's epistles written after he reached Rome should convince any student of the Word that the sign age of the Church was over, and while God will hear and answer prayer for the sick, He does not always heal His children and He places His approval upon remedies.



D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH
WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

The First Thousand

THE FIRST thousand dollars is in. During the first month of the nine months of the \$200,000.00 campaign, approximately \$1,000.00 was received.

This is an occasion for giving of thanks. Let us not spare in thanking God for this provision, for the advance which it has made possible, for the earnest which it gives of the full provision, and for the loyal, loving sacrifice which it has entailed.

But it is also a call to prayer. At this rate, by the first of September only nine thousand dollars would be provided instead of the \$200,000.00 which is needed, and we would still be a far cry from stopping the rent drain. Let us therefore pray earnestly for five things:

1. That God will place in our hands means which will make it possible for us to give largely.
2. That He will make clear to us what is His will for us to do with the means which He has already given us.

3. That He will lay it upon the hearts of His stewards who have great means to give largely and to do it at once.
4. That He will continue to lay upon the hearts of His blessed poor the burden of giving.
5. And that He will provide the full amount of \$200,000.00 before the first of September.

God is "able to do exceeding abundantly above all that we ask or think, according to His power that worketh in us"—Eph. 3:20.

The Roof Going On

ON the first page of this issue of "D. B. I. Building News" will be found a picture of the first unit as it appeared on January seventh. The windows are fitted, and the roof is rapidly being completed.

With the roof completed and the heating system in,



The First Unit Nearing Completion



A Happy Group of Laborers

the work could be pushed more rapidly than has been possible hitherto. During the last month, work has been greatly hindered by cold and stormy weather, but with the heating system installed, and with funds provided to carry on, it would be possible for the men to continue work, even in the coldest weather.

As yet, however, funds have not been supplied for the heating system, sewage system, plumbing system, or for the finishing of the interior. Altogether it will take in the neighborhood of \$10,000.00 to complete this unit and to get it in readiness for occupancy.

It may be that the Spirit of God will lay it upon the hearts of one of His stewards, as he reads these lines, to assume responsibility for the amount needed to finish this unit and equip it for future use.

Has He laid this burden on your heart? Ask Him, dear steward of Christ, what He would have you do.

God is "able to do exceeding abundantly above all that we ask or think, according to His power that worketh in us"—Eph. 3:20.

A Happy Group of Laborers

HERE is a close-up view of the gable on the first unit and the men who are working to get the roof on.

The spirit of the volunteer laborers who have been doing the work in the erection of this building up to the present time is worthy of the highest commendation. Earnest Christians all, they have worked with a will, and their heartiness and fine Christian spirit has constrained Mr. Johnson, a contractor of years of experience, to say, "I have never worked with such a bunch!"

Probably very few other buildings have ever been built with the sound of gospel songs and choruses so frequently mingling with the sound of trowel, hammer, and saw. Truly it is an inspiration to work with such earnest Christian men and to behold their godly conversation.

But it is utterly impossible for this loyal group of volunteers to complete the task by the opening of school next fall. A large number of men should be hired at once in order to attain the goal which we believe the Spirit of God has set before us.

Join with us in thanksgiving for the faithfulness of these volunteers and unite your voices with ours in strong crying to God for the money which will make it possible at once for us greatly to increase the number of laborers at work on D. B. I.'s new buildings.

God is "able to do exceeding abundantly above all that we ask or think, according to His power that worketh in us"—Eph. 3:20.

Plans

MR. Johnson, the contractor in charge, is drawing the plans for the next three units of D. B. I.'s new buildings. He is also working out a schedule which must be followed in order to get them ready for occupancy by September first. Here is the schedule:

- Feb. 1, Excavations started for new work.
- Feb. 15, Excavations completed.
- April 1, Concrete footings poured, concrete basement walls poured, first floor laid.
- May 1, First story masonry walls finished, second floor laid.

Continued on page four

\$200,000.00

given now

Will Stop That Rent Drain by September First!

These are days of unparalleled crisis in the history of D. B. I. There never has been such a time before, and probably there never will be such a time again.

Assured that such was the will of God, the Board of Directors of D. B. I. has begun a prayer campaign, looking to God for the supply of \$200,000.00 in time to make possible the erection and equipping of four units of the new buildings of D. B. I. (including the unit now under construction) by the first of September. This, by God's blessing, will "Stop That Rent Drain!"

But we must have the money at once if the buildings are to be completed by September first. It can be done if the money is provided *now*!

Immediate action is needed!

Let all who love the testimony for which D. B. I. stands join with us at once in three things which will be used to meet the need:

1. Let us unite in faithful and importunate praying!
2. Let us unite in energetic and enthusiastic boosting!
3. Let us unite in sacrificial and systematic giving!

By God's blessing the goal can be reached! We are counting on Him! Can He count on you?

Clip the coupon below, ask God what He would have you do, fill it in, and send it to us at once!

**As the Money Comes
in the Buildings go up!**

**As the Buildings go up
the RENT DRAIN
STOPS!**

Dear Friends at D. B. I.

I am with you with all my heart in the move to "Stop that Rent Drain!" Realizing that you need \$200,000.00 at once to meet the building need and to maintain the current expense free of debt, I want you to know that you can count on me for the support indicated by the check marks and figures given below:

- ☐ I will pray daily for the full supply of the \$200,000.00
- ☐ I will give \$.....per week for the next 35 weeks
- ☐ I will give \$.....per month for the next eight months
- ☐ I enclose \$.....as a cash offering toward the need

Name.....

Address.....

June 1, Masonry walls finished.
 June 15, Roof completed.
 July 1, Plumbing and heating installed.
 July 15, Plastering finished.
 Aug. 15, Interior finishing completed.
 Sept. 1, Buildings fully completed and ready
 for occupancy.

From this it will be seen that work must commence at once if the goal is to be reached.

This is a challenge to prayer. We cannot go forward without the provision of many thousands of dollars, and that right speedily; and this can be provided only in answer to believing prayer.

Pray, dear friend of D. B. I., pray!

God is "able to do exceeding abundantly above all that we ask or think, according to His power that worketh in us"—Eph. 3:20.

Encouragement from the Little Folk

FROM the very beginning of the move to purchase the new Campus, the interest which the children have taken and the support which they have given to the enterprise has been a source of real blessing to us all. We have before reported their gifts to the Campus Fund. The spirit of sacrifice which they showed then has been augmented rather than diminished since the building program got under way.

The children of the Sunday School of the Church of the Open Bible are giving regular weekly offerings for the new buildings. Since July nineteenth, in addition to a number of personal gifts, this Sunday School, which averages an attendance of about one hundred and forty has given over one hundred and thirty-five dollars.

Surely this spirit must bring joy to the heart of Him Who said, "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

Let us ask God to lay upon the hearts of His stewards to whom He has entrusted means which will enable them to give largely such a burden that the needs of His work at D. B. I. shall be fully met.

God is "able to do exceeding abundantly above all that we ask or think, according to His power that worketh in us"—Eph. 3:20.

More Gifts from the Children

A NUMBER of individual gifts from the children have brought special blessing.

The Margaret Ramsey Children's Home is a work related to the Denver Bible Institute. The children in it number nine, the youngest being two years old, and the oldest thirteen; only four of them being of school age. In this home a reward system has been instituted whereby the little folk, by good behaviour, may secure money to put in the Building Fund of the Denver Bible Institute. The amounts given are almost entirely confined to pennies and nickles. It is truly wonderful to see how the spirit of giving has gripped the hearts of these little ones and how enthusiastically they have entered into the thought of helping to provide new buildings for D. B. I. On Christmas eve, during the Christmas exercises of the Church of the Open Bible, one of the little ones brought forward a box containing the offering of the Children's Home, and in the box was \$6.75 which the children had gotten together in this way. This is the third offering which these children have given since April of last year. Lately they have been raising money to help put tiles on the roof of the first unit, and a visitor to the home can scarcely get away without hearing about a "good behaviour tile," so enthusiastic are the children about it.

Another little four-year-old, whose parents attend services at the Denver Bible Institute, has been saving his pennies and nickles. This little fellow brought in an offering recently, to the sum of \$2.94. This is the second such offering which this youngster has made.

Another little chap, age five years, was handed a dollar bill as a Christmas gift. Scarcely had the man who gave it gotten out of hearing, when the little fellow turned to his mother and father who were standing by, and said, "I want to put it in the dormitory fund."

Surely the Spirit of God has laid the burden for the need upon the hearts of these little folk. Let us open our hearts that He may move upon us with a greater burden to pray and to give until by God's grace the need is met and we are able to stop the rent drain!

STOP THAT RENT DRAIN!

Ask God What He Would Have You Do.

Cut this out and Do as He Bids
 (See other side)

PENTECOSTALISM ARRAIGNED

by P. W. PHILPOTT

Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith (1 Tim. 6:20, 21).

THERE are two kinds of Modernism: one understates truths that are essential and fundamental; the other overstates them. The latter preaches truth, *plus* dreams, visions, and imaginations. It is a question which of the two is most dangerous. The same condemnation is pronounced upon both. "If any man shall add unto these things," said Jesus, "God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

In other words, God's revelation to man is perfect and complete in the book we call the Bible. There is nothing to be added or to be subtracted from it.

Dr. W. B. Hinson, that mighty man of God, who for many years was a pastor in Portland, speaking on the subject that is before us this morning, closed an address with these words:

I appeal to all my fellow pastors to examine this Movement well before you give it endorsement in any way. Guard your flocks as good shepherds of Jesus Christ. Do not trifle with the souls that God has placed in your care. Feed the flock of God. Do not poison the sheep nor allow any one else to do it with your consent. And when the Chief Shepherd shall appear ye shall receive a crown of glory which fadeth not away.

The word "poison" may seem rather strong. Sugar, as sugar, is not poison; but when sugar is mixed with poison it is no longer sugar. It is poison. Truth is truth when it IS truth. But when truth is mixed with error, it is error.

1. Is it scriptural?

"To the law and the testimony: if they speak not according to this word, it is because there is no truth in them."

2. Does it produce fruit that is wholesome and acceptable to God?

We have a right to judge any religious teaching by its moral results.

WHAT HAPPENED AT PENTECOST?

THERE are two tests that may be applied to any new religious movement or teaching.

On the Mount of Olives, just before He ascended, the Lord Jesus commanded His disciples to tarry at Jerusalem for "the promise of the Father." In obedience to this command they waited for days in prayer and expectation. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

There were dwelling in Jerusalem at that time Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, and all these people on that particular day heard these Spirit-filled disciples speak to them about the death and the

PASTOR P. W. Philpott stands in the forefront of the ranks of defenders of the faith who are raising up a standard against the tidal waves of Modernism and Pentecostalism which are sweeping throughout professing Christendom in these last days. This timely message appears in "Grace and Truth" by his permission. It was first delivered in the Moody Church, where Pastor Philpott is being greatly used of God.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.

—I Timothy 4:1-2

resurrection and the ascension of Jesus, in their own tongue. And they were able to understand them.

OTHER SIMILAR MANIFESTATIONS

In the eighth chapter of Acts we have recorded a somewhat similar experience. Philip had been preaching in Samaria. A great awakening followed and many were healed. Wonderful miracles were performed. Everybody could see these healings and appreciate the manifest power of God. But, mark you, those miracles occurred *before* the people had received the Holy Spirit. It was later that Peter and John came down and prayed for them and they received the Holy Ghost.

You will note that there is a striking difference between what is recorded in the second and in the eighth chapters of Acts.

In Acts 10, we read that Peter was used of God in the household of Cornelius to open the door of the church to the Gentiles. While Peter was speaking—in fact at the very beginning of his message—"the Holy Ghost fell upon all them which heard the Word." And these people spake with tongues.

There is another reference in Acts 19. "Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him Which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the Name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts 19:1-6).

A SIGN AND A GIFT

IT would appear that everywhere in the Acts tongues are an evidential sign. They are not there spoken of as a gift. In First Corinthians 12, tongues are

spoken of as a gift of the Holy Spirit—the last in a list of gifts mentioned in that wonderful chapter. As you read the Epistle to the Corinthians you can see that there is a very marked difference between the manifestation that is called tongues in the church at Corinth and the manifestations (described in the Acts) at either Caesarea or Jerusalem. They were not *seeking* the gift of tongues in the Acts. In the Corinthians they were. Evidently, the believers at Corinth entertained a strong desire for an emotional experience and Paul was trying to correct their error.

In the Acts, everybody understood them when they spoke. In the Corinthians, nobody understood them. An interpreter was absolutely necessary and Paul forbade them ever speaking in the presence of the unsaved unless an interpreter was present.

It would appear as you read chapters 12, 13, 14, that the gift of tongues, healings, and some others, were destined to pass away with the Apostolic period. I firmly believe that they did pass away, because in Paul's later epistles he does not mention tongues, healings, or miracles. See Eph. 4:8, 11-13.

SYNOPTIC HISTORY OF THE PENTECOSTAL MOVEMENT

FROM time to time throughout the church's history teachers have arisen who have endeavored to restore the apostolic gifts to the church, and I believe that without exception the results have been the same: confusion, separation, and frequently great extravagances and immorality. They have always weakened the church's testimony.

About the year 157 A. D., there arose one, Montanus, who claimed to be a prophet with all the apostolic gifts. Indeed, he even went so far as to say, "I am the Lord God Almighty, dwelling in man." He had a considerable following. He and his people spoke in tongues and they professed that the prophecy of Joel was being fulfilled in their time—in the year 157. The early church at that time considered that this movement under Montanus was a movement actuated by Satan himself, and so it proved to be.

FOR we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

—Romans 8:22-23

During the Reformation period, between the years 1517 and 1648, there was a revival of this doctrine. A sect in Germany sought to restore to the church the gifts of tongues and healing. Its followers made no distinction of sex. They practiced polygamy and the wildest excesses—while they were speaking in tongues.

Then about 1650 the French Prophets arose. They too spoke in tongues and claimed that they had apostolic power and gifts. Here is what a historian says about them: "They would fall on the floor. They would roll their eyes. The throat would swell. They would foam at the mouth. They would laugh and shriek and shake dreadfully. They professed that children as young as fifteen months were filled with the Holy Ghost and prophesied." This movement was marked with gross immorality. Their meeting halls were described as "public places of prostitution."

Near the close of the eighteenth century all England was stirred by one Rev. Edward Irving, a spiritual man, an orthodox teacher, a great preacher of the gospel. He had been associated in the ministry with Thomas Chalmers of Scotland. Irving began to teach that the apostolic gifts should be restored. He secured a great following of lawyers, merchants, outstanding business men. For a time they seemed to sweep everything before them. But their meetings became so disorderly and such blasphemous prophecies were made in the name of Jesus, that the people themselves were finally awakened to the fact that the spirit behind the movement was Satanic and they appealed to Christian people to pray that they might be delivered from this awful bondage.

In 1825 in this country one Joseph Smith declared that he received visions. He and his followers would fall in spasms. They professed to see great lights and hear wonderful sounds. Some claimed that they received letters from heaven and Joseph Smith himself declared that he received one written on copper plates. At their gatherings there were strange and wierd manifestations. Speaking in tongues was common. Certain among them professed to have power to impart the Holy Spirit and as they laid their hands on their followers, the

seekers instantly became prostrate, just as they do today, I am told, under the spell of one prominent Pentecostal leader, Mr. Price. I am informed that this gentleman takes with him a staff of workers and in his meetings when the people are ready for the "miracle," they are all requested to stand. As Mr. Price comes forward with outstretched hands, a worker with a pillow approaches from behind. Another, with a blanket, follows the preacher. When the seeker is fully hypnotized and falls upon the floor, his head is placed comfortably on the pillow and he is covered with the blanket!

In the early days of the Mormon Movement adulterous relations were rife. They had "spiritual weddings" and "spiritual wives" and polygamy became a doctrine of this cult. And yet, speaking in tongues was a common practice among them.

As far as I know, the teaching of present Pentecostal leaders is true to the fundamentals concerning the salvation of the soul, but the abnormal seeking for the miraculous and emotional, which has accompanied the teaching, has led to the same extravagances and brought the same confusion that has characterized every former effort of this kind.

PRESENT DAY DEVELOPMENTS

THE present Pentecostal movement had its beginning about fifteen years ago. At that time, with my dear friend, Rev. Herbert Mackenzie, now of Cleveland, Ohio, I attended a "tarrying meeting," in the city of Toronto. Mr. Mackenzie and I were greatly perplexed. Some of our dearest friends were among the Pentecostal followers. We attended the meeting with open minds and without prejudice. We found the hall crowded. But I say to you frankly that the atmosphere of that place made me shudder. What I saw was most revolting. Faces were drawn out of shape and bodies were shaking terribly. So violent was this quaking that in many cases the hair of the women had fallen about their shoulders. And I said to my brother pastor, "Surely the Holy Spirit would never promote or permit a demonstration of this kind. It must be Satanic."

Later I attended a similar meeting in New York, and also one in Pittsburgh. The screaming, the pounding of the floor, the tearing of the hair was something terrible. This would continue until there would be a swelling of the throat, terminating in what was known as "speaking in tongues."

Paul says in his letter to the Corinthians, "God is not the author of confusion." And yet confusion is the one thing that characterizes a Pentecostal tarrying meeting. Again, the Apostle says, "Let all things be done decently and in order." That is just exactly how things are *not* done in meetings of this kind, where I have been a witness.

The Pentecostal people profess to have the gift or the power of healing, and they report many miraculous deliverances from disease and physical afflictions. I am not in a position to contradict these claims. But, personally, I have never had any concrete proof that anything more miraculous has been accomplished through their methods than might be credited to any ordinary preacher or teacher who, believing his Bible, trusts in God Who answers prayer for the sick and delivers them, when it is His will. On the other hand, I know of a great deal of disaster that has come as a result of this extreme teaching. In numerous cases minds have become unbalanced. In other instances, through the excitement of the meetings, persons who might have lived for a considerable length of time have been hurried to the grave. I know also of homes that have been broken up and churches that have been divided through this teaching. I could cite some very sad examples, confirming this statement. Whatever the advocates of the Pentecostal Movement may claim for themselves and their doctrine, any one who will fairly face the facts will find that blight and desolation have followed in its wake. Churches that have been infected with it have suffered spiritual paralysis.

CORRESPONDENCE WITH A PENTECOSTAL LEADER

THAT you may know how bigoted and unfair some of the leaders of this Movement are, I am going to venture to quote from some correspondence which I have had with one in particular.

Dear Sir:

There has come to my hand a little pamphlet published by yourself entitled "The Pentecostal Movement—What It Is and What It Is For." On one of the closing pages you make the following statement: "Pastor Philpott of Moody Church, Chicago, is quoted as saying that he can't understand why the most spiritual people of the denominational churches are coming into this latter rain Pentecostal Movement, by which statement he condemns himself and all other religious leaders who are not in this movement as blind and unspiritual."

Now my dear sir, I must request you respectfully to give me the source of this quotation. Where can it be found? Or who is responsible for quoting me in this manner?

I may say for your information that this statement is an absolute falsehood. I have never said

these words nor any words that could convey the same meaning, for I have never thought "the most spiritual people of the denominational churches" were going into the Pentecostal Movement. I have known some very good people to be misled by it and I have known a great many who were anything but scriptural and spiritual who have been influenced by this teaching.

I must therefore request you, please, to recall this tract at once and withdraw this statement from it; or I shall be obliged to take some very strenuous action. If, as you profess, you have the Holy Spirit in His fulness, I am sure He will lead you to correct a statement that is a slander upon your fellowmen.

Very sincerely yours,
P. W. Philpott.

Here is his reply:

Dear False Prophet:

Your letter and the damnable, devilish doings at your church prove to me that the Spirit of Christ is not in you, and as such you are none of His. You are a modern false prophet, a wolf in sheep's clothing. To such a hypocrite I have no apologies to offer.

Your letter proves to me what I already knew about your spiritual condition. You are as dead as the proverbial door nail and so is your church. What do you know about what is scriptural and spiritual or what isn't? You are nothing but a blind leader of the blind, headed for hell. I have met some of your congregation, and they have very little spiritual life. One of them said that you preach some wonderful sermons. I pity the man who has so little enlightenment as to say such a thing about you or any other child of the devil who poses as a minister of the gospel of Christ.

I do not claim to have the Holy Ghost in His fulness yet. If you had read my tract through you would not have misunderstood me on my spirituality, for I do not claim there to have the fulness of the Holy Ghost. Furthermore, when I get this power Chicago shall be swept by the mightiest revival the world has ever known and it shall sweep over the earth. The sick shall be healed, lepers cleansed, devils cast out, blind eyes and deaf ears opened, cripples made whole, and the dead raised. All this was done by the saints of the early church and it will be repeated by the Spirit-filled prophets in this Latter Rain out-pouring of the Holy Ghost for the Lord has said it and there is no place in the Bible which says it cannot be done.

THE OUTSTANDING PENTECOSTAL LEADER OF THE PRESENT DAY

MRS. Aimee Semple McPherson is undoubtedly the high priestess of the Pentecostal Movement. This is not a derogatory statement. She is the one outstanding leader in connection with it. I refrain from saying anything personal about her, but I wish to quote some statements which she herself has made and which can be found in her own publications.

Without effort on my part, I began to say: "Glory to Jesus! Glory to Jesus! Glory to Jesus!" Each time that I said "Glory to Jesus!" it seemed to come from a deeper place in my being than the last, and in a deeper voice, until great waves of "Glory to Jesus!" were rolling from my toes up . . . All at once my hands and arms began to shake, gently at first, then violently, until my whole body was shaking under the power of the Holy Spirit.

... Almost without my notice my body slipped gently to the floor, and I was lying stretched out under the power of God, but felt as though caught up and floating upon the billowy clouds of glory . . . My lungs began to fill and heave under the power as the Comforter came in. The chords of my throat began to twitch—my chin began to quiver and then to shake violently, but oh, so sweetly! My tongue began to move up and down and sideways in my mouth. Unintelligible sounds as of stammering lips and another tongue . . . Then suddenly, out of my innermost being flowed rivers of praise in other tongues as the Spirit gave utterance.

That is from her book, "This is That," 1919 Edition, Page 49 and 50. Mrs. McPherson describes her power to secure the baptism for others.

A dear old Mennonite preacher, who had been seeking his Baptism for years, was kneeling at the other end of the platform . . . The Lord seemed to guide me to this brother now, and walking on my knees with my hands outstretched before me, something within me spoke: "In the Name of Jesus Christ, receive ye the Holy Ghost." Immediately, the brother fell to the ground and was speaking in tongues almost before he reached it.

—"This Is That," 1919 Edition, p. 111.

Let me read again:

My husband landed with his suitcase to attend the meeting . . . Before many hours had passed, he himself had received the Baptism of the Holy Ghost, spoke in tongues and glorified God . . . And through the succeeding years, though part of the time he is with me and part of the time elsewhere, the Lord has made him perfectly willing for me to go on.

This was published just one year after they were divorced.

A SHOCKING PICTURE

Mrs. McPherson, in speaking of the Lord's return, says:

Then I looked and beheld! a new creature, as of a beautiful woman. I beheld her coming from the West, and walking toward the East. She approached. I beheld her white raiment, dazzling as the snow in sunshine. Her movements were gracious and tender. Her voice was mellow and full of sweet fragrance. I smelled the fragrance of her garments, as sweet lilies grown in the valleys, and as the rose of Sharon. Her eyes beheld no guile, but they were tender as a dove's eye. Her lips were pure and dropped as the honeycomb. No foolishness, no criticism, marred their sweetness. No fleshly words; her ears were kept for Him alone, her Lover, her Bridegroom, her King.

As she drew nigh, I gazed with amazement into her face and saw that it was myself.

I confess to you, friends, that I gasped when I read this woman's audacious account of herself. I do not wonder that a celebrated dramatic critic in Washington recently said, after listening to Mrs. McPherson, "Lord God of Hosts, what a woman! What a woman!" A dangerous person and one to beware of.

We are living in strenuous days. The apostasy is upon us. With the Apostle John, I beseech you, "Believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world." By their fruits ye shall know them.

AND when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them.

—Isaiah 8:19-20



IN THE HARVEST FIELD

Conducted by A. H. YETTER

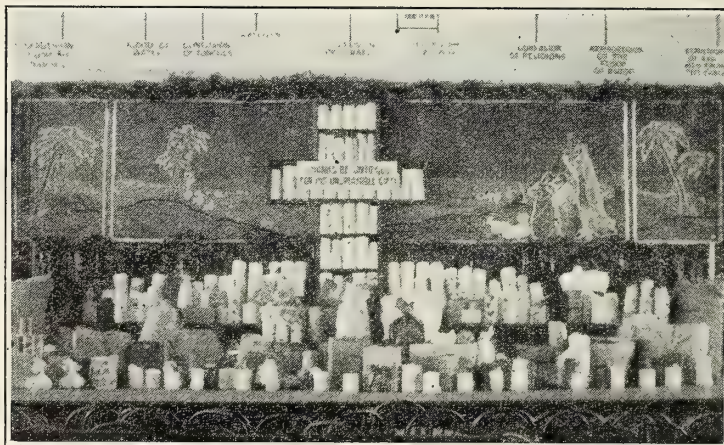
Professor Joseph McCabe of London, announced in his advertising as "England's leading evolutionist" and "the world's most learned man," suddenly made his appearance in Toronto and challenged a fundamentalist minister to debate on Evolution, which challenge was broadcast in the newspapers. The minister refused. The Toronto Daily Star made much of the refusal using a great heavy head line clear across the top of the paper, apparently gloating over the fact that no one could meet McCabe.

Rev. Oswald J. Smith, pastor of the Cosmopolitan Tabernacle, Toronto, read the head line, thought much and finally telegraphed Dr. W. B. Riley of Minneapolis, president of the World's Fundamentalist Association, asking him to meet McCabe. Riley consented and wired the challenge: "Resolved Evolution is a Fake and Should no Longer be Tolerated in Schools." Mr. Smith gave the challenge to The Star as well as to other papers. McCabe accepted, but from then on The Star remained silent. The conviction of many is that The Star did not want McCabe's challenge accepted, knowing that the theory of Evolution could be easily met and exploded. That The Star wanted McCabe to leave the city having flung out the challenge and able to say that no one dare meet him. Be that as it may The Star had nothing to say after the challenge had been accepted, nor any other paper for that matter apart from a bare notice. It looked as though there was some fear of the University of Toronto.

Dr. Riley came. The debate was held in Massey Hall, Toronto's great central auditorium, seating 3,400. Rev. Oswald J. Smith acted as chairman. The vast audience flowed up into the top gallery. The interest was intense. McCabe took the ground that Evolution was an inference and tried to demonstrate that an inference was sufficient. Dr. Riley in his masterly way met every argument and proved conclusively that there never had been a single incident of the transmutation of species, but that the Bible pronouncement "after its kind" still stood and always had, that Evolution was nothing but a theory, a supposition

and not "knowledge gained and verified" and therefore anything but a science.

The judges were the people. When Mr. Smith took the vote more than three quarters of the audience sprang up for Dr. Riley so that McCabe was defeated by an overwhelming majority. Suddenly the great multitude commenced to sing the Doxology and McCabe in disgust walked off the platform and was never seen again.



A Christmas Offering for D. B. I.

Taking his cue from Wycliffe and the Wesleys, the Rev. Walter Duff, of Milwaukee, Oregon, is organizing a work of itinerant evangelism, designed to reach the neglected districts of this country. His plan is to organize a number of parties, each composed of speaker, song leader, musician, and driver; sending these parties out as rapidly as possible to all the needy fields which are called to his attention. These parties will go everywhere, asking only entertainment and an offering to cover expenses.

Mr Duff appeals for Bible Institute graduates who have not yet entered active service to get in touch with him at once, also consecrated musicians and owners of cars who wish to be of use in the service of the Lord. He appeals also for those who know of needy fields where school houses or churches can be secured for meetings to correspond with him. Any who are interested may address Rev. Walter Duff, Convener, Duffmont Park, Milwaukee, Ore.

The unique picture on this page is of a generous offering made to the Dining Room Department of the Denver Bible Institute. The offering concluded the blessedly scriptural Christmas program of the Church of the Open Bible. The children participated in the giving as well as the adults, and their offering was by no means the least part. The thankful spirit of the givers is indicated by the verse in the picture, "Thanks be unto God for His unspeakable gift." The offering of these friends is a manifestation of their devotion to the work of Christ, and will meet a very real need. "Praise God from Whom all blessings flow."

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

WAS JESUS CHRIST THE GOD OF THE JEW?

I. THE OLD TESTAMENT REVEALS THE TRINITY OF THE GODHEAD, MAKING JESUS THE GOD OF THE JEW

Gen. 1:1
Gen. 1:26, 27
Deut. 6:4
Gen. 2:24

II. MANY OF THE NAMES APPLIED TO THE GOD OF ISRAEL IDENTIFY HIM WITH THE LORD JESUS CHRIST, FOR THEY ALSO APPLY TO HIM

Shepherd—Ps. 23:1—John 10:11
Light—Ps. 27:1—John 8:12
Saviour—Isa. 49:26—Titus 2:13
King—Ps. 10:16—Rev. 17:14

III. MANY OF THE PROPHECIES OF THE OLD TESTAMENT RELATING TO THE GOD OF ISRAEL FIND THEIR FULFILMENT IN THE PERSON AND WORK OF THE LORD JESUS CHRIST

Zech. 9:9—John 12:12-15
Ps. 89:18
Ps. 45:6-7—Heb. 1:8-9
Isa. 35:4—Matt. 24:29-31
Zech. 14:1-3
Joel 2:10-11

IV. IN THE OLD TESTAMENT PROPHECIES FILLED IN THE LORD JESUS CHRIST, APPEAR ALL OF THE MOST COMMONLY USED NAMES OF THE GOD OF ISRAEL (Hebrew Text)

El—Isa. 7:14
cf. Matt. 1:23
Adon—Ps. 110:1
cf. Mark 12:36
Jehovah—Isa. 6:5
cf. John 12:41

V. THE SCRIPTURES PLAINLY TEACH THAT WHENEVER THE CHILDREN OF ISRAEL SAW THEIR GOD IT WAS THE LORD JESUS CHRIST WHOM THEY SAW

I John 4:12
Exod. 24:9-10
John 1:18
Heb. 1:3—the Shekinah glory.

—H. A. W.

UNDEFILED BY THE KING'S MEAT

DANIEL 1:8

I. A CALLING TESTIFIED

Dan. 1:3
Deut. 14:2
I Pet. 2:9
Tit. 2:14
Eph. 5:8-11

II. A TESTING ENCOUNTERED

Dan. 1:5-6
I Cor. 10:20-23
I John 2:15-16
Jas. 4:4
I Pet. 2:11

III. A CHOICE DETERMINED

Dan. 1:8
Rom. 6:11-13
We can be delivered from sin whenever we want deliverance enough to accept it.

IV. A PROVISION INDICATED

Dan. 1:9-16
I Cor. 10:13
Rom. 8:3-5
Gal. 5:16
I Cor. 10:4-5

V. A BLESSING MANIFESTED

Dan. 1:17-21
Ps. 1:1-3
Rom. 12:2

—H. A. W.

"HIS OWN"

I. HIS OWN IN CREATION

John 1:11 "idia" "His own things"

II. HIS OWN IN REDEMPTION

John 1:11, "idioi" "His own people"

III. HIS OWN IN SALVATION

John 13:1
I Cor. 6:19-20

IV. HIS OWN IN DIRECTION

John 10:4

Conclusion: "His own in consecration"

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

First Quarter, Lesson 9

Sunday, March 3, 1929

THE CHRISTIAN CHURCH

Lesson Text: Mark 4:26-32; Eph. 1:22; 4:4-6, 11-16

Read also Matt. 16:13-20; Rom. 12:4-8; Eph. 1:15-23
2:13-22; 3:1-9; 5:22-27; I Tim. 3:15; Eph. 4:11-16

Golden Text:

So we, being many, are one body in Christ, and every one members one of another" (Rom. 12:5).

The doctrine of the church has been subject to much misunderstanding; but the teaching of God's Word is clear, and careful study will discover how unnecessary such confusion is. The meaning of the word translated "church" in the New Testament is helpful for it means literally "called out." Any scriptural "church," therefore, consists of a body of called out ones. As we press our study further, we find that the word "church" is used in the Scriptures with several different significations but always with the meaning involved which we have noted above. The chief among these different uses of the word church, we may tabulate briefly as follows:

1. The church in the wilderness, referring to the nation Israel. (Acts 7:38)
2. The local church, referring to any gathering of believers in any given locality. (Gal. 1:2; II Cor. 1:1; etc.)
3. The Church which is the Body of Christ. (Eph. 1:22)

From this it appears that it is neither safe nor scriptural to conclude that whenever the word "church" is used in the Scriptures it always refers to the same thing. On the contrary, if we would avoid confusion we need to exercise great care in distinguishing which of these three outstanding uses of the word is in mind, that is, whether the word refers to God's nation Israel, to the local gathering of believers, or to the church which is the Body of Christ.

For the purposes of our present discussion, we wish to call especial attention to those expressive words found in Eph. 1:22-23, "The Church which is His Body." That expression gives due recognition to the fact that there are other churches, and in the same breath it sets this particular Church apart from all others. This is the Church concerning which we shall study in this lesson—the Church which is the Body of Christ.

I. THE CHURCH, THE BODY OF CHRIST

The expression which we have just noted, "the church which is His Body" is of definite value, for it identifies the "Church" of this age as "the Body of Christ." From

this it follows that whenever we read of "the Body of Christ" we are reading about the "Church." Concerning this Body we read in many places. The Apostle Paul in writing to the saints at Rome says, "As we have many members in one body, and all members have not the same office; so we, being many, are one Body in Christ, and every one members one of another" (Rom. 12:4-5). Again he writes to the saints in Corinth and says, "Now ye are the Body of Christ, and members in particular" (I Cor. 12:27). Many other passages might be quoted in which the same truth is set forth. The Church of Christ is the Body of Christ. (Col. 1:18-24)

There are many beautiful things involved in the thought that the Church is the Body of Christ. We shall note others as we proceed, but let us emphasize here three outstanding facts.

a. **First is the thought of authority.** Christ being the head of the Church involves direction. In the physical body the members are subject to the direction of the head, for it is in the head that all motive impulses originate. And so also it is with the Body of Christ. Every individual member of His body, in every particular of the life, should be constantly subject to His direction. (Eph. 5:24)

b. **Second is the thought of nutrition.** In the physical body all nourishment, whether the oxygen which we breathe or the food which we eat, comes by way of the head. Likewise, the nourishment of Christ's Body must come from the Head. (Eph. 4:15-16)

c. **And the third thought is that of care.** In the physical body the head plans constantly, and in every possible way, for the welfare of the whole. So also Christ is constantly caring for His Body. (Eph. 5:29-30) What a blessed privilege it is to be a member of His Body!

II. THE CHURCH COMPOSED OF ALL BELIEVERS IN THIS AGE

The Church which is the Body of Christ is composed of all believers of this present age. Its membership is defined in I Cor. 12:13, which says, "By one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Turning to the first two verses of the first chapter of this book, we find who is included in the "we all" of this verse, for the book is addressed not

only to "the church of God which is at Corinth" but also to "all that in every place call upon the name of Jesus Christ our Lord, both their's and our's" (I Cor. 1:1-2).

The Body of Christ knows nothing of denominational lines. All who have trusted in Christ are included. His Body is composed of all believers.

There is, however, a limitation involved in this verse which should be carefully observed. Those believers who are included in the Body are only the believers of the present age. According to I Cor. 12:13, men are made members of the Body of Christ by the baptism of the Holy Spirit. But the baptism of the Holy Spirit first came on the day of Pentecost. The Body of Christ, therefore, must have come into being at that time. This does not mean that previous to this time men were not saved, but rather it emphasizes the fact that those who were saved in the earlier days were reckoned among God's covenant people, Israel. The Word of God knows two great corporate bodies of the redeemed; the first, God's people Israel; the second, the Church which is the Body of Christ. All men who trusted the Saviour before the day of Pentecost were reckoned among the believing of Israel. All who have trusted the Saviour since that day, during this time of Israel's setting aside, are members of the Body of Christ. But after the Church has been caught away to meet her Lord in the air, God's dealing with Israel will be resumed once more. Those who are saved then will be participants in the blessings of Israel, for the Church which is the Body of Christ consists only of believers of the present dispensation.

III. THE CHURCH, THE MYSTERY OF THE AGES

The Church which is the Body of Christ is a mystery hid from ages and from generations. According to the plain testimony of the Apostle Paul, the Church was not in other ages made known to the sons of men. We will search the Old Testament in vain, therefore, for any light on the Church which is the Body of Christ. It simply is not there. The same is true also of the books of the New Testament, other than those written by the Apostle Paul. In them reference is made to churches, but there is no revelation of the Church which is Christ's Body.

In this connection, it is exceedingly interesting to note that the testimony of the prophets consisted of the sufferings of Christ and the glory that should follow. But in many instances the description of the humiliation and sufferings were followed immediately by the description of the Kingdom glory, with never a reference to this great period which has intervened between the two. Christ's sufferings, as we all know, occurred at the time of His first coming; but His glory will not be manifested until His second coming. Between these two events was a great gap—the present age in which we are now living. That the gap intervenes between the two cannot be denied, for it has now stretched into nearly two thousand years, and how much longer it will continue none can say, though we cannot help but believe that the end is near at hand. But one may search the writings of the prophets in vain for any reference to this age or to the Church which is the essential characteristic of the age.

But, paradoxical as it may seem, Paul's claim to a special revelation concerning the Church may be confirmed by referring to the Scriptures of the prophets. By comparing those Scriptures with the known facts of the age in which we are living, and bearing in mind that the glory of Christ is yet to be made manifest, one is bound to realize that the prophets had no message concerning the events intervening between the sufferings of Christ and the glory that should follow. This revelation was given exclusively to the Apostle Paul. What he revealed so clearly in his writings, in the Old Testament is represented by an utter silence. The testimony of the Apostle Paul, therefore, in a very valuable manner supplements the message of the Old Testament

prophets, and without his message the Word of God would not be complete, for to the Apostle Paul alone of all the writers of the Bible did the Spirit of God commit the revelation of the truth concerning the mystery, the Church which is the Body of Christ. (Eph. 3:1-9; Col. 1:24-26; Rom. 16:25-26; Isa. 9:6-7; Zech. 9:9-10; Isa. 61:1-3. Cf. Luke 4:16-21)

IV. THE BODY OF CHRIST, KNIT TOGETHER FOR SERVICE

Any study of the truth concerning the Body of Christ would be incomplete were recognition not given to the fact that in the mind of God the Body is knit together for service. Here again the analogy with the physical is most suggestive. The physical head is dependent upon the members of the physical body to perform its plans and purposes. So, too, Christ depends on the members of His Body to work out His plans and purposes in the present age. He died to save lost men. He is not willing that any should perish but that all should come to repentance. He has ordained that all may be saved, simply by believing in Him. But to believe in Him they must be told about Him, and thus it is that He has committed to us the ministry of reconciliation. It is His desire that through our lips men may learn of His death on their behalf, and it is His desire that in our lives they may see such a clear manifestation of His love that their hearts may be drawn toward Him. (Matt. 4:19; Eph. 4:7-13; II Cor. 5:14-20)

Our Lord desires also that backslidden Christians shall be restored; that the weak shall be strengthened; that the sorrowing shall be comforted; that the needy shall have their needs supplied. But in all His ministrations to the members of the Body He is dependent upon those other members of the Body whom He finds willing to do His bidding. And be it noted that while there are special public gifts ordained of His Spirit for the edifying of the Body, such as pastors, teachers, evangelists, etc., yet this fact in no wise excuses any member of the Body from personal responsibility to the other members. If one member suffer, all the members suffer with it. If one member fail in performing his God-given task, the other members are burdened with extra responsibilities. Not one member of the Body is without a spiritual gift which fits him for service. In His infinitely wise providence, God has ordained that the increase of the Body shall be by that which every joint supplieth. (I Cor. 12:7-27; Eph. 4:11-16)

V. THE BODY OF CHRIST, PREDESTINED TO GLORY

Now in conclusion, a word about the destiny of the Body. God has predestined the Body of Christ to glory. He has predestined it to share the glory of His Son, for we are to be glorified with Him at His appearing. But more than this, He has predestined His Church to be to the praise of His glory. It is by the Church that in the ages to come God will make known to the principalities and powers in heavenly places His infinite wisdom and His manifold mercies. Throughout the ages of eternity the Church is to be a monument to the glory of Him Who loved us and gave Himself for us.

This is the key to the scriptural doctrine of predestination. God has not predetermined which individuals shall and which individuals shall not share the blessings of Calvary, but God has ordained before the foundation of the world that all who believe in His Son during this age shall be knit together in one Body, the Body of Christ; and He has predestined that Body to be an eternal testimony to the riches of the glory of His grace. (Eph. 1:5-6; Eph. 1:11-12, 14; Eph. 2:7; Eph. 3:10; Col. 3:4)

VITAL TRUTH ILLUSTRATION

On a hurried trip, one day, the street-car stopped. The conductor explained "Something wrong at the power-house." Now suppose the company had sent out a wagon-



load of men and they had busied themselves sweeping out the car, cleaning the windows and polishing the brass. The car would still be there, motionless. What we needed was not **polish**, but **power**. Never shall I forget my first electric street-car ride. Afterward, while walking with my friend one day when the weather was damp, we saw fire flash from the trolley wire. I said, "Isn't that power-

ful?" He laughed at me and said, "That's not the power at all; the electricity you **see** is not running the car!" I was impressed as never before with the need of **force** and not **flash**. If all our churches cared less for flash and more for force, I am sure they would be more powerful.

—Rev. Benjamin Cox, Memphis, Tenn.

First Quarter, Lesson 10

Sunday, March 10, 1929

BAPTISM AND THE LORD'S SUPPER

Lesson Text: Matt. 28:19, 20; I Cor. 11:13-29

Read also Matt. 3:13-17; Acts 2: 38-41; Rom. 6:1-14;

Rev. 7:9-17

Golden Text:

"And when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you this do in remembrance of Me" (I Cor. 11:24).

The Old Testament abounds in pictorial presentations of truth. The priests, the sanctuaries, the sacrifices, in short all the ritual of Israel pointed forward to the Lord Jesus Christ, as the Epistle to the Hebrews so clearly and so beautifully shows. These ordinances of the law had "a shadow of good things to come," but Christ came in fulfillment of them, and the shadows gave place to the substance; the pictures to the reality. When He ascended into heaven, however, Christ left with the church two new ordinances which in their pictorial manner of presenting the truth correspond very closely to those of the Old Testament. These two ordinances are baptism and the Lord's supper. The Old Testament types were primarily prophetic, pointing forward to the cross of Christ. But the New Testament ordinances are primarily memorial, looking back to that cross. These two ordinances are veritable treasure troves of truth, and their study should bring rich blessing to every willing soul. (Heb. 10:1)

I. BAPTISM

As we approach the study of the first of these ordinances, we should very clearly recognize the distinction between water baptism and the baptism of the Holy Spirit. The baptism of the Holy Spirit makes a man partaker in the benefits of Calvary; whereas baptism in water testifies his participation in those benefits. The baptism of the Holy Spirit in this age is necessary for salvation, being received upon trusting the Saviour, but baptism in water is purely a testimony and has nothing to do with our salvation whatsoever. With this distinction clearly in mind, by analogy we may learn much as to the significance of water baptism from the Scriptures which explain what is involved in the Holy Spirit baptism. Bear in mind, therefore, the distinction between the two, and bear in mind further that water baptism is merely a testimony of the realities which are accomplished by the baptism of the Holy Spirit.

A. Baptism a testimony to the finished work of Christ. The first fact which we note concerning baptism is that it is a testimony to the finished work of Christ. This we may learn from Col. 2:12, which says that we are "buried with Him in baptism," wherein also we are "risen with Him through the faith of the operation of God, Who hath raised Him from the dead." This of course refers to the Holy Spirit baptism which makes us one with Christ in death and resurrection, but from it we glean the suggestion that water baptism is first of all a testimony to the death of Christ for our sins and His resurrection for our justification.

In this connection perhaps a word about the form of baptism will be appropriate. Inasmuch as baptism sets forth the death, burial, and resurrection of the Lord Jesus Christ, surely no form could so effectively do this as immersion. In baptism a believer goes down beneath the water into the place of death and comes up again in life.

Surely the clarity of this pictorial presentation of the Saviour's sufferings, of which He said, "Thy waves and Thy billows are gone over Me," and His resurrection, in which He was brought again from the dead by the power of God, should be enough to end all argument as to the scriptural form of baptism even though we did not have the many other proofs which might be advanced. (Ps. 42:7)

B. Baptism a testimony of the believer's faith in Christ. Baptism being a picture of the death, burial, and resurrection of Christ, whenever a believer is baptized, in that act he confesses his faith in Him. As he sinks beneath the water he says clearly, "Christ died FOR ME," and as he rises again he says, "Christ rose FOR ME." No doubt this is the underlying reason for Philip's answer to the question of the Eunuch, who when he asked, "What doth hinder me to be baptized," received the answer, "If thou believest with all thine heart thou mayest." Baptism being a picture of Christ's death and resurrection, it would be sheer mockery for any man to try to picture these great foundation facts of the gospel who did not believe in the One Whose sufferings and Whose resurrection he was thus portraying. And of course for one who was in ignorance of the gospel of Christ to go through this form would divest it of its beautiful significance. Baptism, then, is a testimony of the individual's faith in Christ. (Acts 8:36-39)

C. Baptism a testimony of the believer's identification with Christ. In addition to the two facts which we have noticed, baptism carries the believer's testimony still further. It not only sets forth Christ's death and resurrection and the individual's faith in Him, but it also sets forth our identification with Him in death and resurrection. A man can picture these facts of the gospel only by submitting his own person to be buried beneath the baptismal water and to be raised again in typical resurrection from that watery grave. In this he not only sets forth what Christ has done, but he pictures also his own identification with Him in what He did. God counts that when Christ died, we died; and He reckons that when Christ arose, we arose. This is the deeper significance of the Scriptures which we have just noted and of many others; as for example Romans 6:4, "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This again refers to the baptism of the Holy Spirit, but it sheds exceedingly helpful light on the significance of water baptism. The Holy Spirit makes us one with Christ in death and resurrection, and water baptism testifies that we are one with Him and in Him. (Gal. 3:27; I Cor. 12:13)

II. THE LORD'S SUPPER

Now we turn for a few moments to the consideration of the second ordinance, the ordinance of the Lord's supper.

A. The Lord's supper, like baptism, is first of all a memorial of the death of Christ. This is the interpretation which is given in a clear Scripture statement, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death" (I Cor. 11:26). The same interpretation

is given in the Saviour's words with the disciples in the upper room that night when He first instituted this supper. Of the bread He said, "This is My body, which is broken for you: this do in remembrance of Me" (I Cor. 11:24). And when He had taken the cup He said, "This is My blood of the New Testament, which is shed for many for the remission of sins" (Matt. 26:28). The ordinance of the Lord's supper is therefore, first of all, a memorial of the death of Christ. As often as we partake of it we testify that His body was broken and His blood was shed for sinners.

B. The Lord's supper is also a symbol of the Body of Christ. In our last lesson, we saw that the Body of Christ is the church and is composed of all who have believed in Christ in this age. We need not, therefore, discuss this matter further, but simply call attention to the connection which is indicated in I Cor. 10:16-17 which says, "The bread which we break, is it not the communion of the Body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." It is evident from this that in addition to testifying concerning the breaking of Christ's literal physical body, this ordinance has a testimony concerning the Church which is His Body.

The significance of this is clearly indicated in the words, "We are all partakers of that one bread." There are three aspects to this truth. The first is that of individual participation in the benefits of Christ's death on the cross. Every member of the Body of Christ has partaken by faith in the blessings and benefits of Calvary. This of course involves his salvation. By faith he has fed on the body and has drunk the blood of the Saviour. The second aspect of this truth is that every individual member of the Body of Christ partakes in the benefits of Calvary in common with all other members of the Body. Herein is the thought of fellowship. But surely there is a still deeper suggestion here. The bread being used to symbolize both the physical body of Christ and the Church which is His mystical Body, this presents the suggestion that as Christ's body was broken for the salvation of sinners, so the members of the Church which is His Body should be willing to pour out their lives even unto death

that sinners might know Him and pass from death to life by trusting in Him. Our third thought, then, is the thought of service. Surely there is a wealth of meaning in the symbolism in the Lord's supper as it sets forth the communion of Christ's Body! (John 6:51, 54; I Cor. 12:12-27; Rom. 12:1-2; I John 3:16)

C. And finally, we see that the Lord's supper is a prophecy of Christ's second coming. This appears in the closing words of I cor. 11:26 which we have already quoted in part: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death TILL HE COME." This was clearly in the Saviour's mind when He said to the disciples, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom" (Matt. 26:29). This confirms what we have seen already, and supplements it. It not only confirms the thought that the Lord's supper is a picture of Christ's coming but adds that it is also a picture of the unspeakably joyous fellowship which all believers shall enjoy with Him in that coming kingdom. (Mark 14:25; Luke 22:18; Matt. 8:11)

VITAL TRUTH ILLUSTRATION

Some years ago there lived in a thatched cottage at the head of a Scottish glen a poor Highland widow. It was a poor home, but on a cupboard was an old cracked cup, covered with a glass globe, as though it were an object of considerable value. That old cup did have a history. Years before, one autumn day, a carriage with a lady inside stopped at the door of the lonely cottage. The lady asked for a little water, and it was brought for her by the woman in this very cup. To her astonishment she afterward learned that the lady who had used the cup was Queen Victoria. The fact that her lips had touched the rim of the old cup, consecrated it and made it an object of great value to the old widow. Since Christ's lips have touched the cup—since He has commanded it and blessed it—it has become sacred to us; not for what it is, but for what He is.

—The Revivalist

First Quarter, Lesson 11

Sunday, March 17, 1929

THE CHRISTIAN SABBATH

Lesson Text: Exod. 20:8-11; Matt. 12:1-8; John 20:19; Rev. 1:10

Read also Gen. 2:2-3; Matt. 12:1-14; 28:1-10; Ps. 92:1-5, 12, 13

Golden Text:

"For the Son of Man is Lord even of the sabbath day" (Matt. 12:8).

The expression "Christian Sabbath" is very misleading; particularly in the connection in which it is generally employed, which is the connection in which it appears in this lesson. It involves two errors which it were well for us to see before we study the Scriptural significance of the Sabbath.

The first of these errors is that Sunday is now the Sabbath, for this is the implication with which this term is used. Sunday is not the Sabbath. Nowhere in God's Word can any proof be found for such a proposition. Nowhere does the Spirit of God say that Sunday was substituted for the Sabbath, and nowhere does He command Christians to observe Sunday as the Jews kept Sabbath. As far as we can learn, Saturday was the Sabbath of the Old Testament. The Roman Catholic Church did attempt to change the Sabbath, and declared that Sunday should be observed instead of the seventh day Sabbath. But this is not the reason why enlightened Christians worship on Sunday, for Sunday is not Sabbath, the Roman Catholic Church to the contrary notwithstanding.

The second of these errors is the implication that

Christians are obligated to observe the Sabbath day. They are not. Nowhere in God's Word is it enjoined upon Gentiles to observe the Sabbath, which was given exclusively to the children of Israel. Nor are God's people obligated to observe it since Christ died on the Cross. There is no commandment to this effect in the New Testament. And certainly the keeping of the Sabbath day has absolutely nothing to do with the salvation of our souls. There is much wicked teaching abroad today to the effect that men cannot be saved unless they keep the Sabbath day, but in direct opposition to this the Apostle Paul clearly warned against any such idea and showed how contrary to the truth of grace it was, saying to the Galatians, "Now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:9-11, see also Col. 2:14-17).

A word needs to be added, however, as to the prevailing custom of Christians worshipping on the first day of the week. This day is the anniversary of the Lord's resurrection and appearance to His disciples in the upper room. It is, therefore, a day of special rejoicing and a very fitting occasion for worship. This alone would be

reason enough for believers to worship on this day, but in addition to this we have clear apostolic example. The disciples met together on the first day of the week, and that for purposes of worship. The decree by which the Roman Catholic Church sought to establish the first day of the week as Sabbath instead of the seventh, was evidently an attempt to give authority to the long established custom of worship on Sunday, but it was a perversion and did violence to the spirit in which the apostles and early disciples met together on that day, and it was altogether unnecessary. Worship on the first day of the week antedates the attempts of the Catholic Church to make Sunday "the Christian Sabbath." There is no Scripture, it is true, which commands us to meet together for worship on the first day of the week, but in doing so we are certainly following the example of the early Christians which example our Lord evidently approved, and surely it is only fitting that we should set aside one day out of seven for a day of rest and gathering together to worship our God. (John 20:19; Acts 20:7; I Cor. 16:2).

Now let us consider briefly the beautiful significance of the Sabbath day.

I. THE SABBATH ONE OF THE SHADOWS OF THE LAW

The law abounded in types. Such is the plain teaching of God's Word: "The law having a shadow of good things to come and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect" (Heb. 10:1). By saying that the law had a shadow of good things to come, this Scripture is simply saying that the law contained pictorial presentations of truth, which are elsewhere called types. These types or shadows were objective prophecies looking forward to the coming of Messiah. It is generally recognized that the sacrifices and offerings of the law were such types, but it is not so commonly recognized that the Sabbath was also one of the shadows. (I Cor. 10:11)

That the Sabbath was only a shadow, pointing forward to the coming of Christ, is demonstrated in one clear Scripture, for Col. 2:16-17 says, "Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." Here we have the Sabbath classified as one of the "shadows" of the law, and we have also the clear statement that Christ is the substance to which the shadow pointed. Christ having come, it is just as foolish for men now to insist on keeping Sabbath as it would be for them to bring animal sacrifices and to observe the sprinkling of blood. Both pointed forward to Christ, and both were fulfilled in His death upon the cross. The shadows have given place to the substance; the pictures to the reality which they pictured.

II. THE SABBATH A TYPE OF THE BELIEVER'S SALVATION

Perhaps it is not yet clear just how the Sabbath set forth the truth about the Lord Jesus Christ, so we turn to the 4th chapter of Hebrews which contains the clearest exposition of the Sabbath type to be found in all God's Word. Here we find that the Sabbath typifies the salvation which the believer receives by the grace of God through faith in the finished work of Christ.

A. This salvation is first of all a salvation by faith. "We which have believed do enter into rest" (Heb. 4:3). At first the connection between this statement and the subject which we are studying may not appear to the reader, but careful reading of the context in which it appears in the 4th chapter of Hebrews will make it clear that the "rest" which is spoken of is the Sabbath rest. In Hebrews 4:4-5 the Spirit says, "He spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all His works. And in this place

again, if they shall enter into My rest." In this light it is clearly evident that the statement, "We which have believed do enter into rest," is a conclusive declaration that the real way to keep Sabbath is simply to trust in the Lord Jesus Christ. (John 3:16-18; John 5:24; John 10:28-29)

B. But the Sabbath type emphasizes particularly the fact that salvation is received by grace without works.

The great significance of the type lay in the rest which it provided. On the Sabbath day men were to cease all work and simply to rest. This is interpreted in Hebrews 4:10 which says, "He that is entered into His rest, he also hath ceased from his own works, as God did from His." Could the Scripture more plainly say that the soul who ceases to depend on his own works for salvation and rests in the finished work of Christ is keeping Sabbath in the truest sense of the expression? (Eph. 2:8-9; Titus 3:5; Rom. 11:6)

A very clear illustration of this is afforded by the type of the manna in the 16th chapter of Exodus. The manna must be gathered daily, but on the sixth day enough was gathered for the seventh also. If more than enough were gathered on any other day, by the next day it would breed worms and stink; but that gathered for the Sabbath would be sweet and fresh on that day. See the beauty of the type! Men were to cease from their own labor, even the labor of gathering the manna, on the Sabbath day, and were to feed on the food which God has so miraculously provided for the needs of that day. So the soul who trusts the Saviour ceases from all efforts to gain salvation by his own efforts, and feeds on the Lord Jesus Christ Who is the bread of God sent down from heaven. (Exod. 16:22-26; John 6:51)

C. Before we leave this part of our study, however, we must note that the Sabbath type shows the fulness of the provision which God makes for those who trust His Saviour. In the fact that it provides rest for the people of God, the Sabbath speaks of the rest and peace which that soul enjoys who, having trusted the Lord Jesus Christ as his Saviour, stays the mind on Him. And in the fact that men were to cease from their own works and rest in God's work for them, it shows how completely we should cease depending on self effort and how fully we should rest on the mighty arm of our Saviour, both in the service which He calls us to render and in the battles which we must fight. The Sabbath message corresponds very closely, therefore, to the Saviour's invitation, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." The Sabbath type, therefore, sets forth the rest which is enjoyed by the soul which has entered the yielded life and is living in constant, trustful dependence on the Lord. (Matt. 11:28-29; Isa. 26:3; Phil. 4:6-7)

III. THE SABBATH A PROPHECY OF KINGDOM BLESSING

The Sabbath type has a dispensational message as well as a personal message, for it testifies the Kingdom rest of God's people Israel. This is very fitting and proper, for the experience of the Nation Israel and the experiences of the believer in the Lord Jesus Christ correspond very closely. Indeed, as we have already seen, many of the types of the Old Testament look forward both to the blessings of that soul who trusts in the Lord Jesus Christ and who yields to Him, and to the blessings which will come to Israel in the Kingdom, when her heart shall turn to the Lord. (I Cor. 10:11)

The Kingdom connection of the Sabbath type appears in the same chapter in which the individual message is made so plain—the fourth chapter of the Epistle to the Hebrews. But first we must go back to the third chapter. The last three verses of chapter three show that Israel could not enter into the promised land and into the rest which God had purposed to give them there because of unbelief. Later they did enter the land under the captivity of Joshua, but they did not enter fully into the rest which God wanted to give them. This is the meaning of Hebrews 4:7-9, which says, "Again, He limiteth a certain day, saying to David, Today, after so long a time

as it is said, Today if ye will hear His voice, harden not your hearts. For if Jesus had given them rest, then would He not afterward have spoken of another day. There remaineth therefore a rest to the people of God." To understand these verses clearly we must recognize that the name "Jesus," here, means "Joshua," for "Jesus" is the Greek form of the Hebrew "Joshua." Verse 8, therefore, should read literally, "If Joshua had given them rest, then would he not afterward have spoken of another day." That Israel is yet to enter into the rest which God has purposed through the ages to give her is promised with unmistakable clarity in verse 9, "There remaineth therefore a rest to the people of God."

Israel will enter into this rest in the Kingdom of our Lord Jesus Christ. Of that day it is written, "His rest shall be glorious" (Isa. 11:1-12, read the whole passage which is a description of the coming Kingdom). And again, speaking to Israel, the prophet says of that day, "The Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve" (Isa. 14:3). There can be no rest to the nation Israel so long as she is in rebellion and unbelief and as a consequence is dispersed among the Gentiles, for part of God's curse upon her is that there she shall have no rest. (Deut. 28:64-65; Lam. 1:3; 5:5) But when her heart shall turn again to the Lord, and when she shall say, "Blessed is He that cometh in the Name of the

Lord," she shall enter the glorious rest of Christ's Kingdom. Like the individual believing soul, the Nation Israel can enter into the rest of God only through faith in the Lord Jesus Christ. (Isa. 28:12; Isa. 30:15; Jer. 30:10)

VITAL TRUTH ILLUSTRATION

Someone has told how Samadhanem, a poor Hindu woman who had become a Christian, longed to spend a Sunday with other Christians in praise and prayer. But there were no other Christians in the village. All the villagers were going to their usual field work, and expected her to do the same. But she resolved to worship God aright, even if she could not worship Him with others in a church. She took some cold rice with her, and called for a neighbor's little daughter, with whom she trudged off to a lonely place in the hills, far from the village. There she held services. She knew only two songs, but these she sang over and over, and told the little girl with her the few stories she knew about Jesus, and offered a prayer. At midday they ate the cold rice and lay down to rest, then sang the songs again; and as the sun went down she returned to the village, her heart comforted and gladdened, she knew not how.

—Tarbell's Guide

First Quarter, Lesson 12

Sunday, March 24, 1929

STEWARDSHIP AND MISSIONS

Lesson Text: Acts 1:6-8; II Cor. 8:1-9

Read also Ps. 96:1-3; Gen. 12:1-3; Deut. 8:17-18; Jonah 3:1-10; Mal. 3:7-12; Matt. 28:18-20; 13:1-3; 26:12-20; Rom. 1:14-16; I Cor. 6:2; II Cor. 8:10-15; II Cor. 9:1-15

Golden Text:

"Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2).

There is tremendous need today for a new emphasis upon the missionary appeal. Though nearly two millenniums have rolled by since Christ died upon the cross and ascended into heaven, committing to His servants the gospel of reconciliation, by far the greater proportion of mankind lies still in heathen darkness. And instead of the church arising to the challenge of this situation, many seem to have lost the missionary vision altogether, while others who still retain a semblance of missionary activity seem to have lost sight of the purpose of missions. May God use the teaching of this lesson to stir His people with a new realization of their responsibility and to move them to give themselves sacrificially to make Christ known throughout the world.

Four aspects are of vital importance in considering the subject of missions. The first is

I. THE NEED OF THE HEATHEN

The heathen world needs Christ and needs Him sorely.

Many things serve to reveal this need but we can mention only a single illustration. The Scripture speaks of those who through fear of death are all their lifetime subject to bondage. It also speaks of the "tender mercies of the heathen" and says that they are "cruel." A striking commentary on these verses is a brutal custom which missionaries have found in many tribes in Africa. An aged mother falls sick. Apparently death is drawing near, but if she dies in the house, thinks her son according to accepted superstitions in his tribe, she will haunt him the rest of his days. So he takes that poor, feeble, pain-racked old body in his arms and carries it out into the woods, leaving his own mother there to die. Through the remaining hours of the day that poor old body lies exposed to the burning sun or tossed, it may be, with feverish delirium in the protecting shade of a bush. By and by the night falls, and the beasts of prey leave their lairs to prowl the jungle. The sufferer, lying alone in

the impenetrable darkness of that African jungle, too feeble to help herself, hears stealthy footsteps in the bush. A period of awful suspense follows. Then there is a rush, a scream, and another frail body has become a prey to the wild beasts, and another soul has gone out into darkness, without Christ and without hope! But this is only one among thousands of similar stories which could be told did time permit. And this is only one aspect of a condition which cannot be adequately described, because to do so would be to speak of sin and vices and cruelty too revolting to think about and too vile to mention. "It is a shame even to speak of those things which are done of them in secret." (Eph. 5:12; Rom. 1:18-32; Rom. 3:10-18)

But pitiful as such physical sufferings are, and as crying as the need appears from such points of view, the need of souls is infinitely greater. We are too prone to forget that for souls to go Christless into eternity is for them to go to an eternal, burning hell. Men mock and scoff at the thought of hell, but fools have ever made a mock at sin and its consequences. God's Word reveals that there is a very real hell and that all who have not trusted the Saviour must go out into that outer darkness where there is wailing and gnashing of teeth. The tongue is dumb and the pen is impotent in attempting to describe the awfulness of the judgment which awaits the wicked. God's Word says that hell is a place where "the worm dieth not and the fire is not quenched." That is enough. Such is the portion of the heathen, for "the wicked shall be turned into hell and all the nations that forget God." Can we sit idly by and see souls perishing for want of the gospel, while we do not so much as lift a finger to get the Word of life to them? Their blood will God require at our hand! (Mark 9:43; Rev. 14:9-11; Ps. 9:17; Ezek. 3:18)

II. THE GRACE OF GOD

Though justice demands that He punish sin, God wants to save the sinner. He is "not willing that any should perish, but that all should come to repentance." His love for the poor lost souls of this sin-cursed world is so great that it constrained Him to send His only begotten Son

to die for their sins upon the cross, that believing in Him they might not perish but have everlasting life.

Who can describe the agonies of Calvary? And yet it is only at the cross of Christ that we can get any adequate conception of how much the salvation of the lost of this world means to the heart of God. He has done everything in His power to save them. When Christ died He died for all men. Not one of those poor degraded savages, sitting in the darkness of paganism, was left out. Upon Christ were laid all the sins of the whole human race, from Adam to the Great White Throne. In His Person, every one of these sins were judged. He bore the full measure of the wrath of God, and now the Spirit of God is offering to a lost world eternal life as the free gift of God's grace through faith in Christ. No soul will ever go to hell without God doing everything in His power to keep him out. Can we be less concerned? (II Pet. 3:9; John 3:16; Heb. 2:9; I Pet. 2:24; I Pet. 3:18; John 3:18)

III. THE POWER OF THE WORD

The grace of God can become effective only as souls believe in Christ. "By grace are ye saved through faith" is the testimony of the Scripture, and we read in another place that "faith cometh by hearing, and hearing by the Word of God." The gospel of the Lord Jesus Christ has power to save lost men. It is "the power of God unto salvation to everyone that believeth," for it is only by the Word of God that men can be born again. In order, therefore, for the heathen to accept God's grace and pass from death to life, they must hear of the Saviour and His finished work. (Rom. 1:16; Eph. 2:8-9; Rom. 10:17; I Pet. 1:23-24; Rev. 22:17)

But what is the situation in the heathen world today? Have they all heard the gospel of Christ? It is true they have the testimony of God's created universe, but their minds are so blinded by the god of this age that they cannot grasp its message. It is true also that the Holy Spirit is tugging at their hearts, seeking to draw them to the Saviour, but they have hardened their hearts against His wooing. And even when He finds a willing soul, God has ordained that salvation shall come to that soul through hearing the preaching of the Word. But in spite of the power of the Word to save the lost, and in spite of the necessity of hearing the Word in order to believe in the Saviour and trust in Him, the great bulk of humanity is still without the light of the gospel. Only a few weeks ago a veteran missionary stated in the chapel of the Denver Bible Institute that of China's 400,000,000 souls, three-fourths had never yet heard the gospel story—no not even once. And the same conditions could be duplicated on somewhat smaller scale in many other countries. (II Cor. 4:4; John 7:17) In the light of this appalling condition what should we do?

IV. THE RESPONSIBILITY OF THE BELIEVER

The problem can never be met by considering that the responsibility rests upon a group, whatever group that may be. It is too easy for the individual to be lost in the mass! Never until every individual believer in Christ recognizes that this is his own personal problem can any material progress be made.

We need men. How terribly undermanned are the mission fields, and how impossible it is for the present force of workers to get the gospel to them! One missionary says that if you were to put one mission station in Maine, and another in Texas, leaving the population of the United States distributed as it is, and no other ray of gospel light in all the United States, you would have a fair analogy to conditions existing on one field. Forget not that many fields are entirely unoccupied as yet, the number of souls involved in a single block of unoccupied territory running as high as 250,000,000 souls, and remember that even in the occupied fields every missionary is responsible to get the light to some 25,000 to 300,000 souls, and you will realize how terribly inadequate is the present force of workers to meet the need. Surely there is need for men to respond to the Saviour's call, "Follow Me, and

I will make you fishers of men" (Matt. 4:19; Rom. 10:13-15).

We also need money. Many of the great faith mission boards are reporting that financial conditions are more serious than ever before in the history of missions. One mission board reports many thousands of dollars less received last year than the year before, in spite of the fact that it was a year of much greater expense. That mission was able to report the needs met only by the grace of God in giving a favorable rate of exchange which made the money which was provided go much further than before. And many other missions are reporting increasing difficulty in enlisting the interest of God's people in the cause of missions, either from the standpoint of prayer or from the standpoint of giving. Truly these are crucial days in the work of Christ, and our hearts might well fail us if it were not for the unfailing promise of God's Word, "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19; II Cor. 9:8).

But we are persuaded that the real problem lies even deeper than men or money.

Men could do nothing to meet the need if they were not walking in God's will for their lives and bearing the message which He has ordained to bring light to those who sit in darkness. Sad to say, many have gone to the mission field who have tried to substitute human artifices for the power of the Spirit of God, and who have walked in their own ways instead of in His way. And many have substituted for the gospel of Christ which alone has power to save souls, an emasculated, modernistic gospel which is utterly powerless.

So, too, with money. Money could do no good were it not used to support a testimony which is true to the Word of God, which alone has been invested with power to reach the lost. Even a cursory investigation of conditions prevailing on mission fields burdens one with the conviction that many of God's stewards will be called to account because they did not make sure that their money went to support the testimony which God has given in His Word.

No, the need is deeper even than men and money. The problem is preeminently a problem of the spiritual life. Only yielded, Spirit-filled, Spirit-directed Christians can meet the need. But let God find Christians utterly broken to His Word and utterly yielded to His will, and He can use such to save lost souls to His glory. The responsibility of the Christian, then, may be summed up in these words, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2).

VITAL TRUTH ILLUSTRATION

One time at a meeting of the General Assembly, an effort was made to raise funds to send a young Princeton graduate to India as a missionary. A teacher in a home missionary school was seen by her hostess to slip a gold ring from her finger and put it on the collection plate. She afterward asked her why she did it, and the answer was, "Because I had no money, and because I knew what it would mean if the effort to send this missionary failed." Not long before, she had been told that she would have to give up her own school because there were no funds to support it. But she would not give it up. She held on with magnificent heroism, and she contributed the ring with all its sacred associations to help another do what was so near to her own heart.

Next morning a commissioner brought the ring into the General Assembly and told the story of it. It was worth about five dollars. "I will give five dollars to send the ring back to the young woman," said a minister. "I will give

five dollars," said the State Clerk. A newspaper reporter handed up five dollars to the platform. Pastors, missionaries, visitors, came forward readily with the cash, each one eager to have some share in restoring the ring. In less than ten minutes more than three hundred dollars

had been handed up to the desk. It was all caused by the vision they got of the self-sacrificing love that flamed in the heart of that little woman, making her glad to give something for the Master.

—King's Business

First Quarter, Lesson 13

Sunday, March 31, 1929

THE FUTURE LIFE

Lesson Text: Luke 24:1-12; John 14:1-6

Read also Ps. 23:1-6; Matt. 25:31-46; Mark 12:26, 27;
I Cor. 15:3-20, 50-58; I Thess. 4:13-18; Rev. 22:1-5

Golden Text:

"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

In these days of scepticism and infidelity it is well for the teacher to emphasize again and again the literal character of Christ's resurrection. By all means let us acquaint those to whom we minister with the facts of the resurrection story, but let us emphasize the fact that these things actually happened. This is vitally important, for many, while speaking much about it, are spiritualizing the resurrection until their interpretation amounts to a bald denial that the body which was nailed to the cross ever actually arose from the dead.

The resurrection of the Lord Jesus from the dead is the preeminent miracle of the ages, and it is a miracle which means everything to us.

I. THE RESURRECTION OF CHRIST AS RELATED TO THE BELIEVER'S FAITH

a. **The literal resurrection of Christ is a foundation for our faith to rest upon.** Many ask the question, "With so many contradictory religions in the world, how may I know which one is true?" and they might well be asking the question, "With so many pretended Christs in the world, both in the ages past and in the present time, how may I know which one is worthy of my faith?" This question is asked by the Modernist as a means of casting doubt into the hearts of his hearers. But God's Word furnishes a final and all-sufficient answer to this question. It says that Christ is "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4). Many have come into the world pretending to be divine, but none ever rose from the dead to substantiate his claim save Jesus Christ the Son of God.

b. **The resurrection of Christ has another vital relationship to our faith, for His resurrection is the thing which gives to our faith its value.** Faith alone may be utterly valueless. Whether or not our faith has any value is decided by the character of the thing in which we believe. John Smith holds a check in his hand. On the check is written, "Pay to John Smith, \$1,000.00." He knows that he is the John Smith for whom this check was meant. He believes that the check is good. He endorses it and presents it at the bank. If the signer of the check has an account there, and if there is \$1,000.00 or more in that account, he gets his money. But if the signer has no account, or if his account is short of the amount for which the check is drawn, Mr. Smith is left to whistle for his money. His faith led him to seek to cash the check, but the amount of money and the validity of the signature determined the value of his faith. There is a way, however, whereby a man may know when he gets his check that the check will be honored, and that is for the one who draws it to have it certified. The resurrection of Jesus Christ is the miracle of God's grace which certifies His promises. It is the guarantee that no soul will ever put faith in Christ in vain. He died for our sins, and His resurrection is God's seal that His death was acceptable as a substitute for us. He died to meet all the claims of justice against our sins, and His resurrection is God's certificate that

the debt was paid in full. So it is written, "If Christ be not raised, your faith is vain: ye are yet in your sins"; but this is followed by the triumphant declaration, "Now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:14-20).

II. THE RESURRECTION OF CHRIST AS RELATED TO THE BELIEVER'S SALVATION

a. **The life which raised Jesus Christ from the dead is the same life which is given to us when we trust Him as our Saviour.** It is written in the Word of Truth, "Christ being raised from the dead dieth no more; death hath no more dominion over Him" (Rom. 6:9). His life, therefore, is eternal life, and it is eternal life which we receive when we trust Him. The life which He gives us is His own life. Through faith in the Word which promises eternal life to all who trust in Him we are made partakers of His divine nature. We are born again. We become children of God. His own life has been imparted to us. These facts help us to understand a little more clearly what is meant by the Scripture which says that God has "begotten us again to a living hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3; John 3:16; II Pet. 1:4; Gal. 3:26).

b. **The Resurrection life of Christ has also another clearly defined relationship to our salvation, for it guarantees our security.** This appears in the statement of Heb. 7:25, which says, "He is able also to save all them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." In the olden days of Israel one who had killed a man by accident could flee to the city of refuge, where he would be kept in safety until the death of the high priest. Surely he must have felt very insecure, knowing that his safety depended on the life of a man who might die. But, thank God, our salvation is in the hands of a priest Who, having saved us by His grace, ever liveth to keep us safe. (John 6:37-40)

III. THE RESURRECTION OF CHRIST AS RELATED TO THE BELIEVER'S STANDING

a. **Christ's resurrection, by faith in Him, gives the believer a standing in perfect righteousness before the throne of God.** Romans 4:23-25, speaking of the righteousness which was imputed to Abraham by faith, says, "It was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead: Who was delivered for our offences, and was raised again for our justification" (i.e. that we might be declared righteous). When it is considered that Christ's death answered for all our sins and that His blood was shed to cleanse us from them, it will be seen that the resurrection is the evidence that all sins are fully answered for and perfect righteousness provided for us. The resurrection of Christ, therefore, is basic in giving the believer his perfect standing in righteousness before God. (Rom. 3:22)

b. **But the resurrection of Christ is involved in yet another way in the perfection of the believer's standing.** When we trusted Christ as our Saviour, God actually counted that we had died and had been judged for our

sins, and that we had been raised again from the dead and seated in heaven. That is where He sees us today. Oh, the wonder of it all! But let us not forget that we are raised up "together with Him" (Eph. 2:1, 5-6; Col. 2:12).

IV. THE RESURRECTION OF CHRIST AS RELATED TO THE BELIEVER'S STATE

The resurrection of Christ is not related alone to the believer's standing, however, for it has an exceedingly practical and important relationship to the believer's daily life in his state here on earth.

a. Our identification with Christ in His resurrection is an incentive to the believer to live in newness of life. We may well suppose that a subject of the King of England who has been knighted by him is spurred by the great honor conferred upon him to serve his king with even greater loyalty and devotion on that account. Be that as it may, surely to know that we are perfect in Christ Jesus, that we are actually His children, raised from the dead, and seated with Him in the heavenlies, should be a tremendous incentive to us to live a life befitting our heavenly citizenship. Evidently the Spirit of God regards this thought as a real incentive, for He says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1-5; Rom. 6:8-13).

b. However the truth of identification with Christ in resurrection life not only affords an incentive for a life lived to the will of God, but it also provides power to live such a life, victorious over the lusts of the flesh. A man's enemies have no power over him when he is dead, and certainly they cannot reach him when he is resurrected. We have been engaged all our lives in a grim battle with the old sinful nature inherited from our father Adam. But we are become dead to sin by the body of Christ, and in Him we have been raised from the dead. His resurrection life has been imparted to us, and His resurrection perfection has been imputed to us. All we need do, therefore, is to reckon true what God reckons true, counting ourselves dead indeed unto sin but alive unto God through our Lord Jesus Christ, and victory is assured. By identifying us with Him in resurrection life, Christ has placed us beyond the power of sin save only as we choose to let it have place in our lives. We need not make such a wicked choice however, and we should not make it but rather we should choose to live unto God as those who are alive from the dead. As such a choice is made, and as such an attitude is maintained, Christ lives out His resurrection life in us. (Rom. 6:11-13; Phil. 3:8-11; Gal. 2:20)

A word of caution is needed here, however. While the fact which we have just noticed provides perfect deliverance for the soul from the power of sin, it does not deliver the soul from the presence of sin. That deliverance is yet future, when the resurrection which is ours in our standing becomes ours in our state and these physical bodies are actually raised from the dead. Here is the error of much so called "Holiness" teaching. Such teachers declare that the believer is now delivered from the presence of the old man. If this were true, it would be sheer nonsense after He has told us that our old man is crucified with Christ, for the Spirit of God then to appeal to us not to permit sin to reign any longer in our mortal bodies. To avoid confusion it is essential that we recognize that our identification with Christ has broken the power of sin and provided victory for the soul, but our emancipation from the presence of sin awaits the day when our bodies are raised from the dead at Christ's second coming.

c. But we have not yet come to the end of the blessings involved in the relationship of Christ's resurrection to the believer's daily life. His resurrection reveals the exceeding greatness of the power which God has placed at the disposal of all who will yield to Him and look to Him for victory in life's battles and for strength in life's tasks. When He wants to let us know how great this power is, He leads the Apostle Paul to pray that we may know what is "the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead and set Him at His own right hand in the heavenly places." What marvelous grace is this! God has not only saved our souls, but He has also pledged on our behalf and placed at our disposal the same mighty power which raised His Son from the dead. Surely we "have no right to be weak with such a mighty Saviour." (Eph. 1:19-20)

V. THE RESURRECTION OF CHRIST AS RELATED TO THE BELIEVER'S FUTURE

The resurrection of Christ is also basic as pertains to the believer's hope of resurrection. Had He not risen from the dead, we never could. His resurrection is first of all the power of our resurrection, for we read in II Cor. 4:14 that "He which raised up the Lord Jesus shall raise up us also by Jesus." And His resurrection is the guarantee of ours, for it is written in Rom. 8:11, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Take note and meditate well on it—the believer in the Lord Jesus Christ shall one day be raised from the dead even as Christ was raised from the dead, and when that wondrous miracle is wrought it will be by the same power that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep. (I Cor. 15:22; Heb. 13:20-21)

VITAL TRUTH ILLUSTRATION

A friend in England, a charming mimic, told me about the late Dr. Parker many years ago. The Doctor said from his pulpit one day, "I have been found fault with for not treating questions scientifically; for always quoting the Bible, rather than appealing to science and telling what it has got to say about things.

"Well, I am going to appeal to Science this morning. There is a poor widow here who has lost her only son, and she wishes to know if she will ever see him again. I am going to ask Science for an answer to her question. So we will put away the Bible." (Here Dr. Parker lifted the Bible off the pulpit and put it on the seat behind him).

"Will this poor woman ever see her son again? That is the question Science is to answer. What has become of him? Where is he? Does death end all? What does Science say to these questions?" (Here followed a long pause, Dr. Parker staring straight before him and saying nothing. Then he repeated the question, and varied it, and insisted on an answer, each time with a long pause, amid dead silence.)

"We don't seem to be getting on! We have put away the Bible, and the poor woman's heart is like to break, and she is waiting for an answer! What am I to say to her? What answer has Science to give? What? What? Has Science nothing to say to a practical question like that? Ah, then we must go back to the Old Book after all!" (Here Dr. Parker turned around, lifted the Bible off the seat, replaced it, and with great deliberation opened it and read some of its statements about the life to come.) Then closing the Book and patting it affectionately, "No; we'll stick to the Old Book; we'll stick to the Old Book!"

—Condensed from The Morning Watch

AS THE EDITOR SEES IT

(Continued from page 2)

One of God's Own

IN publishing a magazine for the Lord Jesus we are brought in touch with many cases which touch our hearts and make us eager to help, as well as filling us with thanksgiving for the loyalty of those whom God has raised up as the prayer helpers of D. B. I. The following letter of Christian love is from an Oregon subscriber:

"Grace and Truth,"
Dear Friends:

I have today your letter regarding my renewal subscription to "Grace and Truth" for 1929. At present I have no money to meet the subscription price, but have been praying and trusting God to open up the way so I might have it. You cannot know what it means to me to have your gracious gift offer of three months come to me at this time. I am sure I can, at the end of three months or maybe sooner, be able to pay the subscription price. I consider it invaluable as a magazine which is grounded in "The Faith." I know all too well how easily one can be misled during these days. I am going to try as never before to interest some of my friends who are financially able to help you in your work and who are Christians.

I have been praying God will send me some of my money, which is long past due, so I may help you. Will you join with me in that prayer, and to our Saviour be the glory.

God's blessing is on your work, and many prayers have been offered in your behalf in this, our home. For your kind offer I do thank you in our Saviour's name, and I shall try to be more worthy of this blessing.

"By Their Fruits"

"YOU could not turn a lot of young people loose with the Bible. It is not a safe guide for young people to follow.

"There are many things in the Bible that young people should not know."

No, it is not Ingersoll speaking, nor yet Thomas Paine, nor Voltaire, nor any of the other men of the past who have become notorious for their frank infidelity; and your second guess would be as wide off the mark as your first, for it was not the president of the Association for the Advancement of Atheism who spoke these words, though such blasphemous utterances as these do flow continuously from such unholy lips.

No, brethren, it was the product of a Modernist theological seminary who is reported to have spoken these words, a Baptist pastor in Idaho. Such is the dastardly work of Modernism. This is only a fair sample of the deadly poison which Modernism instills into the hearts of its victims. No wonder the faith of confiding

souls to whom they minister is dead and their spiritual life decaying.

How refreshing it is to turn from such blasphemous falsehoods to the testimony of that Holy Book which the Modernist so maligns:

WHEREWITHAL SHALL A YOUNG MAN
CLEANSE HIS WAY? BY TAKING HEED
THERETO ACCORDING TO THY WORD!

—H. A. W.

Our Unchanging God

"YOUR God is a *static* God!"

With such words the Modernist seeks to reproach those who cling to the old-fashioned faith, the bounds of which are fixed by the teachings of that Book which we delight to call "The Word of God." But the reproach of the enemy is the glory of the saint.

By his use of the word "static" the Modernist really means unchanging. It is his boast that his god is changing constantly, or to use language which better fits his conception, the god of the Modernist is continually *evolving*. But that the God worshipped by those who believe in the verbal inspiration of the Bible is a God Who changes not is true. And herein appears at once the folly of the Modernist and the preeminent majesty of the God of the Bible.

Only that which is perfect cannot change. All change must be for the better or for the worse. If anything changes for the better, that proves that it was imperfect before it changed; and if it changes for the worse, then certainly it cannot be perfect after the change, whatever it may have been before. If God were to change, therefore, He would be imperfect. But our God is perfect. He changes not. So it is written in the Word of Truth:

I AM THE LORD! I CHANGE NOT! (Mal. 3:6).

Our knowledge of God may change; indeed it *should* change as the days go by, for it should be constantly growing and expanding in accordance with the Spirit-breathed admonition, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). Of like force is the Apostle Paul's Spirit-given burden for the saints, that they might be "increasing in the knowledge of God" (Col. 1:10). But such need of change in our knowledge of God is only evidence of the imperfection of our knowledge—it is no indication of any imperfection in our God.

Let man's knowledge of God change as it may, and let His revelation of Himself progress as it does through the ages, yet what He has caused to be recorded in His Word abides eternally true. Our God changes not!

Our God is a *perfect* God!

—H. A. W.

Boosts!

THE past few weeks have been weeks of special encouragement from members of the "Grace and Truth Family." The Editor has referred to some of the enthusiastic letters received. Here are a few others.

One brother writes on the subscription blank on which he sends in his renewal:

Your paper is more to me than any other I take.
It is fine!

Thanks, friend, we appreciate your kind words.

A minister of the Church of Christ in Indiana writes as follows:

Enclosed check is to pay for one year's subscription to "Grace and Truth."

Allow me to express with this letter my appreciation for such a truthful paper. I have been without it for a year or so, but have sorely missed its comforting messages. Call me a fundamentalist if they wish, but I still believe that the blood of Jesus Christ cleanses us from sin. I tell you it is not only refreshing, but invigorating to read such plain, out and out truths as you publish. May the God of Grace bless and multiply your power for good during 1929!

Amen, brother, God grant it!

Another pastor, this time of an undenominational church in Oregon says,

Your magazine has blessed me for twelve months. I look forward to receiving it. Never allow my subscription to lapse. "Grace and Truth" lives up to its name of being a Bible study periodical.

God bless you, pastor, it is a privilege to be used of God to bring blessing to His servants, and to strengthen their hands in the ministry.

A layman, the proprietor of a store in Texas, expresses his appreciation in these words:

Your outlines and comments on the Sunday School Lessons of late have been so helpful and instructive that I am taking this opportunity to tell you how they are a help to me in teaching a class of men and women, and that they are real food to my own soul.

They are true to the Word of God, and they are simple and practical, so that any hungry soul may feast on the teaching of the Bible. I like the magazine "Grace and Truth," and get much spiritual food from it.

Praise God! How we do appreciate it when we hear that the message of "Grace and Truth" is being extended by Sunday School Teachers and others who are labouring in our Saviour's vineyard!

Another layman in Chicago writes,

The last receipt I received from you tells me that my subscription paid to June, 1928. I enclose check for \$2.00, so please give me credit accordingly. I can't afford to receive that paper for nothing, and much less can I afford to be without it as long as I live.

Thanks, brother, your spirit does our hearts good!

And yet another boost comes from California:

Enclosed please find Money Order in amount of \$1.50, for which please send me "Grace and Truth" for one year.

My subscription expired almost a year ago, and I have missed your paper so much that I feel that I must renew at once. Please send me a copy at once, as I do not want to wait until next month's issue.

Please advise what club offer you are making, if any, as several members of my class are interested, and I think that I can secure several subscriptions.

Hoping to receive an early reply, together with the current issue of your wonderful paper, I remain...

Welcome, dear friend, welcome! We are glad to have you in "The Family" again, and we trust you may be able to send us that club soon.

By the way, a word about the club rates concerning which our California brother enquired. Here they are:

Single Subscriptions, regular rate,
per year \$1.50
In clubs of five or more beginning with the
same issue \$1.25

For every club of ten we offer one free subscription to the one who organizes the club, in addition to giving the reduced club rate of \$1.25 each to the members of his club.

Anyone can organize a club at any time. Club offers are good for renewals as well as for new subscriptions. Simply secure subscriptions from five of your friends or neighbors, and send them to us with payment at the rate of \$1.25 each, or perhaps you will want to take advantage of the club rates to send "Grace and Truth" to friends.

Can you think of a better way to help spread abroad the knowledge of our Lord Jesus Christ, and to get souls acquainted with the glorious truths of God's Word?

"GRACE AND TRUTH"

Every Issue Meets a Need

2047 Glenarm Place, Denver, Colorado

Bound Volumes of

"Grace and Truth"

Are Now Available As Follows

Vol. III, 1925.....	\$4.00
Vol. IV, 1926.....	\$4.00
Vol. V, 1927.....	\$2.50
Vol. VI, 1928.....	\$2.50

Send in your 1928 Volume to be bound,
price \$1.25

"GRACE AND TRUTH"

2047 Glenarm Pl., Denver Colo.

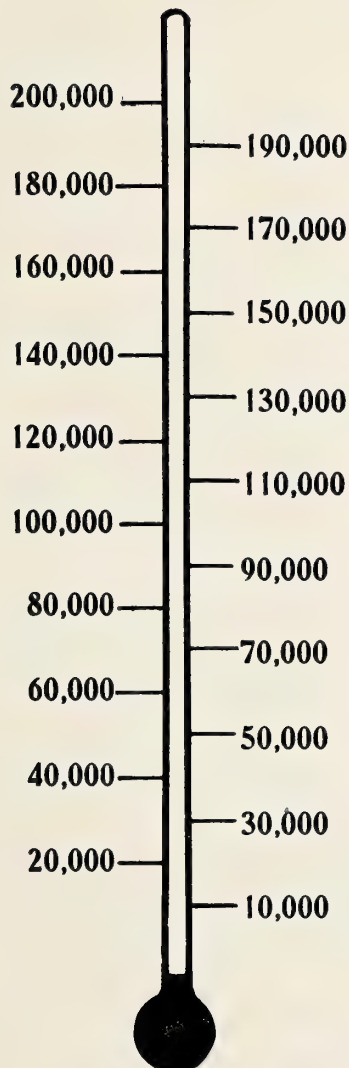
\$1,000.00 Came in in One Month!

Only Eight more Months of Praying and Giving to

Stop That Rent Drain!

\$199,000 Needed By Sept. 1

Our
dependence
is on
the promises
given in
the
Word
of the
living God
Who
cannot
lie.



"My God
shall supply
all
your need
according
to
His
riches
in glory
by
Christ Jesus"
Phil. 4:19.


Read all about it in "D. B. I. Building News"
in the center of this issue

The Denver Bible Institute

The Bible Training Center of the Rocky Mountain Region


Clifton L. Fowler, Dean

2047 Glenarm Pl., Denver, Colo.



*Sanctify them
through
Thy Truth:
Thy Word is
Truth.*

John 17:17





"Grace & Truth"

Clifton L. Fowler, Editor

Angel Number

*Issued Monthly as the Official
Organ of the Denver
Bible Institute*

February, 1929

*Fifteen Cents the Copy
One Dollar Fifty the Year*

"Grace and Truth"

"At the Helm"

Clifton L. Fowler *Editor-in-Chief*

Assistant Editors:

H. A. Wilson

Jesse Roy Jones

Maurice G. Dametz

R. S. Beal

C. R. Lindquist, Book Reviews

Roy R. Boese, Publication Dir.

John I. Paton, Business Mgr.

R. E. Obitts, Editorial Sec'y

Contributors:

Frank S. Weston

Henry Ostrom

H. G. Dietz

W. B. Riley

Joshua Gravett

E. B. Hart

R. E. Neighbour

J. C. O'Hair

Aaron Schlessman

I. M. Haldeman

Albert Mygatt

VOL. VII

FEBRUARY, 1929

NO. 2

IN THE ANGEL NUMBER

As the Editor Sees It	37
The Worship of the Angels	
When Christ Comes—What?	
"The Angels That Sinned" — <i>The Editor</i>	39
The Archangels — <i>Maurice G. Dametz</i>	52
Angel Messages to the Human Race — <i>A. H. Yetter</i>	54
St. Louis Gospel Center — <i>Julia C. Underwood</i>	61
In the Harvest Field — <i>A. H. Yetter</i>	64
Bible Seed Thoughts — <i>R. S. Beal</i>	65
Light on the Lesson — <i>H. A. Wilson</i>	66

SUBSCRIPTION PRICE: \$1.50 a year to any address in the world. Issued monthly. Remittances may be sent by bank draft, postal or express money order, or personal check.

Entered as Second Class Matter, October 27, 1922 at the Post Office at Denver, Colo. under the Act of March 3, 1879.

INSTITUTE PUBLISHING COMPANY

Publishers of "Grace and Truth"

Operating the Institute Book Nook

Publishers of Fundamental Literature

2047 GLENARM PLACE, DENVER, COLORADO

THE DENVER BIBLE INSTITUTE

THE BIBLE TRAINING CENTER OF
THE ROCKY MOUNTAIN REGION

Board of Directors

Clifton L. Fowler, Pres. & Dean
T. M. Hopkins, Vice Pres.
C. Reuben Lindquist, Secretary
H. A. Wilson, Treasurer
Jesse Roy Jones
William G. Nyma
H. F. Myers
R. S. Beal
O. B. Bottorff

DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—
Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Worship of the Angels

THE angels of God are constantly worshipping Him and glorifying Him by offering praise to His Name.

Many Scriptures reveal that this is their occupation, but the most outstanding among these many revelations is that recorded in the fifth chapter of the book of Revelation. On other occasions we find lesser groups of angels worshipping Him, as, for instance, when Isaiah, in the temple, heard the seraphim crying, "Holy, Holy, Holy, Lord God Almighty! The whole earth is full of His glory!" (Isa. 6:3), or when the shepherds, on the night of the Saviour's birth, beheld a great multitude of the heavenly host, and heard them praising God and saying, "Glory to God in the highest, and on earth, peace, good will toward men" (Lu. 2:13-14). But when we come to the fifth chapter of the Revelation we find that here the volume of angelic praise reaches its very climax, the whole heavenly host joining their voices in one grand "Hallelujah Chorus!" And the number of these angel choristers is "ten thousand times ten thousand, and thousands of thousands!"

What is it that inspires this tremendous chorus of angelic praise? Let us see. The scene is the throne room of God in heaven. God, the Father, sits upon the throne; and before the throne stands a Lamb, bearing the marks of death. This Lamb takes from the hand of the One Who sits upon the Throne a book, having seven seals, thus instituting judgment in the earth. As He takes the book, the four cherubim, and the four and twenty elders, who have been sitting on

twenty-four thrones about the throne of God, prostrate themselves in worship, saying,

Worthy art Thou to take the book, and to open the seals thereof: for Thou wast slain, and didst purchase unto God with Thy blood men out of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests, and they shall reign upon the earth (Rev. 5:9 R. V.).

This song is the signal for the chorus to which we have just referred to break forth, for immediately countless myriads of angel voices join in swelling the refrain,

Worthy is the Lamb That was slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing! (Rev. 5:12 R.V.).

Surely it is a striking thing that the testimony of our Saviour's grace in giving Himself to die for the sins of men should be the thing which calls forth the praises of the greatest chorus which heaven can assemble.

What a revelation is this angel chorus of the wonder of God's grace; and what a commentary it is on the Scripture which says,

God, Who is rich in mercy for His great love wherewith He loved us,

Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved),

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

That in the ages to come He might show the exceeding riches of His kindness toward us through Christ Jesus (Eph. 2:5-7).

God's grace in saving hell-deserving sinners calls forth the loudest praises of the angels who have no part in the benefits of His redemption.

THE Word of God Cannot Be Broken! He has promised to supply the need of those who trust in Him. Assured as we are that the Spirit of God has laid upon our hearts the burden to pray for the supply of \$200,000, in order that by His grace we may stop that rent drain, we are confident that the same Spirit will move upon the hearts of His stewards with the burden to give this amount—and more! We are counting on the promises of God! May we count on your prayer support?

What worship—what praise—what devotion it should call forth from us for whom the blood of God's only begotten Son was shed!

Crown Him with many crowns,
The Lamb upon His throne!
Hark! How the heav'nly anthem drowns
All music but its own!
Awake, my soul, and sing
Of Him Who died for thee;
And hail Him as thy matchless King
Thro' all eternity! (Matthew Bridges)
—H. A. W.

When Christ Comes—What?

THIS wicked old world is headed for a smash-up, but doesn't know it!

An illustration of the prevailing and appalling ignorance is found in a recent contribution to the *Supreme Council Thirty-third Degree Bulletin* (January 2, 1929), written by Theodore E. Simmang:

A QUESTION

By Theodore E. Simmang

A few years ago, when the Oberammargau Players were in New York City, Anton Lang passed along Broadway, Rector, Wall and other streets unheeded and unnoticed. His face was lit up with the pleasant smile and he showed the kindly countenance which Christians are taught were worn by their Saviour. The flowing locks of hair and the light beard have been too often pictured not to have attracted immediate attention. But he mingled with the crowds, crossed the busy highways of traffic, looked into the shop windows, and none noticed him.

Somewhat later, and illustrative of the same point, there appeared in the same great metropolis other players who came from Europe to film the Life of Christ. Among them was one who, we are told, resembled the Saviour, and was cast for that role. When this actor was ready to have the scene of the Crucifixion begin, it was found that someone had stolen the cross upon which that immortal event was to have been represented. Not only that, but the donkey that was to be used, had also been taken. It was seemingly a small affair, but delayed the making of the picture very greatly and cost considerable trouble. Eventually the missing articles were replaced; and the picture proceeded.

One hears much about the heralded Second Coming; and (in that event) Christians might well contemplate, whether the Saviour would receive at their hands the same consideration that Anton Lang and his prototype were shown.

We speak of this as being a "Commercial Age," when each looks out for Self. The speed of motor cars, and the desire to reach a destination, often make people forget the widow and the cripple trying to cross the highway. The aged must jump with their crutches when the youth, often inflamed by alcohol, honks the horn.

Is it not a fair question to ask: would Jesus receive the tribute to which the Christian world claims Him entitled, if He should come again?

Two things seem to impress this writer particularly. They are:

1. The lack of attention given to one man who was supposed to resemble the Saviour.

2. The disrespect paid to another who supposedly was impersonating Him.

Mr Simmang sees with clear vision when he sees in these incidents an illustration of the general attitude of mankind toward the Saviour. It was to symbolize this attitude that a famous artist painted a picture showing Christ bound to the altar of "The Unknown God," with representatives of all classes of civilized humanity passing by with scarcely a glance. Surely the indictment of the antediluvians is equally applicable to the men of our own generation:

They did not like to retain God in their knowledge (Rom. 1:28).

But that the writer shares in the popular ignorance of the things of Christ appears in the question which he raises:

Would Jesus receive the tribute to which the Christian world claims Him entitled if He should come again?

God's Word teaches that the disrespect with which men now regard the things of Christ will grow worse and worse, until it heads up in the open rebellion of Antichrist, who will gather all nations together to make war against God and against His Christ. (See Ps. 2:1-3; Rev. 19:11-19) But at the very climax of this awful rebellion the heavens will open, and Christ will come again. But His second Coming will be very different from His first. Then He came in lowliness and humility, suffering without complaint the insults and indignities which wicked men heaped upon Him. But when He comes again it will be a very different matter. Then,

The Lord Jesus... shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance upon them that know not God, and that obey not the gospel of our Lord Jesus Christ (II Thess. 1:7-10).

There is no "if" about it! Our Lord Jesus Christ is coming again, and when He comes He will receive the tribute to which He is entitled, for then He will reign in all the earth in visible splendor and glory, the King of Kings, and Lord of Lords!

—H. A. W.

Bound Volumes of "Grace and Truth"

Are Now Available As Follows

Vol. III, 1925.....	\$4.00
Vol. IV, 1926.....	\$4.00
Vol. V, 1927.....	\$2.50
Vol. VI, 1928.....	\$2.50

Send in your 1928 Volume to be bound,
price \$1.25

"GRACE AND TRUTH"

2047 Glenarm Pl., Denver, Colo.

"THE ANGELS THAT SINNED"

COPYRIGHT, 1929, CLIFTON L. FOWLER

INTRODUCTION

GOD HATH committed all judgment unto the Son" (John 5:22). The Father hath designated that the One Whose blood was shed for a wayward race, shall have all the prerogatives of judge in that coming day toward which the sin-drenched earth is hasting. At Calvary the Lord Jesus was the author of Justification; at the intercessory throne He is the author of transformation; and in that coming day of the great assize, He shall be the One Who assigns believers to eternal exaltation, and unbelievers to eternal condemnation. Jesus, the Lord, is the Judge. God, the Father, hath committed to Him the task. And not only has God appointed the judge, but He hath also "appointed a day in the which He will judge the world in righteousness by that Man Whom He hath ordained" (Acts 17:31). When the day shall have come, that omniscient One Who "shall not judge after the sight of His eyes, neither reprove after the hearing of His ears" (Isa. 11:3), shall enter upon His fore-ordained task to do the will of His Father. The Saviour Himself testified, "My judgment is just; because I seek not Mine own will but the will of the Father which hath sent Me" (John 5:30). And before that Judge, believers shall have boldness (John 5:17), but sinners shall quail. Sinners who have spurned the love of the Saviour will find themselves face to face with the wrath of the judge. The day of opportunity will be gone. And the "fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8). Yes, it is true, our God

is a God of love, but our confidence in His love should not be permitted to blind us to the fact that He is also a God of justice.

In the Revelation passage, just quoted, we are told of some of the classes—murderers, whoremongers, and sorcerers, etc., who shall face condemnation in the coming day of judgment. But Peter in his second Epistle tells us of two chief groups of sinners for whom the merited punishment of God is being specially reserved. The passage is an important one because of its showing us so plainly that there are two types of sin which especially incur the wrath of God. Peter's inspired words are,

The Lord knoweth how to... reserve the unjust (non-justified) unto the day of judgment to be punished, but CHIEFLY them that walk after the flesh in the lust of uncleanness, and despise government (II Pet. 2:9-10).

The Lord "knoweth how" to reserve all unbelievers unto punishment. But those unbelievers who allow the two sins here named to enter their lives will come under the deadly potency of that illuminating word "chiefly." The two kinds of sinners who are specially warned of the impending judgment of God are the unclean and the rebellious.

What a revelation as to God's attitude toward the trend of this present age! For we live in an hour when the two sins which have bound and gagged the largest numbers of men are "sexiness" and Bolshevism—or to put it in Peter's language the "lust of uncleanness" and "despising of government." It is those who walk in these two sins, whom a just, holy, and righteous God has picked out to be punished "chiefly." A God of purity

ALL our readers who love to study God's Word will welcome this lucid discussion of Scriptures which many have found most puzzling. Dean Fowler's teaching on the fallen angels has been used of God to bring to the soul of at least one young man a new appreciation of his Bible, and a new vision of what Bible study can be when the Bible is permitted to be its own interpreter. We are confident that the Spirit will use its printed presentation to bring rich blessing to many others.

—H. A. W.

BUT to which of the angels said He at any time, Sit thou on My right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? —Heb. 1:13-14

calls upon His *children* for lives of purity. An inadequate conception of the holiness of God will inevitably eventuate in an imperfect appreciation of His standards of chastity. When the things of the Lord become dim, the things of lust loom large in the soul. But God's standards of personal purity are being ruthlessly discarded in these "modern" days and instead of the "white life," we now hear such expressions as "companionate marriage," "the necessities of the sex impulse," and "the libido," and so on in sickening profusion and abundance. But what saith the Scripture on this vital theme?

Thou shalt not commit adultery (Exod. 20:14).
Give not thy strength unto women, nor thy ways unto that which destroyeth kings (Prov. 31:3).

But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart (Matt. 5:28).

Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body (I Cor. 6:18).

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry (Col. 3:5).

God hath not called us unto uncleanness, but unto holiness (I Thess. 4:7).

Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart (II Tim. 2:22).

Blessed are the pure in heart: for they shall see God. (Matt. 5:8).

Keep thyself pure (Gr. chaste) (I Tim. 5:22).

These passages leave no question as to God's thought, God's will, and God's command on the subject of personal purity. Present day loose standards are but a part of the enemy's tactics to draw the souls of men away from God. Satan's methods include salacious magazines, the slimy maunderings of psychoanalysis,

putrid sex histories; movies with "sex appeal," flaming novels, the indelicate and immodest knee skirt, sleeveless dresses—all these, and more, are being employed by the enemy of souls to defile and debauch. Meanwhile the startling passage from Peter stares us in the face, with its revelation that there are two groups of sinners for which God is laying up special judgment, and one of those groups is that company which follows the "lust of uncleanness." Let us, then, who have trusted Him, respond to the call of the God of purity, with lives of God-like cleanness.

The other type of sin which especially displeases God is despising government. This is sheer lawlessness. It is rebellion against authority. This particular sin is represented in our modern day by three great classes—the Modernist, the Bolshevik, and the criminal. The Modernist presents an evil philosophy, the outstanding aim of which is to repudiate the authority of God's Word—the Bible. The Bolshevik presents a destructive propaganda, the determined purpose of which is to break down the combined authority of the home, the church and the government. The criminal presents a rapid fire automatic and demands "your money or your life." The Modernist, the Bolshevik, and the criminal gangster are the rebel captains of the present hour. Does the Scripture predict this appalling condition of rebellion against the laws of both God and man? It does.

The mystery of iniquity (Gr. lawlessness) doth already work (II Thess. 2:7).

The particular significance of this passage was obscured by the unfortunate translation of *anomia* as "iniquity." Iniquity is general sin. Lawlessness is specific sin. *Anomia* means lawlessness. And this prophecy is being fulfilled by the Modernist, the Bolshevik, and the safe-cracker before our very eyes—the mystery of lawlessness doth already work. Meanwhile that statement of Peter's stands forth in God's holy Word, that there are two groups of sinners for whom God's wrath-filled judgment is "chiefly" intended and one of those groups is the government despiser, the lawless. Let us, then, as believers in Him, respond to the God of order by implicit obedience to the authority of the Word and the authority of them that rule over us, whether in things spiritual or things governmental.

Thus we find, from this remarkable passage in Peter, that God will specially judge foulness and independence of life; that God's character is particularly assailed by the passions of the flesh and rebellion against authority.

With this great fact concerning God's attitude toward impurity and rebellion clearly in mind, we address ourselves to the study of the angels that sinned.

I. THE ANGELS THAT SINNED WERE AT ONE TIME ANGELS OF RIGHTEOUSNESS AND GLORY

THE sentient creation of God falls into three great groups—angels, demons, and men. All three were

created perfect, because God being perfect produces only that which is harmonious with His perfection. For that which is imperfect to spring from a perfect source is unthinkable.

Not only were the three great divisions of the sentient beings in the universe created perfect, but they all likewise experienced a fall. The Scripture indicates that the fall of man involved the entire race, also that the fall of the demons was universal; but in the case of the angels, only part of these unique creatures turned against their mighty Creator. The balance, apparently the overwhelming majority, remained true to God.

In viewing the truth that the angels that sinned were at one time angels of righteousness and glory, we observe three facts in God's Word:

- (a) that God created the angels and planned for them a service that was holy and pure and good;
- (b) that some of the angels are presented in Scripture as being evil;
- (c) and that the evil angels are held accountable for their fallen condition.

A. God created the angels and planned for them a service that was holy, and pure, and good.

One writer, in discussing the angels, declares that the Bible does not tell us whether or not they were created by God. To this we cannot agree. The Bible surely does tell, and that most clearly. The angels are declared to have been created by God.

Thou, even Thou, art Lord alone: Thou hast made heaven, the heaven of heavens, with all their host...and the host of heaven worshippeth Thee (Neh. 9:6).

What is meant by "the host of heaven?" In some passages this expression means the stars. In other passages the same expression means angelic beings. A study of the context will reveal the correct meaning in every case. It cannot mean the stars in this passage from Nehemiah, for the host of heaven is revealed to be sentient beings because they worship God. And these sentient beings who worship Him are declared to have been the product of the mighty creative power of Him Whom they now adore.

Paul, the mighty apostle of the mystery which is His Body, also declares to us that God is the Creator of the angelic host, although he employs quite different terminology from that employed by Nehemiah.

For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him (Col. 1:16).

From Nehemiah we learn that the angels worship Him—hence they are set forth as holy. From Paul we learn that all the denizens of the sentient universe, including angels, were created by the Lord and for the Lord. Since they were created *for* Him, the angels were created

*BLESS the LORD, ye
His angels, that excel in
strength, that do His com-
mandments, hearkening unto
the voice of His Word. Bless
ye the LORD, all ye His hosts;
ye ministers of His, that do
His pleasure. —Ps. 103:20-21*

holy.

The fact that the Inspired Book presents the angels as righteous beings, employed of God in the working out of His mighty and holy purposes, and operating as messengers of the Most High, is shown in many passages.

In Gen. 24:40 God sends an angel to prosper Eliezer in his unique mission of finding a wife for Isaac:

The Lord...will send His angel with thee (Eliezer) and prosper thy way.

In II Kings 1:15, the Lord employs an angel in giving guidance to the prophet Elijah:

And the angel of the Lord said unto Elijah, Go down with him, be not afraid of him.

In Exod. 23:20 it is an angel who is God's representative leading the people of Israel to the promised land:

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place, which I have prepared.

In Acts 7:53 we learn that angels were active in the giving of the law:

Ye (Israel) have received the law by the disposition of angels and have not kept it.

In Matt. 4:11 angels minister to the Lord Jesus Himself:

Behold angels came and ministered unto Him.

In II Chron. 18:18, the angels are seen ranged in serried ranks about the throne of God:

I saw the Lord sitting upon His throne, and all the host of heaven standing on His right hand and on His left.

In Dan. 6:22, an angel is sent to perform the unusual task of sealing up the mouths of lions:

My God hath sent His angel and hath shut the lions' mouths.

In Dan. 7:10, we view the prodigious concourse of angelic beings gathered before God on the coming day of judgment:

A fiery stream issued and came forth from before him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.

These passages, and many more, reveal the holy character of the angels as set forth in God's Word. They are indubitably shown to have been divinely created and created perfect, because they were created "for Him"; and their work as planned by God is a holy work, because harmonious with the impeccable purposes of Him Who cannot sin. They are holy messengers of a holy God.

B. Some of the angels are presented in Scripture as being evil.

That sin, hideous sin, should appear in the ranks of these holy beings, the angels, is deplorable, but none the less a fact. So we find in the Inspired Book more or less frequent reference to the evil angels.

In Psalm 78:49-51 the Psalmist is describing the plagues which the Lord sent upon ancient Egypt, because Pharaoh would not let God's people go. The climacteric plague is introduced by the words:

He cast upon them the fierceness of His anger, wrath, and indignation, and trouble, by sending EVIL ANGELS among them . . . and smote all the first born in Egypt.

The sorrow and just rebuke in the heart of God because of the sin of the angels is suggested in the book of Job:

OUR faithful servants are they (the angels), rendering us service which we poor beggars and human creatures are ashamed to render to one another.

—Martin Luther

His angels He charged with FOLLY (Job 4:18).

That these evil angels have become irrevocably evil is shown by the fact that their place of eternal punishment has been prepared and designated by the omniscient God Who makes no mistakes. This truth is set forth by the words of the Lord Himself concerning the future judgment of the living nations:

Then shall He say also unto them on the left hand, depart from Me, ye cursed, into everlasting fire, prepared for THE DEVIL AND HIS ANGELS (Matt. 25:41).

From these passages it becomes clear that God's Book teaches that sin found entrance into the holy ranks of the angelic host. Some of the angels are no longer holy.

C. The evil angels are held accountable for their fallen condition.

There have been those who have placed the responsibility for the sinful condition of the evil angels upon the Creator Himself, but the testimony of Jude shows that this degrading thought is repugnant to the truth:

The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day (Jude 6).

This passage reveals that the evil angels became so because they "kept not their first estate"—they fell, and are consequently held accountable and responsible for their wicked action by a just God, Who is reserving them "unto judgment."

Thus we see that the evil angels were originally holy angels; but that they became perverse and "left their first estate," plunging into such awful transgression that they were placed in "everlasting chains under darkness." So God is cleared of the awful charge that He created some of the angels evil. Those rebel angels sinned wilfully. And the very fact that they are now held responsible and placed in chains for leaving "their first estate," coupled with the truth that the Lord is declared to have created the angels "for Himself," becomes inescapable demonstration that the now wicked angels were at one time holy and true, messengers of God and doing His blessed will.

It was Spurgeon, that mighty preacher of God's holy Word, who in one of his great sermons delivered in the Metropolitan Tabernacle, declared,

The angels were . . . in the central abode of God Himself, yet evil entered into the breasts of angels—even envy, ambition, pride, rebellion, and they fell, fell never to rise again.

II. THE ANGELS THAT SINNED WERE DISOBEDIENT IN THE DAYS OF NOAH

THE appalling sin of the angels of lawlessness rebelling against the laws and limitations of an holy

God, took place in the days of Noah. Bearing upon this subject, the Holy Spirit has given, through the Apostle Peter, two striking passages:

... the spirits in prison which sometime were disobedient when once the long suffering of God waited in the days of Noah... (I Pet. 3:19-20).

There has been some failure to agree among scholars as to who these "spirits" might be. But in the fact that the Scripture declares that He "maketh His angels spirits" (Heb. 1:7), and that these "spirits" are said to have been imprisoned, thus harmonizing with Jude's declaration concerning the angels "reserved in chains," we find the very words of Scripture pointing to the conclusion that these "spirits" are angels. Confirming this conclusion, we see that Peter says these "spirits" were guilty of a specific disobedience which he declares took place "in the days of Noah." The angels were also guilty of a specific infringement upon the law of God, which infringement took place in the days of Noah. This fact is revealed in II Pet. 2:4-6:

For if God SPARED NOT THE ANGELS that sinned, but cast them down to hell (Tartarus), and delivered them into chains of darkness, to be reserved unto judgment;

And SPARED NOT THE OLD WORLD, but saved Noah the eighth person a preacher of righteousness, bringing in the flood upon the world of the ungodly...

The foregoing verses evidently set forth a terrible condition of sin, out of which God judged the great multitude of participants and delivered Noah. The participants in the awful sin which God here condemns are revealed to be two classes—"the angels," and the inhabitants of "the old world." This instantly arrests the attention of the student of God's Word, causing a vitally important question immediately to present itself. The question is, "How can angels and human beings sin together?" But the Spirit of God does not here see fit to answer the question; but is content to present the simple fact that the judgment of God took in all who were guilty—"spared not the angels," and "spared not the old world." Furthermore, we are informed as to the character of the judgment which a wise Judge meted out upon both of the classes who had taken part in this sin—the angels are "delivered into chains of darkness" and the judgment on mankind is declared in the words "bringing the flood upon the world of the ungodly."

Could Scripture statement be more satisfyingly clear? The passages from Peter's writings which we have been considering show that angelic beings and human beings went into a partnership of iniquity, that God judged them both for their shameful deeds, and that this unthinkable sin against God took place in the days of Noah; but by faith Noah refused to participate, and being warned of God of the impending flood, prepared an ark to the saving of his house. (Heb. 11:7)

III. THE ANGELS THAT SINNED ARE THE SAME AS THE SONS OF GOD OF GENESIS SIX

THE passage in Genesis six has been for many a long day, a theological battle-ground. However, in the light of the self-interpreting feature of the Scriptures, it seems quite unnecessary that such multiplicity of these theological battles should ever have been waged. The passage follows:

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown (Gen. 6:1-4).

The question over which the severest disputation has occurred is—"Who are these 'sons of God,' who saw the 'daughters of men,' and proceeded to marry them?" The answer which has become most familiar is that they are the "sons of Seth" and that the "daughters of men" are the "daughters of Cain."

This startling position presents considerable difficulty. Let us face some of the problems which such an interpretation engenders. Why should the "sons of Seth" be called the "sons of God" and his daughters not even mentioned? Or does it mean that the daughters of Seth were so evil that they could not be called the "daughters of God," or that Seth didn't have anything but sons? Or does it mean that since Seth was a godly man, all his sons were also godly? And if this were the case, how does it happen that so unusual and amazing an instance is not given special mention in Scripture?

ANGELS... are employed in the worship of God, and in obedience to God's commands they come among men and specially minister to the heirs of salvation.

—Minor Raymond

And since interpreters feel so free to assume that this large company of supposed godly ones were the "sons of Seth," what other examples in Scripture can they cite in which all the sons of a godly man were godly? Would they turn our attention to the sons of Eli? And why should the "daughters of Cain" be called the "daughters of men," and all Cain's sons be left out? Or did Cain have nothing but daughters? And if the sons of Seth were the "sons of God," does that indicate that the sons of Seth were saved and the daughters of Cain lost? And if it doesn't mean that the sons of Seth were saved, then what particular value can attach to being among the "sons of God"? And by what Scripture passage or Biblical law do they prove that because Cain was evil, all of his children were evil too? And how did it happen that Cain had nothing but daughters; or if he had sons, why are they left out of the Scripture record? And if this absurd idea of the godly sons of Seth marrying the wicked daughters of Cain be true, why should their offspring be any different than the offspring of any other marriage? The passage says their offspring were "Nephilim" or giants. Since when has the marriage of believers and unbelievers produced monstrosities? Although God's Word plainly commands a believer to avoid the unequal yoke of marriage with an unbeliever, there is not the slightest hint either in revelation or experience that should such a marriage take place the reproductive function would operate so unusually as to produce a family of "Nephilim."

Is it the least bit likely that all of Seth's offspring were men and all of Cain's offspring women? Since such a conjecture is not even remotely probable, the interpretation which calls for that thought becomes perceptibly unlikely. To accept this naive interpretation of this passage instantly plunges the student into a mass of tangles and problems from which there is no logical scriptural extrication. To put it mildly, the "sons-of-Seth-and-daughters-of-Cain" notion of Genesis six is rather a weak piece of theological subterfuge, invented to throw dust in the air and interfere with a frank and open handling of the passage in the light of the balance of Scripture.

What is the significance of the expression "sons of God" in the Old Testament? The Holy Spirit does not leave much room for doubt or question. In the one book of Job the expression occurs three times and in such a connection as to exclude controversy.

The statement in Job 38 in which the expression "sons of God" occurs sheds much light on the subject.

Who laid the corner stone thereof (of the earth); when the morning stars sang together, and all the sons of God shouted for joy? (Job 38:6-7).

The answer to this question is, God! It was God Who laid the cornerstone of the earth. God is the Creator. And when did He create the earth? Genesis answers this question. God created both the heavens and the earth "in the beginning." This statement is valuable to us because it reveals how exceedingly early was the activity of the "sons of God." They were alive and

*WE, WHO know and
love the Lord, will never
be able to conceive of the many
deliverances which have been
ours through the ministration
of angels, until we "know as
we are known."*

—R. E. Neighbour

ready to shout "in the beginning" when God laid the corner stone of this old earth.

Verse seven is a Hebrew parallelism. In the commonest of the forms of parallelism there are two lines with similar meaning but employing differing words and expressions. Two or three examples will serve to illustrate this interesting Hebrew literary formation.

The king shall JOY in Thy strength, O Lord;
And in Thy salvation how greatly shall he
REJOICE!

Thou HAST GIVEN him HIS HEART'S DESIRE,

And HAST NOT WITHHOLDEN the
REQUEST OF HIS LIPS (Ps. 21:1-2).

Fear not; for THOU SHALT NOT BE
ASHAMED: neither be thou confounded;

For THOU SHALT NOT BE PUT TO
SHAME:

For thou shalt FORGET THE SHAME of thy
youth

And SHALT NOT REMEMBER THE REPROACH
of thy widowhood any more
(Isa. 54:4).

Hearken unto Me, YE THAT KNOW RIGHT-
EOUSNESS,

The people IN WHOSE HEART IS MY
LAW;

FEAR YE NOT the reproach of men,
NEITHER BE YE AFRAID of their
revilings.

For the MOTH SHALL EAT THEM up like
a garment,

And the WORM SHALL EAT THEM like
wool:

But MY RIGHTEOUSNESS SHALL BE FOR-
EVER,

AND MY SALVATION FROM GENERA-
TION TO GENERATION (Isa. 51:7-8).

INCLINE YOUR EAR, and come unto Me:

HEAR, and your soul shall live;

And I will make an EVERLASTING COVE-
NANT with you,

Even the SURE MERCIES of David (Isa. 55:3).

Observe that the outstanding words in the first line of each couplet answer to the outstanding words in the second line, and that the corresponding words are intimately related as to meaning. When we turn to Job 38:7, we see another Hebrew parallelism.

The morning stars sang together,
And all the sons of God shouted for joy.

The "stars" sang! A rather strained effort has been made to make this singing of the "stars" a reference to the fact that light and sound are produced by the same kind of ether waves. But this kind of handling of the passage is imaginative, proves nothing for either Science or the Scripture, and utterly destroys the Hebrew parallelism. The symbolic significance of "stars" throughout Scripture is "spirit beings," and in the Revelation the definite statement appears, "the seven stars are the angels of the seven churches" (Rev. 1:20). The "stars" that "sang" in the first line are the angels, and the "sons of God" that "shouted" in the second line of this beautiful parallelism are the same as the stars in the first line. The occasion for this jubilee of the "stars" and the "sons" was the laying of the corner stone of this old earth. Their singing and shouting took place before man was created. The expression "sons of God" in the Old Testament cannot refer to the "sons of Seth" for his sons were men. The expression "sons of God" means angels, and the passage (Job 38:7) is simply teaching us that the angels sang and shouted in exultation and worship when God created the earth.

It is a unique and convincing fact and remarkably confirmatory of the passages which we have just investigated, that an ancient reading of Gen. 6:2 in the Codex Alexandrinus of the Septuagint was, "The angels of God saw the daughters of men." Thus we see that the Scriptures teach that the expression "sons

of God" in the Old Testament is a name for the angels. The voice of scholarship lends helpful confirmation to this conclusion. The Schaff-Herzog Encyclopaedia says,

The sons of God were the angels of high estate who fell (Schaff-Herzog, Vol. 4, page 482).

Pointing to the same conclusion is the telling observation of the great F. W. Farrar,

The rare expression "sons of God" certainly means angels in Job 38:7; 1:6; 2:1, and that SUCH IS THE MEANING IN GEN. 6:4 also, was the most prevalent opinion both in the Jewish and early Christian Church (Smith Dictionary, page 10).

Among the towering Puritan Divines there are none who stand ahead of the great John Owen—philosopher of vast learning, Bible student of no mean insight, personal friend of Oliver Cromwell, and vice-chancellor of Oxford. Preaching in Cambridge, England, three hundred years ago, he said,

The angels—they are the "sons of God" (John Owen's Works, Vol. 2, page 209).

Another great English scholar whose testimony on this point is clear, is Dean Alford.

The angels committed fornication with another race than themselves, thus also going after strange flesh (New Testament, Dean Alford, page 232).

The truth that the "sons of God" of Genesis six were indeed angels was observed by practically all the early church Fathers, writing within the first 300 years after the ascension of Christ. Justin, Athanasius, Alexander, Clement, Tertullian, Commodians, Origen, Irenaeus—these and others of the Fathers sound one harmonious note declaring that the now theologically buffeted "sons of God" were angels.

And turning to German and French scholarship, we find the testimony remains the same—the brilliant Franz Delitzsch says,

The angels who fell... OF WHICH GEN. 6 SPEAKS... fell by an unnatural violation of the divinely appointed limit (System of Biblical Psychology by Delitzsch, page 149).

One of the most distinguished scholars of the past century was Francois Lenormant—a Frenchman. Unfortunately he was modernistic in thought, but so vast was his learning in history, archaeology, and ancient languages, that his opinion as to the significance of this "sons of God" passage is not without weight. He said in discussing Gen. 6,

The great majority of modern exegetes, and especially all those who evince the most profound philological knowledge of the Hebrew, have been justified in agreeing to recognize the fact that, as employed in this language, the terms "sons of God" and "daughters of men" CAN SIGNIFY ONLY ANGELS AND DAUGHTERS OF EARTH (The Beginning of History, by Francois Lenormant page 3:18).

With this array of conclusive testimony let there be heard one other voice—the voice of James M. Gray.

*TO individuals—whether
invariably, or under the
circumstances of minor detail,
we are not informed—certain
angels are allotted as their es-
pecial attendants and guard-
ians.*

—Henry Alford

Here is a man who is endeared to the hearts of thousands because of his loyalty to God's Word and because of his ripe and reliable scholarship. He declares,

The "sons of God" is a phrase used in the Old Testament, of angels (Bible Problems Explained, Jas. M. Gray, page 120).

The "sons of God" in Gen. 6 are angels. The "daughters of men" are the women of the human race. To this conclusion we are forced by the language of Scripture itself, and with this conclusion we find the great writers since the days of the Apostle Paul in fullest agreement.

Hence we find but one pathway open to us. It is the pathway which will strip the passage of difficulty, open up many other vistas of truth, and solve the unnecessary tangles presented by man's imaginative use of the passage. The pathway which is opened is the one which has been indicated by our investigation, and leads to this inescapable conclusion—the sons of God in Gen. 6 are the angels that sinned, and the angels that sinned are the sons of God of Gen. 6. Things equal to the same thing are equal to one another.

IV. THE ANGELS THAT SINNED, SINNED IN LIKE MANNER TO SODOM AND GOMORRHA

THE sin of Sodom and Gomorrha was a horrible uncleanness—a sin in the realm of sex. This sin is described in Jude as a "going after strange flesh." Jude's entire statement follows:

The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.

Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example (Jude 6, 7).

And there stands the declaration of God's Word. The corrupt angels fell from their "first estate." These angels, in plunging into sin gave themselves over to fornication, seeking sensual gratification in "going after strange flesh." This is self-evidently a direct reference to the sin of the "sons of God." Those passionate angels who "left their first estate" sinned even as Sodom and Gomorrha and sought wives among the daughters of men, thus "going after strange flesh." Marvelous instance of the perfect agreement of Scripture, convincing example of that outstanding fact of all Bible study—the Bible is self-interpreting. Let us, in a brief summary, observe how the passages which we have already studied shed light on each other, and become the inspired explanation of one another.

In the II Peter passage (II Pet. 2:4-5), we are shown that the terrible sin committed in the days of Noah was a sin participated in by both angels and the denizens of the "world of the ungodly"; the Jude passage (Jude 6, 7) definitely states that the angels

sinned "in like manner" to Sodom and Gomorrha; while the Genesis passage (Gen. 6:1-4) frankly uncovers the awful filth of the angels by the bold daring of its declaration that the angelic beings, called the "sons of God," took wives from among the daughters of men.

There stands the sin of the angels, in all its hideousness, in the very language of Scripture. Angels and women sinned together. The sin was unspeakably repugnant to God, so that the record is given most clearly, "He spared not the angels," and "He spared not the old world."

But, the objection has been made, does not the Scripture teach that the angels are not given in marriage? Yes, there are statements on that subject. Let us look into them:

For in the resurrection they neither marry, nor are given in marriage, but are AS THE ANGELS OF GOD IN HEAVEN (Matt. 22:30).

For when they shall rise from the dead, they neither marry, nor are given in marriage; but are AS THE ANGELS WHICH ARE IN HEAVEN (Mark 12:25).

These are simply parallel passages, teaching that God's unfallen angels which are in heaven do not marry. Both passages are so worded as to awaken the normal contrasts in the mind. The inescapable conclusion is that resurrected beings are like the angels of God in heaven—they do not marry, but if they were to be like the fallen angels (the angels which are not in heaven), they would seek to enter the realm of marriage and that is what the fallen angels did. They sought wives among the "daughters of men."

But still another might ask, how could this amazing thing be, for women are flesh and angels are spirits? The Word of God vouchsafes no direct answer to this inquiry, simply declaring to us the astounding facts of this execrable miracle which was wrought by these angels of defilement in the days of

THE angels . . . were not only in a paradise, but in the central abode of God Himself. Yet evil entered into the breasts of angels—even envy, ambition, pride, rebellion; and they fell, fell never to rise again.

—C. H. Spurgeon

Noah. The record is simple—these beings, the smut of heaven, looked upon the daughters of men, desired them, left their glorious habitations, followed the behest of lust, went after strange flesh, cohabited with the women whose beauty had appealed to them, and became the special objects of the judgment of God.

We do not regard it as extravagant to say that the Scriptures adduced have incontrovertibly demonstrated that the angels that sinned, sinned in like manner to "Sodom and Gomorrhah,"—they went "after strange flesh."

V. THE ANGELS THAT SINNED BECAME THE PROGENITORS OF THE GIANTS

THE giants of the days of old were not imaginary, they were awful realities. The corrupt, sinful, and voluptuous giants which move through the legendary pages of Babylonian, Greek, and Roman Mythology as heathen deities, have their origin and foundation in fact. The giants existed. Many of the heathen yarns about them are doubtless inventions, but back of the mass of myth, legend, and saga with which this subject is loaded, stands the testimony of both archaeology and Scripture that there once trod upon this old earth a race of beings of stupendous stature, who mysteriously appeared, flourished for a season, in spite of their great size, prodigious strength, and supernatural knowledge, proved, finally, to be sterile and hence incapable of reproduction. They were not overcome by their enemies, they simply died out. And when they were gone, the stories of their impure and mighty deeds, artfully expanded and embellished, became the basis for the heathen religions of all the nations of the ancient day. Heathen mythology is not one hundred percent myth. When traced back to its fountain-head we find a beginning of solid fact.

The Scripture makes more or less frequent mention of men of abnormal size. To us who believe God's

THEY (the angels) are ministering spirits, and herein is set before all good Christians a great and heart-cheering truth, and a mirror of humility, that such pure and glorious creatures minister to us impure, poor, insignificant human beings.

—Martin Luther

Word, this fact alone is sufficient proof that the beings called the "giants" once lived. We note a few of the passages.

And they brought an evil report of the land, which they had searched, unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are MEN OF A GREAT STATURE.

And there we saw THE GIANTS, THE SONS OF ANAK, WHICH COME OF THE GIANTS: and we were in our own sight AS GRASSHOPPERS, and so we were in their sight (Num. 13:32-33).

The Emims dwelt therein in times past, a people great, and many, and TALL, as the Anakims (the sons of Anak); which also were accounted GIANTS, as the Anakims; but the Moabites called them Emims (Deut. 2:10-11).

That also (the land of Ammon) was accounted a land of GIANTS: GIANTS dwelt therein in old time; and the Ammonites call them Zamzummims (Deut. 2:20).

The region of Argob, with all Bashan, which was called the land of GIANTS (Deut. 3:13).

And yet again there was war at Gath, there was a man of GREAT STATURE, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the SON OF THE GIANT.

But when he defied Israel, Jonathan the son of Shimea David's brother slew him.

These were born unto THE GIANT in Gath; and they fell by the hand of David, and by the hand of his servants (I Chron. 20:6-8).

The writers of the Old Testament employ two Hebrew words which mean "giants." They are *Nephilim* and *Rephaim*. The word *Nephilim* occurs three times. It is correctly translated "giants" in every instance. The word *Rephaim* occurs thirty-one times in its several forms. The translators have observed that the word means "giants" and have so rendered it seventeen times. But unfortunately seven of its occurrences are translated "dead," once it is rendered "deceased," and six times it is simply transliterated "*Rephaim*." All these occurrences would have been made much more clear to the average reader if the word had been uniformly rendered "giants." The combined root meanings of these words constitute a divine revelation as to the origin and character of the giants. *Nephilim* is derived from an old Hebrew root meaning "to fall," evidently pointing to the fact that the giants are the offspring of the fallen angels. *Rephaim* is also from an old Hebrew root and means "to mend by stitching," indicating the fact that these giants are the product of a satanic attempt to "stitch" together the nature of angels and the nature of men, thus producing hybrids. These two Hebrew roots, from which come the two words meaning "giants," tell us an illuminating story indeed. The giants were the progeny of the fallen ones and were satanic hybrids—man and angel, natural and supernatural. To this conclusion that the giants were the offspring of the fallen angels, the testimony of the sixth of Genesis is in agreement.

The sons of God saw the daughters of men

that they were fair; and they took them wives of all which they chose.

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown (Gen. 6:2, 4).

These words point to only one tenable position. By presenting verse four with a portion of the material elided the inevitable sense of the passage becomes more clear:

There were giants... when the sons of God came in unto the daughters of men and they bare children to them....

The Bagster translation of the Septuagint sets forth this fact most satisfyingly:

And they bare children to them,* those were the giants of old, the men of renown (Gen. 6:4).

THE angels behold the face of God in heaven, adore the divine perfections, study every revelation He makes of Himself in providence and redemption, and are perfectly blessed in His presence and service

—A. Alexander Hodge

When the awful sin of fornication between angels and women took place, what was the issue of that abominable act? The answer of the passage is—giants! Thus we observe that the remarkable root meanings which we have seen in the two words which the translators have correctly rendered "giants," and the inescapable significance of Genesis six, point to the conclusion that the fruitage of this execrable union between celestial beings and earth beings was a hybrid harvest of horrid monsters whose presence upon the earth was so vile and repugnant to God that He swept them, and all who had been polluted by them, into eternity by means of the flood. Then when the angels repeated the sin, which repetition is indicated by the words

and also after that

the same horrid phenomenon of an irruption of giants immediately took place. God's reply to the angels when they persisted in their sin after the flood, was to plunge them into chains of darkness in Tartarus, there to await judgment, and there they are to the present hour.

The uncompromising attitude of God toward the giants is revealed by the fact that He swept them from the earth in the flood. The wrath of God against the very existence of the giants is also shown by the fact that when the angels repeated their sin after the flood, thus showing their determination to infest the earth with giants, instead of sending another flood and exterminating the giants, He imprisoned the angels.

The giants, being the offspring of angels and men, were hybrids. Being hybrids their continuation upon the earth was destined to be short. The testimony of science on this point is clear.

As a rule it may be said that hybrids are not fertile (Appleton's New Practical Encyclopaedia, Vol. 3, page 275).

In the human species it is a well established fact that marriage between remote varieties or races tends to sterility (The Americana, Vol. 14, page 535).

Hybrids... are often so unstable that they tend rapidly to die out (Chambers Encyclopaedia, Vol. 6, page 23).

The hybridism of the giants cannot be successfully challenged, hence we do not have to pursue the narrative of Scriptures very far before we find the writers referring to "the remnant of giants."

For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? Nine cubits was the length thereof, and four cubits the breadth of it, after the cubits of a man (Deut. 3:11).

... and the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei (Josh. 12:4).

... all the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out (Josh. 13:12).

They were dying out. The doom of the hybrid was upon them. In a little while they disappear from the narrative entirely. In spite of their great prowess, their monstrous bodies, and their unequalled energies, their power to reproduce dies away. They enter the inescapable powerlessness which was predetermined by their hybridism, and perish from the earth. They were not defeated by surrounding nations, but by the sin of their progenitors who sought by their iniquity to overthrow God's repeated declaration—"after his kind."

God's attitude toward the giants is an attitude of revulsion, and rejection. The giants were the product of a satanic miracle. How could God countenance them in His universe? They were not creatures of God's making. They were not a part of God's plan, and God's plan is perfect. They were sinful and corrupt superfluities. Furthermore they were self-evidently imitations of the Lord Jesus Christ Himself, for the Lord Jesus is both human and Divine, while these hell-born caricatures of Christ were both natural and supernatural. Since there was no place for them in the perfect plan of God, it follows that God had prepared no eternity for them. They were revolting hybrids, satanically con-

ceived and satanically produced, the putrid fruitage of the enemy's malign manifestation and perversion of the laws of God. They are detestable excrescences hurled by the adversary into God's universe. They have no rights in the realms of the angels, they have no rights in the realms of men! Where do they go? Where do they spend eternity? Will they rise from the dead?

The Psalmist raises this very question in the 88th Psalm. The question occurs in a group of six questions. All of the other questions should be answered "No," hence the strong inference is that "No" is the answer to the question concerning the giants. The question of the Psalmist is,

Shall the dead (Heb. "Rephaim," giants) rise and praise Thee? (Ps. 88:10).

The significance of this question has been quite hidden by the unhappy rendering of "*Rephaim*." The answer, as indicated by the context of questions, is an emphatic negative. The giants shall not rise. The giants shall not praise Him. Such praise could only besmirk the glory of God.

But lest there should still be question in the mind of some inquiring soul, the Holy Spirit has made it still more clear in Isa. 26:13-14 that there is no resurrection for the giants:

O Lord our God, other lords beside Thee have had dominion over us: but by Thee only will we make mention of Thy Name.

They are dead, they shall not live; they are deceased (*Rephaim*), they shall not rise: therefore hast Thou visited and destroyed them, and made all their memory to perish (Isa. 26:13-14).

Isaiah confesses that "other lords" beside the Lord God have had dominion over Israel. The student of Israel's history knows who the "other lords" were to whom Israel had turned. They were Baal and Ashteroth (Judges 10:6; I Sam. 12:10; Judges 2:13). Speaking of these lords, Baal and Ashteroth, the gods of the heathen, the prophet declares, "They are dead, they shall not live, they are GIANTS, they shall not rise!" This reveals to us that the gods of the Gentile nations are none other than the old giants, the hybrid offspring of the fallen angels and the daughters of men, and then declares that there is no resurrection for those unclean creatures.

Their present place of detention is shown to be Sheol, or Hades, which place the Saviour indicates is in the "heart of the earth." The passage on this point is found in Isaiah.

Hell (Heb. SHEOL, the prison house of the dead) from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead (Heb. REPHAIM, the giants) for thee, even the chief ones of the earth; it hath raised up from their thrones all the kings of the nations (Isa. 14:9).

Here is a telling prophecy. Isaiah is predicting the overthrow and defeat of the future mighty king of Babylon. The future mighty king of Babylon is the Antichrist. The fall and death of the Antichrist is predicted and the prophet carries the scene from the earth to Hades, describ-

ing the future descent of the Antichrist into the prison house of the dead and the hearty reception he will receive. The prophet declares that Hades shall stir up the giants and they shall sarcastically greet the humiliated Antichrist with the words:

Art thou also become as weak as we? (Isa. 14:10).

Since these future events find the giants in Hades, it follows that Hades is their present place of abode.

While God's Word has shown us clearly that the giants are now detained in Sheol, or Hades, and just as clearly declares that they shall not rise from the dead, nor praise the Lord, there is no direct revelation as to their final eternal abode. Since Hades is to be finally cast into the lake of fire (Rev. 20:14), and those who suffer forever in that lake are resurrected beings, the

WE OBSERVE that they are associated with Christ as "ministering spirits" in all the stages of His redeeming work; that they are subject to His dominion, and devoted to His service, and to the service of "the heirs of salvation."

—H. Grattan Guinness

inference is that when Hades, with its wicked giants, is cast into the lake of fire, those corrupt hybrids, brought into being by satanic machination, and not being resurrected, shall be thrust into extinction. Let it be clearly remembered that the giants were not beings brought into existence by God, hence were not provided for in God's plans, nor included in the sacrifice of Calvary. Because of these facts annihilation for the giants is a scriptural possibility. The doctrine of annihilation as applied to men is a degrading heresy. The Word of God reveals that men shall spend eternity either in conscious joy and bliss, or conscious torment. As applied to men, annihilation is a human invention whereby fools may be persuaded that they may reject the Lord Jesus Christ and still escape hell.

It is interesting to observe that both Jewish and Christian authorities for the past 3,000 years have agreed in presenting the giants as the ignoble fruitage of the awful sin between the "sons of God" and the "daughters of men" described in Genesis 6. The testimony of the early church Fathers may be fairly represented by Commodianus.

Almighty God, to beautify the nature of the world, willed that the earth should be visited by angels. But when they were sent down they despised His laws. Such was the beauty of the women, that it turned them aside; so that, being contaminated, they could not return to heaven. Rebels from God, they uttered words against Him. Then the Highest uttered His judgment against them; and from their seed GIANTS are said to have been born (Ante-Nicene Fathers, Vol. IV, page 203).

To this clear statement practically all of the Fathers give succinct endorsement. A perusal of the writings of the Fathers show Tertullian, Rufinus, Alexander, Clement, Lactantias, Justin, Athanagoras, and their various contemporaries teaching in their epistles and discourses that the giants sprang from the sin of the angels. So much for the authorities of the early church.

When we turn to Jewish writings we find a similar testimony. Philo Judeaus, living 40 A.D., a contemporary of Josephus, says,

It occurs every now and then that on emergencies they (the angels) have imitated the appearance of men, and transformed themselves so as to assume human shape; as they did on this occasion, when forming connexions with women for the production of GIANTS (Philo Judeaus, translated by C. D. Younge, Vol. 4, page 334).

Josephus leans to the same position, and the articles in the Jewish encyclopaedia touching on themes related to this truth reveal that the Jewish scholars who prepared that great work have thrown the weight of their scholarship on the affirmative side of this teaching.

The Etheopic Book of Enoch, an ancient Hebrew work which some scholars have accepted as being of equal authority with the Scripture itself, contains a valuable passage.

And it came to pass when the children of men had multiplied, that in those days were born unto them beautiful and comely daughters. And the angels, the children of heaven, saw and lusted after them, and said to one another, Come, let us choose us wives from among the children of men and beget us children... and all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them, and defile themselves with them... and they became pregnant and they bare great giants... (The Ethiopic Book of Enoch, Translated by R. H. Charles, D. Litt. D.D., page 1318).

The Bible, the ancient writings, and scholars are in agreement that the giants were the offspring of the angels that sinned by seeking wives among the children of men.

VI. THE ANGELS THAT SINNED PARTICULARLY AIMED AT THE POLLUTION OF THE WOMEN OF THE RACE

SATAN is the guiding spirit of the fallen angels. The Saviour speaks of "Satan and his angels," showing under whose leadership these fallen ones are operating. This is an important fact to face, because we may be assured that since Satan is their leader, that which they do will be a reflection of the subtle and

malign designs which actuate his inmost being. A satanic leadership must of necessity eventuate in the unfolding of a satanic purpose.

Satan heard something in the garden of Eden which stirred within him a purpose of unparalleled sinfulness. He heard God say,

I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel (Gen. 3:15).

In these words, the Lord is letting Satan know that he is going to be overthrown by a coming One. This is not welcome news. The Lord further lets Satan know that the coming Victor is to be the "Seed of the woman." Since these words leave man out in the production of the coming "Seed," Satan's only possible conclusion would be that the "Seed of the woman" would be made

*Angels, ... the
ancient Hebrews
called ...
sons of God*

—Giorgio Bartoli

fertile and be given life by God Himself, thus the coming Victor Who would bruise Satan's head was going to be both divine and human. Since Satan had no power whereby to attack God, he does the thing most normal to do—he plans an attack upon the women of the race. His purpose is to pollute all the women, so that God cannot find an undefiled virgin through whom there can be given the promised Seed.

To accomplish this abominable end he engages the assistance of his angels, the beings who had fallen from their position of trust with God. These rebel angels were willing agents of their evil leader. They gladly submitted themselves to the conditions of the awful miracle which called upon them to sin, "even as Sodom and Gomorrha." They sinned wilfully and God held them accountable. But they failed in their dastardly effort to defile all womankind. The fact of their failure is plainly recorded.

Noah was a just (justified) man and perfect in all his GENERATIONS (Gen. 6:9).

The family of Noah was not defiled. The particular point at which Noah pleased God was that he was "perfect in all his generations." The New Testament reveals that Noah's strength was "by faith." At once we see the evidence of a divine intervention. Faith has been divinely implanted in Noah and his family. Faith has brought victory in that far-off day, even as in this present hour. And although "the earth was filled with violence," Noah and his loved ones were walking by faith—their "generations" are perfect and God orders, "Thou shalt come into the ark, thou and thy sons and thy wife and thy sons' wives with thee." God has succeeded in protecting the women of one family from the seductive and passion-filled blandishments of the evil angels, and it is from this family that the Messiah, the Victor, the "Seed of the woman" is finally born.

Satan's dark design against the women of the race

*In Scripture
the angels are
called ...
sons of God
—Franz Delitzsch*

went further than appears on the surface. He knew the Victor would be a Saviour. He knew that such a Saviour would lead men into victory over satanic and sinful things in their own lives. Satan was seeking to thwart the purpose of God in sending His only begotten Son to deliver us from the power of sin.

But despite this attack, artfully planned by the adversary, and many others faithfully recorded by the Holy Spirit in the Word of God, "in due time Christ came, born of a woman." God fulfilled His promise, and the Lord Jesus was given to redeem a lost race. It is through Him and by Him that the sons of men are saved from the power, the penalty, and the presence of sin. It is through faith in His finished work at Calvary that the lost of every nation may find salvation, victory, and peace forevermore.

There is none other name under heaven, given among men whereby we must be saved.

VII. THE ANGELS THAT SINNED ARE NOW IMPRISONED IN TARTARUS AWAITING JUDGMENT

THE angels that sinned shall yet be judged. They are now being detained in God's prison-house, Tartarus. To this fact the Scriptures bear clear testimony.

God spared not the angels that sinned, but cast them down to hell (Gr. Tartarus), and delivered them into chains of darkness, to be reserved unto judgment (II Pet. 2:4).

Their imprisonment must have taken place after the flood, because they repeated their sin—"and also after that." The second outbreak of this wretched sin of celestial fornication evidently took place after God had swept the first crop of giants from the earth after the flood. Since another manifestation of giants took place on the earth after the flood, it follows that the second sin of the angels took place after the flood. Since their second sin did not take place until after the flood, their imprisonment could not have occurred before. It is evident from the Scriptures, however, that both of their sins took place "in the days of Noah."

There is a very comforting evidence of God's grace toward His creatures, in the fact that Christ Himself bore an appeal to them in the hour of their need:

... quickened by the Spirit, by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah... (I Pet. 3:18-20).

We have already seen, in this study, that these "spirits" were "preached unto" by Christ. To say that this preaching took place during the three days in which our Lord was in the tomb, after the angels had been long since imprisoned, is both contrary to common sense and to the correct apprehension of the Greek formation of the passage.

The American Commentary presents a strong discussion of this frequently misunderstood section:

The preaching occurred at the time of disobedience, not thousands of years afterward. That it occurred long after the disobedient were swept away has been taught by the majority of expositors, including some recent distinguished interpreters of Germany. The common view is held in most remarkable disregard of the construction of the Greek (Edwin T. Winkler, D.D., American Commentary on the New Testament, page 51).

What the Saviour's message to the angels was, we do not know, nor is there any advantage in conjecturing. We know that in His incarnation "He took not on Him the nature of angels," so from the angle with which our minds are familiar He could not have been preaching a salvational message to these heavenly rebels. But that the God of grace has ways and means harmonious with His great heart of love and His perfect justice whereby to deal with these angels we may rest assured. God's love saw to it that the angels received such a message as was appropriate to them in the day of their need—the day of their sin. They refused to heed, so that now they are awaiting judgment.

It is an astonishing fact that when their judgment takes place, they shall be judged by the believers of this very age in which we live.

Know ye not that WE SHALL JUDGE ANGELS? How much more things that pertain to this life (I Cor. 6:3).

We are not told how God will organize and handle this judgment. We are simply given the astounding information that the fallen angels, the Bolsheviks of glory, shall be given over to the believers of this age to be judged. How appropriate that the humble believers in the "Seed of the woman" should sit in judgment on the putrescent angels who sought to hinder the coming of that "Seed." The law of compensation shall function, and one of these days, those saved souls whom the angels sought to prevent from ever knowing the Saviour, shall in the strength and power delegated to them by that Saviour consign those wicked angels to the place of endless burning hell prepared by God for the devil and his angels.

CONCLUSION

THE fallen angels, by their conduct in the days of Noah, have demonstrated that they have qualified for God's chief judgments in that day when judgment shall be meted out. The angels were rebels, hence "despised government;" the angels plunged into fornication, hence were guilty of walking in the "lust of uncleanness." It is the sinners that abandon themselves to these two sins who are "chiefly" reserved for the just punishment of a holy God.

May God in mercy use the message of the angels that sinned to awaken some soul to the exceeding sinfulness of rebelling against obedience to authority, or yielding to the lustful tug of passion.

Let the believing soul respond with willingness and gladness to the behest of the inspired Word which says,

Obey the voice of the Lord your God (Jer. 26:13).

Keep thyself pure (I Tim. 5:22).

THE ARCHANGELS

by MAURICE G. DAMETZ

IN THE days of Christ and the apostles, the Sadducees denied the reality of angels, saying that there was "no resurrection, neither angel, nor spirit" (Acts 23:8). Their successors, the Modernists, are running true to form; for they also deny the existence of these beings, regarding them as mythological. Certainly such denials dishonor Jesus Christ, for He spoke of their reality (Matt. 26:53; Luke 15:10; Matt. 25:31); and the Lord Jesus Christ, we are told, having first been made a little lower than the angels, is exalted above the angels; so if angels are only imaginary beings, then we may logically conclude that Christ has no existence and is also imaginary.

But to the earnest Christian, the testimony of God's Word is conclusive. As he studies his Bible he finds frequent reference to the angels, and that in terms which presuppose their reality. Accepting without question the inspired statement of Holy Writ, he is assured of the reality of the angels, consequently when he finds in the Scripture many evidences that the angels are organized into varying ranks of power and authority, it occasions him no surprise.

The subject of this study is one of the evidences of such organization among the angels, for the word "archangel" literally means "chief angel," or "ruling angel."

THE voice of the archangel is one of the sounds which shall fall upon the believer's ear and thrill him with joy when our Lord Jesus Christ comes to catch up His church in the air. None who knows his Bible can doubt that we are drawing near to the end of the age, and that we may daily expect His return. This study on the archangels, therefore, should challenge the especial interest of all who love His appearing.

MANY interesting traditions cluster about the archangels.

According to the Jewish Encyclopedia, the Jews taught that there are seven archangels, and it gives their names as Uriel, Raphael, Raguiel, Michael, Sariel, Gabriel, and Jerahmeel; and Michael is regarded as the chief of the seven.

According to the Apocryphal book of Enoch these seven archangels are the "holy over the watch." Each one has assigned to him certain offices. Uriel, whose name means "God is light," is set over the world's luminaries. Raphael is set over the spirits of men. Raguiel, the terrifier, is the one who chastizes the world. Michael, whose name means "who is like God," is set over Israel. Sariel is said to be set over the spirits who seduce the spirits of men. Gabriel is set over paradise, the serpent, and the cherubim; and Jerahmeel is set over the resurrection. According to tradition, the archangels had part in the work of creation, God receiving their assistance. Michael is said to have sustained the firmament in the south, while Gabriel supported it in the north, and God strengthened it in the middle.

The Apocryphal book of Enoch describes Michael, Gabriel, Uriel, and Raphael, as standing near the crystal throne of God, which is encircled by fire and is surrounded by seraphim and cherubim. They are watchers continually and sleep not. They stand guard at the throne of God's glory amidst a "thousand times a thousand, and ten thousand times ten thousand, and the Ancient of Days being with the four."

Each archangel is said to have a tablet on his heart on which is his name combined with the Name of God. Simon B. Lakish says this is based on Ps. 68:18 which says, "The Lord dwells in them," wherefore they are called Michael, Gabriel, Uriel, and Raphael. Michael is said to be on the right of the throne of God, Uriel on the left, Gabriel in the front, and Raphael in the rear.

Another ancient view regards these watchers, these undying holy ones, these sleepless ones, as guardians of the nations. According to Sirach, the writer of the Apocryphal book of Ecclesiasticus, the seventy nations of Genesis 10 had seventy guardian angels, but Michael, the angel-prince of Israel, ranks above all. God is said to hold counsel with these angels, and each angel is supposed to plead the cause of the nation which he represents.

INTERESTING as it is, of course all this is only tradition, and while such ancient traditions generally have some foundation in fact, they are notoriously undependable. We turn, therefore, from the fallible testimony of tradition to the infallible Word of the living God.

Tradition speaks of many archangels; but the Scripture mentions and identifies only one by name—that one is Michael. True, Gabriel is spoken of, but he is never

called an archangel. However, the prominence that he is given in Scripture shows that he is an angel of high rank, and he may indeed be an archangel, as is commonly supposed. Certainly the existence of other archangels is inferred in Scripture. In the book of the Revelation we read of the seven angels who stand before God (Rev. 8:2). These seven angels will sound the seven trumpets and pour out the seven last plagues (Rev. 8:6; 15:1). Whether these seven angels are archangels, is a matter not revealed; but certainly they have a place which is peculiarly their own. We also read of "mighty angels" (II Thess. 1:7), which may refer to archangels. And Michael, the archangel, is called "one of the chief princes," which seems to indicate that there are other angels of equal rank with him (Dan. 10:13).

Of the archangels, if indeed there are others, Michael being named as such stands out most prominently. We shall, therefore, confine our attention to Michael who is mentioned five times, and whose name means, "who is like God." He is the angel-prince of Israel and does special ministry on their behalf. His work seems to be principally that of fighting. On one occasion we see him contending with the devil over the body of Moses (Jude 9). What may have been the occasion of this controversy we can only conjecture, but at least Michael's activity here was consistent with the part which he plays on other occasions. Again we find Michael coming to the help of the heavenly messenger, sent to answer Daniel's prayer, and helping him to withstand the Prince of Persia (Dan. 10:13). In these two instances of the past we see Michael as a defender of two of the great leaders of Israel.

The Scripture reveals that the greater part of Michael's work shall be in the future. In the days of the Great Tribulation Michael shall especially fulfil his office as the angel-prince and defender of Israel. In those coming troublous times he shall stand up to defend and deliver Israel.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book (Dan. 12:1).

It is clear from this passage that Michael shall fight for Israel and shall protect her against the terrible onslaughts of Satan, and of Satan's king, the Antichrist.

In the midst of that future seven-year period a battle shall take place in the heavenlies. Satan and his angels will be marshalled against Michael and his angels. Satan and all his hosts shall be arrayed in an infernal confederacy against God, seeking to thwart His purposes. The cannonading on the heavenly-battle field will undoubtedly be that of flaming anger, unreasoning hate, and subtle accusation against the power and righteousness of God. But all the desperate fury of Satan and his hosts shall prove fruitless. "They

prevailed not." They will be foiled at every point. Michael and his angels shall overcome the satanic confederation and cast out Satan and his angels to the earth. Satan in particular will be cast down, which will be only preliminary to shutting him up in the bottomless pit.

On one other occasion do we find mention of the archangel, and that is at the end of this age. The silence of the centuries shall be broken by the voice of the archangel and the trump of God. (I Thess. 4:16). This time the ministry of the archangel is not connected with contention and conflict, but with the gathering together of the church and the catching up of the

saints both dead and living, to meet the Lord in the air. That glad day of promise is hasting on winged feet. It may not be very long until we shall hear "the voice of the archangel," heralding the hour of our rapture, for the Scripture teaches that it is imminent. God haste the day! Let us keep our hearts set upon the blessed goal, and our ear attuned to hear "the voice," for in the day of His coming for the Church we shall join with the archangels and with the other angels in rendering praise unto the Lord Jesus Christ.

Praise Him! praise Him! Jesus our blessed Redeemer!
Sing, O earth, His wonderful love proclaim!
Hail Him! hail Him! highest archangels in glory;
Strength and honor give to His holy Name.

ANGEL MESSAGES TO THE HUMAN RACE

by A. H. YETTER

SOME of the things which the Bible writers record, were given by angel instrumentality. This does not mean that these sections are not inspired. The entire Bible is God's Word from Genesis to the Revelation, for, as Wm. Evans says, it is all just as much God's Word as though He spoke every word of it with His own lips.

In the light of the present-day battle over the fundamentals of the faith, it is highly interesting and gratifying to note that the angel testimonies add new strength to the bulwarks of the Christian faith, for though these heavenly messengers do not comment upon all of the cardinal truths, they do speak clearly and reassuringly on most of them. The angels dwelling in the presence of Almighty God are Fundamentalists!

The angels' messages may be divided into two classes.

I. ANGEL MESSAGES CONCERNING CHRIST

THE angels' messages concerning Christ refer either to His Person or His Work. Their content is such that many of our professing Christian churches would label them "antiquated," "behind-the-times," and "unreasonable." They are nevertheless God's own truth, sent straight from His heavenly throne.

Without further delay, let us consider the angel messages regarding the Person of the Lord Jesus Christ.

First, they testify that He is the Son of the virgin. They do this on two different occasions and to the two different people most immediately concerned. Mary was the first to receive their message. She was living in Nazareth, a city of Galilee, and was engaged to Joseph who was of the house of David. One day the angel Gabriel was sent to her by God with the following words:

WE HAVE before pointed out that the devil is a "Modernist." Now Yetter calls attention to the fact that the holy angels of God are "Fundamentalists." Surely the "Fundamentalist" keeps good company! This discussion of the angel messages to the human race will strengthen confidence in God's Word and bring rich blessing to the soul who reads it. It is truly refreshing, as we listen to angelic testimony, to find that it centers in old familiar truths which have become dearer than life itself to our souls.

The chariots of God are twenty thousand, even thousands of angels: The Lord is among them, as in Sinai, in the holy place.

—Ps. 68:17

Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His Name Jesus (Luke 1:30-31).

To this unexpected prophecy, Mary raised the objection that she had not entered into the marriage relationship with any man. How then, could this be? How could a son be born unto her? (Luke 1:34) The angel answered her with words which plainly teach that this Son was to be begotten in a miraculous way, by the Holy Ghost. Natural generation is set aside and Jesus Christ is conceived in the womb of Mary by the power of God. Listen to the angel's words:

The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God (Luke 1:35).

The other person to whom the angels testified of the virgin birth was Joseph. He was in dire need of this message, as he was about to break his engagement with Mary, for she was found with child. No doubt his heart was filled with grief as he faced what appeared to be Mary's unfaithfulness and sin. We are sure that a great weight was lifted from his heart when the angel told him that Mary had neither sinned nor had she been unfaithful to him. The one whom he loved was trustworthy and God had highly favored her. She was to give birth to the long-looked-for Messiah—the Saviour of Israel, the Son of God. The actual message is found in Matt. 1:20-21,

The angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call His Name Jesus; for He shall save His people from their sins.

An adult Bible class in a Denver Mission was discussing the deity of Christ recently. They were considering the Christmas lesson (Luke 2) verse by verse. When they got to Luke 2:11-12, the teacher raised the following questions: "Was Jesus a Good Man? Was He the Best Man that ever lived? Was He the Best Moral Example the world has ever known? To all of these questions the class assented. Then the

teacher raised the question, "Is Jesus God?" Immediately there was division in the class. Some nodded; some looked doubtful; and one lady shook her head decidedly. What would your answer be? What do the angels say? It is a vital point concerning Christ's Person.

The angels teach what we would expect—Jesus is God. In their messages they set forth His deity in four ways.

First, they teach that He is God by referring to Him as the Son of the virgin.

The angel Gabriel was sent... to a virgin... and the virgin's name was Mary. And the angel said unto her... thou shalt conceive in thy womb, and bring forth a son, and thou shalt call His Name Jesus (Luke 1:26-27, 30-31).

This fact taken in connection with the prophecy concerning the virgin's Son, identifies Him as God. We read in Isa. 7:14:

Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His Name Immanuel.

But some will object, this was fulfilled many years before Christ in the sign given to Ahaz. In this connection we call attention to Matt. 1:21-23. This is an inspired commentary on the prophecy and proves that any other fulfilment could only have been by way of foreshadowing. The actual fulfilment was the birth of Christ. We quote Matthew's words:

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His Name Immanuel, which, being interpreted, is, God with us.

The angels teach that Jesus is God by speaking of Him as the Saviour. We quote the familiar words, spoken to the shepherds on the night of the Saviour's birth.

Unto you is born this day, in the city of David, a Saviour, Which is Christ the Lord (Luke 2:11).

The one and only Saviour presented in the Scripture is

THE angels...are beings of an older and higher order than man, spiritual in nature, holy in character, exalted in office, possessed of extraordinary power, acting as agents of providence on the widest scale in both the visible and invisible world. ... We observe above all, that they (the angels) are worshippers of His (God's) Person; that while refusing themselves to receive worship from men, they render worship to Christ as the Son of God, and the Incarnation of Deity; ...and that they render equal homage to "God," and "to the Lamb."

—H. Grattan Guinness

God. Listen to the clear testimony of the Spirit of God through Isaiah.

There is no God else besides Me; a just God, and a Saviour; there is none besides Me.

Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else (Isa. 45:21b-22).

Since there is no Saviour save God Himself, and since the angel heralds Jesus as the Saviour, Jesus is God. Titus makes this fact clearer in his reference to the Lord at His second coming.

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ (Titus 2:13).

The third way in which the angels set forth Jesus as God is found in Luke 1:32-33:

The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.

Here the Lord Jesus Christ is presented as the Eternal King Who shall reign from the throne of His father David, forever. As we turn once more to Isaiah we find that the Eternal King is none other than the Mighty God.

Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, THE MIGHTY GOD, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this (Isa. 9:6-7).

These Scriptures support our statement that the Eternal King is the Mighty God. Since Jesus is the Eternal King, it follows also that He is the Mighty God.

The fourth and last way in which the angels set forth Jesus as God is by speaking of Him as the Son of God. We read in Luke's gospel:

He shall be great, and shall be called the Son of the Highest... The Holy Ghost shall come upon thee, and the power of the Highest shall over-

shadow thee: therefore also that Holy Thing Which shall be born of thee shall be called the Son of God (Luke 1:32, 35).

These words were spoken by the angel to Mary. You will note that they twice refer to Jesus as the Son of God. From Paul's letter to the Hebrews, we see beyond question that the Son of God is very God of very God.

God...hath in these last days spoken unto us by His Son...Who being the brightness of His glory, and the express image of His Person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high (Heb. 1:1-3).

These verses present the Son of God as the brightness of God's glory, the express image of His Person, the one sufficient Sacrifice for sins, and the Sharer of the Father's throne. These truths are quite sufficient to establish the fact that the Son of God is God, but we have still stronger proof in a following verse. Here the Holy Spirit records a conversation between Father and Son.

To the Son He (the Father) saith, Thy throne, O God, is forever and forever (Heb. 1:8).

If God the Father in addressing the Son says, "O God," what more need be said? It is settled. Jesus is not only the Son of God, He is God the Son. Such is the testimony of the angels. Charles Wesley has couched it in beautiful poetry.

Christ by highest heaven adored;
Christ, the everlasting Lord!
Late in time behold Him come,
Offspring of the Virgin's womb:
Veiled in flesh the Godhead see;
Hail th' Incarnate Deity,
Pleased as Man with men to dwell,
Jesus our Immanuel.

We now will examine the angel messages concerning the Work of Jesus Christ. These present three vital phases of His work.

First, they present His substitutionary blood atonement. At this point, as at the others, the Modernist leaves us. He labels such a theory of atonement as

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH
WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

A Call to Pray and an Appeal to Give!

A GREATLY augmented volume of prayer is needed for the full supply of the two hundred thousand dollars needed to make possible the erection of the new buildings on the Campus of the Denver Bible Institute, without which we cannot stop the rent drain. Without question this is the most important matter of which we can possibly speak in this issue of *D. B. I. Building News*.

In order that our readers may pray intelligently we furnish the following figures, showing just what the situation is.

Needed by September first	\$200,000.00
Received to date	1,500.00
BALANCE NEEDED	198,500.00

The fifteen hundred dollars received has been used in the work on the first unit. *We have, therefore, come to an hour when to go forward is impossible without immediate provision, and very large provision.* Much work yet remains to complete the first unit, and plans are nearly ready for the administration building, work on which must start at once if this building is to be in readiness for occupancy by the first of September.

Though we are not able to start work on this second unit when we had hoped, Mr. Johnson, the contractor, says that *it will be possible yet for the buildings to be completed in time, if money is provided which will make it possible to go forward at once.*

With so many requests for prayer pressing upon us, and with the enemy of our souls constantly endeavoring to hinder our prayers, we know how easy it is to forget

to pray for such needs as this. We must therefore appeal to you who read these lines to be faithful in standing by in prayer. Of God's willingness and ability to provide we have no doubt. But we cannot help wondering if He may not be waiting for His people to take upon their hearts even more definitely the burden for prayer.

Consistent with our well-known financial policy we do not hesitate, also, to appeal to our friends, whose loyalty has been so blessedly manifest in the past, very prayerfully to consider, with the heart open to do His will, what the Spirit of God would have you to give to help meet this colossal need. In these days of terrible apostasy, when the very inspiration of God's Word is being denied and ridiculed, and when the cohorts of Satan are organizing to spread the soul-destroying doctrines of atheism, we believe that an institution which is standing as D. B. I. stands, immovable in its defence of the Faith, should have the sacrificial support of all who love the Truth. We cannot look to the minions of Satan for our support, nor would we if we could! We must depend upon those who love the same truths for which we stand to respond with a willing heart to the Spirit's touch, and to give as He directs.

Remember, dear friends, this is an hour of unparalleled crisis in the work of God at the Denver Bible Institute. Let it never be said to our shame and to the reproach of Christ that we were found unfaithful to our God-given trust. Nay! rather let us give ourselves with a will to prayer and to giving; and in answer to our prayers, and by means of our gifts, our wonder-working God will supply the need and

"STOP THAT RENT DRAIN!"

My God shall supply all your need according to His riches in glory by Christ Jesus.

—Phil. 4:19

As the Money comes in the Buildings go up!

Progress

DURING the past month further progress has been made on the first unit. The roof has been completed, as has the filling in of the excavation around the basement walls. Windows and frames have received the first coat of paint, and a considerable part of the lathing has been done.

We have now reached the point, however, where further progress is impossible without further supply. Following out the policy which the Spirit of God laid upon his heart in the beginning, viz., "As the money comes in the buildings go up," Dean Fowler has given instructions that work shall stop until funds are in hand to go forward. Surely this need should bring us to our knees in intensified prayer and supplications, crying mightily to God for the full supply of the \$200,000.00 needed to complete the buildings which, to stop the rent drain, we must have completed by the opening of school next September, and of which this is only the first unit.

Let us not forget, however, to thank God even while we pray. Let us thank Him for His gracious provision for the purchase of the Campus and for the erection of the first unit thus far. Let us thank Him that the property is absolutely unencumbered by debt. And let us thank Him for the provision which we are assured it is His good pleasure to make, and that right shortly.

"My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

"He is faithful that promised" (Heb. 10:23).

For Your Use in Interesting Your Friends

THE stirring editorial by Dean Fowler, entitled, "The Present Pressing Need," which appeared in the December Number of "Grace and Truth" has been reprinted in pamphlet form, and copies are now ready for distribution to those who wish to make use of them in interesting their friends and enlisting their prayer support for the work of the Denver Bible Institute, especially in this hour of need in the building program. These will be sent in any quantity desired.

We will be happy, also, to send without charge additional copies of "Grace and Truth," containing the *D. B. I. Building News*, to friends who wish to make similar use of them.

If our readers will be so kind as to let us know how many booklets and how many copies of "Grace and Truth" they desire, their requests will receive prompt and cheerful attention.

"My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

"He is faithful that promised" (Heb. 10:23).

"Gashmu Saith"

WHEN Nehemiah and the children of Israel were building the walls of Jerusalem, they encountered much opposition. Sanballat, Geshem, and Tobiah sought in every possible way to discourage them. At first they ridiculed, then they sought to entice,

As the Buildings go up the Rent Drain stops!

PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY!

Mr. Johnson Says:

"If the funds are provided so that we can begin work on the new units by March first, we can still get the buildings ready for occupancy by the first of September."

This will Stop the Rent Drain!

\$1,500 has come in.

\$198,500 more is needed.

What would God have you do?

*Mr. Johnson
is
the contractor
in charge
of
building
operations
at
D. B. I. Campus*

Dear Friends at D. B. I.

I am with you with all my heart in the move to "Stop that Rent Drain!" Realizing that you need \$200,000.00 at once to meet the building need and to maintain the current expense free of debt, I want you to know that you can count on me for the support indicated by the check marks and figures given below:

- ☐ I will pray daily for the full supply of the \$200,000.00
- ☐ I will give \$.....per week for the next 35 weeks
- ☐ I will give \$.....per month for the next eight months
- ☐ I enclose \$.....as a cash offering toward the need

Name.....

Address.....

PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY!

PRAY! PRAY! PRAY! PRAY! PRAY!

and finally they resorted to misrepresentation, seizing upon the lying gossip of one "Gashmu" as a pretext for their opposition.

It is safe to assert that no work of God has ever lacked its Tobiah's, its Sanballats, its Geshems, and its Gashmus, and the work of the Denver Bible Institute is no exception to this. So consistent has been the enemy's opposition, we have learned to expect, whenever God has raised up faithful friends of the testimony, that these friends will be assailed with false reports concerning the Institute, and concerning those who have been used of God to establish it.

An outstanding instance of this satanic opposition, involving the methods of Gashmu, has come to light in the last month. During the days when prayer was being made to God for the Campus, the Spirit of God laid it upon the heart of an earnest Christian woman in the East to give largely to that need. Then when the Dormitory project was first broached, this same friend was constrained by the Spirit of God to send a regular offering of generous proportions for one in her circumstances. With an offering sent to the Treasurer she wrote recently,

Somebody mentioned Bullingerism the other day. Will you please tell me what it is?

Knowing that in some quarters the Denver Bible Institute has been falsely accused of standing for Bullingerism, the Treasurer was glad to write, pointing out the terrible errors of that false teaching, and forwarding marked copies of "Grace and Truth" in which appeared editorials by Dean Fowler repudiating such false accusations. In reply this friend wrote:

I can't tell you how much I appreciate your kindness in writing me about Bullingerism and also in sending the two "Grace and Truth" magazines. Yes, I have heard it mentioned in connection with D. B. I., and that is the reason I wanted to get something authentic that I might show to these folks who made this statement to me. So I will use the material to good advantage. Have also heard it said that D. B. I. either upheld Mrs. McPherson or is in harmony with her teachings. I have also denied this fact, but would like to have something from you that I may show it to those who have made such statements. I could not deny about Bullingerism, because I knew nothing about its teaching. I read a short article some years ago in a "Grace and Truth" magazine on

Mrs. McPherson, but have not been able to locate it. I know in that article you were not in sympathy with her teaching. If I would listen to all I hear about D. B. I. I would never give one cent to its support (Amen, sister! neither would we!). So far I have a deep interest in D. B. I. and want to do all I can to help out, although I may not always be able to give regularly as at present, but want to help all I can. Will appreciate any facts you can give me on McPhersonism. God bless you and all the workers out there.

The false accusation that D. B. I. is in sympathy with Mrs. McPherson was easily answered by sending Dean Fowler's fearless exposé of Pentecostalism, entitled, "An Open Letter on Pentecostalism, with special reference to Mrs. Aimee Semple McPherson."

We mention this incident simply that the friends of D. B. I. may know that the enemy is active, and that they may pray more earnestly for the work. Let us remember and emulate the example of Nehemiah, who, when assailed by his enemies, prayed to the God of heaven. In answer to prayer this man of God was prospered so that his work was completed to the glory of God and he could testify, "When all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God." Knowing that the enemy is actively seeking to discourage those upon whose hearts God has laid the burden to support the work of the Denver Bible Institute, let us pray very earnestly that God may guard them from the "strife of tongues."

We thank God for the loyalty which led the friend whose letter we have quoted to ask us frankly about the false accusations which she had heard, and to give us the opportunity to furnish information which would answer the questions which had been raised in her mind. We would that all would deal with us as frankly, for the Denver Bible Institute has absolutely nothing to conceal, and asks no support from those who cannot agree with the truths for which it stands. Dean Fowler and his co-laborers stand ready frankly to answer inquiries concerning the work, the policies, and the doctrinal stand of D. B. I.; and they welcome the opportunity to make widely known the truths of God's eternal Word for the propagation of which the school exists.

Prayer Changes Things!

WHEN Peter sought to defend his Master with the sword, He said, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" If a legion was six thousand, twelve legions would be seventy-two thousand; and one angel of the Lord slew in one night 185,000 Syrians! Surely the suffering Son of Man needed no human weapons to be unsheathed in His defence!

—Arthur T. Pierson

"brutal" and "inhuman." Such a religion, says he, is a "slaughter-house religion." It is not "aesthetic." But the holy angels of heaven teach it! Why then should we not receive it? In Rev. 5:9, we read,

They (the angels) sung a new song, saying, Worthy art Thou (Christ, the Lamb of God) to take the book, and to open the seals thereof: for Thou wast slain, and didst purchase unto God with Thy blood men out of every tribe, and tongue, and people, and nation (R.V.).

Notice how clearly these words set forth the idea of substitution. *Christ* was slain to redeem *men* to God, not merely to show the sincerity of His convictions. He did not die for a mere ideal; He died for the sinful sons of Adam. This is in full agreement with the rest of Scripture. The Apostle Peter wrote,

Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit (I Pet. 3:18).

And again,

Who His own self bare our sins in His own body on the tree, that we, being dead to sins should live unto righteousness: by Whose stripes ye were healed.

And Paul was inspired to say,

Christ hath redeemed us from the curse of the law, being made a curse for us (Gal. 3:13).

Second, the angels teach the fact of the bodily resurrection of Jesus Christ. This was in connection with the visit of the women to the sepulchre, early on the first day of the week. They found the stone rolled back from the door and the sepulchre empty. We quote from Matthew 28:5-7,

The angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, Which was crucified.

He is not here; for He is risen, as He said. Come, see the place where the Lord lay:

And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you.

These words certainly repudiate the idea that the spirit

of Jesus rose from the dead and not His body. The angel said, "Come see *the place* where the Lord lay," and "He," not His spirit, "goeth before you into Galilee; there shall ye see *Him*" (Matt. 28:7). And when the disciples did see Him in Galilee, and supposed Him to be a spirit, Jesus said,

Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones as ye see Me have (Luke 24:39).

The bodily resurrection of Jesus Christ is a very important truth. It is one of the three cardinal truths of the Gospel. (I Cor. 15:1-5, 20-23) Here are a few declarations which reveal its vital import.

If Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished (I Cor. 15:17-18).

If Christ be not risen, then is our preaching vain and your faith is also vain (I Cor. 15:14).

But now is Christ risen from the dead, and become the first-fruits of them that slept (I Cor. 15:20).

Who (Jesus Christ) was delivered for our offences, and was raised again for our justification (Rom. 4:25).

There is no hope for poor lost sinners apart from the death and resurrection of Jesus Christ. Therefore, we rejoice in the testimony of the angels, when they say, "He is not here; for He is risen, as He said" (Matt. 28:6). Since He is risen indeed, there is full and free salvation provided for every soul. "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them (Heb. 7:25).

We come now to the pre-millennial second coming of Jesus Christ. The angels teach that Jesus Christ is coming back again.

That Jesus Christ is actually coming back again is not usually disputed by professing Fundamentalists. Yet some so-called Fundamentalists teach that Jesus Christ is coming back after the Millennium instead of before the Millennium. This teaching is called Post-

millennialism. It further teaches that the world shall improve ("get better and better") until it will be fit for Jesus Christ to rule over. The angels' messages do not agree with this theory. The angels are pre-millennialists. They believe God's Word. Consequently they present an earth whose iniquity increases until it is visited by the Son of God in judgment. He will then set up His kingdom and will reign in peace and equity. We have clear evidence of this in the angels' cry to the Lord, following on the heels of the declaration, "The kingdom of this world is become the kingdom of our Lord and of His Christ: and He shall reign for ever and ever" (Rev. 11:15 R.V.).

We give Thee thanks, O Lord God Almighty, the Ruler of all; Who art and wast, because Thou hast exerted Thy great power and hast become King. The nations grew wrathful and Thy wrath has come, and the time for the dead to be judged, and the time for Thee to give their reward to Thy servants the prophets, and to Thy people, and to those who fear Thee, the small and the great, and to destroy those who destroy the earth (Rev. 11:17-18, Weymouth tr.).

We may summarize the angel's messages concerning Christ in a sentence. Jesus is the virgin-born Son of God, Who died for our sins, was raised from the dead for our justification and is coming back in Person for our glorification.

II. ANGEL MESSAGES CONCERNING MAN

THERE are some professing servants of Christ who tell us that man is not unrighteous by nature, hence in no need of redemption. His responsibility, according to them, is to make the world better, pay his honest debts, treat his family right, etc. As to man's future state, we know but little, say they. If there is a hereafter, a God of love surely will not punish any of His creatures, so let us do the best we can. Everything will come out all right.

Do the angels who dwell in the glorious light of heaven agree with this teaching concerning man? God forbid! As we have seen already they believe God's Holy Word. Let us examine their message concerning man.

They present man as a sinner by nature. They set him forth as a fear-filled creature, condemned by God's holy law, the murderer of God's Son.

Six times in their messages to mankind the angels said, "Fear not." They spoke thus to Zacharias when they told him of John's birth (Luke 1:12-13). They quieted the fears of Mary and Joseph with the same expression (Luke 1:29-30; Matt. 1:20). On the day of Christ's birth they said to the quaking shepherds, "Fear not" (Luke 2:9-10). On the resurrection morn they comforted the women at the tomb with their "Fear not" (Matt. 28:5). And when Paul was on the storm-tossed vessel on the way to Rome, the angel assured his heart with the same words: "Fear not" (Acts 27:23-24).

Since the time of Adam the human race has been fear-filled. Down through the ages Adam's posterity has echoed his words, "I was afraid" (Gen. 3:10). Fear marks man as a sinner, hence the angels' frequent and needful admonition to man to "fear not" reveals him as a sinner. It shows that he is a fear-filled creature.

The angels also reveal man as a sinner through the Law. That Holy Law is one of the angel messages. We read in Gal. 3:19,

It (the Law) was ordained by angels.

And in Acts 7:53 that,

The Law (was received) by the disposition of angels.

Hebrews 2:2 also undoubtedly refers to the Law when it says,

The Word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward.

This angel-given Law convicts us of our sin. Paul taught this in his letter to the Romans: "By the Law is the knowledge of sin" (Rom. 3:20), and again, "I had not known sin but by the Law" (Rom. 7:7). When the angels gave the Law, they exposed man as a rebellious, sinful, and guilty creature.

FOR He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

—Ps. 91:11-12

Now we know that what things soever the Law saith it saith to them who are under the Law; that every mouth may be stopped, and all the world may become guilty before God (Rom. 3:19).

Man's sinfulness reaches its climacteric manifestation in his open enmity toward the Lord Jesus Christ—the Messiah. He is the One Whom they should love, yet He is the One Whom they hate. They love darkness rather than light because their deeds are evil. When the angel Gabriel spoke to Daniel he prophesied man's enmity toward the Lord Jesus Christ, exhibited in the crucifixion.

After threescore and two weeks shall Messiah be cut off (Dan. 9:26).

The angel who came to Joseph also warned him of man's hatred toward Jesus with the words,

Arise, and take the young child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy Him (Matt. 2:13).

Many times during the life of the Lord Jesus Christ, men attempted to slay Him, but God protected Him. At last God's appointed time came as prophesied by the angel to Daniel. The Lord Jesus Christ stood on trial. Man was given his choice between pardoning Barabbas, a murderer, and the Lord Jesus Christ, the Faultless One. We quote from Matthew's account:

The governor answered and said unto them, whether of the twain will ye that I release unto you? They said, Barabbas.

Pilate saith unto them, what shall I do then with Jesus Which is called Christ? They all say unto him, let Him be crucified (Matt. 27:21-22).

What diabolical hatred! What deep-dyed sinfulness! What utter depravity! A murderer freed; the holy and just One crucified! This cutting off of the Messiah, prophesied by the angel Gabriel, forever stamps man as a creature whose heart "is deceitful above all things, and desperately wicked."

It is cause for rejoicing that the angels did not stop with the presentation of man as a sinner; they present also an all-sufficient provision for his sin. That provision is the vicarious sacrifice of the Lord Jesus Christ at Calvary. He bore our guilt in His own body

on the tree, and by the shedding of His precious blood He redeemed us unto God. Full and free salvation is now provided for our sin-blackened souls.

When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law to redeem them that were under the Law (Gal. 4:4-5).

The angels' joyous message to this effect is found in Rev. 5:9. The angels addressed the Lord Jesus Christ saying,

Worthy art Thou to take the book, and to open the seals thereof: for Thou wast slain, and didst purchase unto God by Thy blood men out of every tribe, and tongue, and people, and nation (R.V.).

Praise God! Salvation has been provided for sinners. To enjoy it, all we need do is to accept by simple faith God's provision—the crucified and resurrected Redeemer, even Christ Jesus, the Lord.

The angels also disclose that after men have trusted the Saviour, they have a twofold responsibility to God. John the Revelator received a message concerning one phase of man's responsibility by way of rebuke. The angel had been showing the wonders of the resurrected state to him. As John contemplated them, his soul was enraptured, and he hardly knew what to do. Like many of us, he did the wrong thing. He fell down at the feet of the angel to worship him. The angel rebuked him, reminding him of man's responsibility to God with the following words:

See thou do it not: for I am thy fellow-servant, and (the fellow-servant) of thy brethren the prophets, and of them which keep the sayings of this book: worship God (Rev. 22:9).

How often we merit such rebuke. We become engrossed in our own desires. Our hearts become absorbed with earth things. We forget our Maker and Redeemer. Let us face this question. How much time do we spend in adoring contemplation of our blessed Lord? All too scant a time, if any, honesty compels us to confess. Let us give earnest heed to the angel's words to John, "Worship God." Then and then only we shall be fitted and eager to meet our further responsibility to Him.

TAKE heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father Which is in heaven.

—Matt. 18:10

It is a sad but commonplace thing also to find believers in Christ failing to meet their responsibility to God. They are living like the unbeliever. They are saved but not worshipping or serving the Lord.

The angels teach that God wants His children to be saved from the power of sin as well as from the penalty, and that He wants him to devote the life to His service. The angels made this clear in the case of Lot. They called him to separate from the sins of Sodom and to call upon his sons-in-law to do likewise. The first was a call to separation, the second was call to service. (Gen. 19:15; Gen. 19:12) The character of the service to which God calls us is further revealed in the angel's words to Peter and John. We are called to testify for the Lord Jesus Christ. We read:

The angel of the Lord . . . said, Go, stand and speak in the temple to the people all the words of this life (Acts 5:19-20).

This is corroborated by Philip's experience. The angel told him to go out into the desert. There he found an Ethiopian eunuch and "preached to him Jesus" from the 53rd of Isaiah (Acts 8:26-35). What a happy privilege was his in leading this soul to Christ! God yearns for us to enjoy the same privilege. Just think! He calls us to be ambassadors for Him. We are to represent Him to a world steeped and sunken in sin. We are to hold forth the Word of life which is able to save men's souls. God needs us! God calls us! Let us respond.

Hast Thou, O Lord, a work to do?
Here am I, send me!
The field is white, the labr'ers few,
Here am I, send me!
Over mountain, plain or sea,
Here am I, send me!
I'll go to the ends of the earth for Thee,
Here am I, send me!

The last thing to be considered in this discussion is the angels' message in regard to man's future state. The outlook for the lost man is terrible. We get a faint idea of the enormity of the sin of the man who rejects Jesus Christ as Saviour when we view the fate which awaits him. We turn to the book of the Revelation and read:

The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

The same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name (Rev. 14:9-11).

This passage is speaking particularly of those who worship the Antichrist—the beast, but the same horrible destiny is in store for every man out of Christ. "The wicked shall be turned into hell." May God awaken every lost man to his sin and consequent danger before it is everlastingly too late.

But according to angelic testimony the outlook for the saved man is blessed. When we took Jesus Christ as our personal Saviour, we ensured for ourselves a joyous future. This, too, is spoken of in the book of the Revelation.

He (the angel) said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb Which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes (Rev. 7:14-17).

Children of God, rejoice, and again we say rejoice! While spoken particularly of believers of the Great Tribulation, this future state is also yours. Though we are utterly unworthy of these eternal blessings, they are freely bestowed by a gracious and loving Father.

What a contrast there is between the future state of the lost and the future state of the saved! For the lost, the destiny revealed by the angels is eternal torment in hell; for the saved, eternal comfort in heaven; for the lost eternal unrest, for the saved eternal rest; for the lost eternal darkness, for the saved eternal light; for the lost eternal despair, for the saved eternal joy.

Unsaved reader, which fate shall be yours? Believe the angels' testimony that you are a sinner and that Jesus Christ, the Son of God, shed His precious blood for your sins, and it shall be eternal salvation. Reject the angels' testimony and the Saviour Whom they present and it shall be eternal damnation.

What will you do with Jesus?

Neutral you cannot be,
Some day your heart will be asking,
What will He do with me?

There is joy in the presence of the angels of God over one sinner that repenteth.

—Luke 15:10

THE ST. LOUIS GOSPEL CENTER

by JULIA C. UNDERWOOD
(Globe-Democrat Staff Writer)

IN FORTY-SEVEN states there is nothing like it." Such is the opinion concerning the roof-garden church of St. Louis Gospel Center, 4000 Washington Boulevard, recently expressed by an evangelist who "has been everywhere and seen everything," who nevertheless registered surprise and amazement when he was ushered out under the stars to preach on the top of this unusual building.

Painted like a battleship, gray against the sky, this roof-garden can and does seat 2,000 persons. Sometimes, night after night, it is filled in the summer season. There are no tables for refreshments, no boys crying, "Ice-cold soda." Instead of rattan chairs, the seats are plain benches, the painting of which has been a labor of love by the members. No fancy lighting indulges the eye; no gifted organist playing a suite, no vested choir or begowned minister is responsible for the thousands who come to the big roof.



O. B. BOTTORFF
of the St. Louis Gospel Center

since the beginning these pastorless laymen have, week by week, engaged Bible teachers and evangelists and never for one Sunday have they failed, summer or winter, besides nightly services in summer, and a full week of services once a month in winter.

Finally, nobody could hope to bring people to a roof for a religious service; the roof could not be made strong enough, it couldn't be made private enough, disorder would prevail, and above all the people simply wouldn't come to church in summer.

"It couldn't be done, and it wouldn't work," says O. B. Bottorff, head of the board of the St. Louis Gospel Center. "Yet it has been done and it works first-rate."

There is no disorder. The roof is shielded from seventy-five feet on Washington Boulevard by the back wall of the Center's Sunday School building, which was once a school house of the Little Sisters of the Poor, from whom it was purchased. For 250 feet down one side is Culver Way, with the Architectural Club, eminently quiet; on the other is the convent of the Little Sisters, still more quiet. A crude platform for the speakers, made by the members but excellently adapted to the purpose, is across the south end, far back from the noise of the street. Leading to the roof is an outside stairway with growing plants here and there, while for people who may be lame or rheumatic there is a ramp which anybody can ascend.

IT WAS to escape the conventions of ecclesiastical ritual and to achieve simplicity in mode and doctrine that the laymen of the St. Louis Gospel Center started their movement. Everything they have done has been declared by other people to be impossible—beforehand. Nobody could start a Sunday School in that district, it was too much given to transients; yet the Gospel Center Sunday School has 600 children. Nobody could maintain a congregation without a pastor; yet for ten years

THE St. Louis Gospel Center is unique and outstanding among the institutions devoted to Christian work on this continent. God is greatly blessing its testimony. Mr. O. B. Bottorff, who heads this great work, is a member of the Board of Directors of the Denver Bible Institute. Readers of "Grace and Truth" will therefore be especially interested in this article, which appeared recently in the St. Louis "Globe Democrat."

MEMBERS of this laymen's church have rather an apostolic idea of the uses of money. The budget runs about \$25,000 a year, entirely supported by free-will offerings. The average pastor, if he were to find \$50 in bills rolled together as one gift, yet with no name or credit attached, might have to go to the doctor for shock. And the next Sunday, and the next, it might be the same. This often happens at the St. Louis Gospel Center. Members give thank offerings, just a gift between them and their Maker, without telling anyone else about it. It may be \$25, it may be \$10, or it may be \$1. There are no pledges taken and no individual appeals made.

Foreign missions, which depend on the St. Louis Gospel Center for a support of between \$800 and \$900 a month, are presented like a story. This takes one down to the auditorium below the roof. Here hangs a map, fascinatingly equipped with small electric globes. Here and here and here are young people teaching the Bible in Central America, four of them St. Louisans; here a light shines in the heart of Africa, the Heart of Africa Mission, to which two more from this city are going in a few months; four other lights are in Africa, "our own young people," the members proudly say, some of them with the Africa Inland Mission and some with the South Africa General Mission; there is a light in South China and another in Poland; and lights which the Center partially supports in India and South America. There is a money clock alongside the map, which points out, dollars for minutes, how far along the givers have proceeded. If the hands seem to go slow, the head speaks about it, recalling these missionaries by name and telling their need. When the month is up the money is there, and they intend soon to get a new money clock, for the gifts are getting bigger than this clock's capacity.

PEOPLE wonder when they enter this indoor auditorium just what kind of a floor this is. It is original, like the roof. It, too, has a story of personal interest. The auditorium was built right on the ground, no cellar beneath. Of course, with Billy Sunday fresh in mind, the members thought of "the saw-dust trail." They adapted this into shavings, "the shavings trail." But the shavings grew sour and unsanitary. Billy Sunday always leaves his saw-dust trail to sun out afterwards, but this trail had to last. It was a problem.

Just then the Street Department was tearing up the wooden block paving on Washington Boulevard, to replace it with concrete. The laymen had an idea. "Let's ask for the blocks." These were of no use to anyone else and they were readily granted to the St. Louis Gospel Center. The laymen, with their own hands, laid the blocks, working at night. It has proved a very satisfactory floor. There is something monastic about this indoor auditorium, with some of its walls plain brick, unplastered. The members think that many people come here, attracted by the simplicity, who would

hesitate to enter a church. But they get the Bible, just the same as at church, and they sing the hymns which church people sing.

ON THURSDAY night, set apart for prayer meeting, the service is a little different from that of the ordinary church. A group of sixty or seventy-five persons is always to be depended on for this service. They spend the entire evening in prayer. There is no address, nothing but prayer. People bring their needs to this prayer meeting. They send in prayer requests even from other states, and prayers are offered as desired.

For the two Sunday Schools of 600 children, morning and afternoon, the St. Louis Gospel Center has gone out into unchurched neighborhoods and induced them to come in. Three young women of the Center, who are employed all day in a department store, have pledged their evenings to gathering in the children. Finding that the district immediately around the Center has all been worked by other churches, they go far afield, down to the railroad district around Vandeventer and Chouteau, then on the other side as far as North Market and St. Ferdinand, taking in all that they can between Grand and Taylor. These girls know that they will have the co-operation of the men with automobiles. The girls get the children's promise that they will be ready for Sunday School next Sunday, standing on a certain corner. The laymen make trip after trip to get them. The cars come in filled with children. One member on a recent Sunday went south to Chouteau avenue and in four trips brought in eighty-five children. In one load there were twenty-seven.

These children act as missionaries in their humble homes. They repeat the Scripture verses they have been taught, and sing the Gospel choruses. A young father and mother last November, for example, began coming at their child's petition, to the night service. They became Christians. The father, zealous for others, brought in his mother and his sister and a roomer in the house, then he brought friends. The people of the Center call him "Matthew" after the New Testament prototype who "made a feast and invited in all his publican and sinner friends." Another entire family of eight children, who brought their mother, too, is outstanding.

"We realize how much better it is," says Bottorff, "to get the children while they are small and train them in the Word of God, than it is to let them run wild and grow up to fill the prisons."

The Gospel Center knows about the prisons, for visiting the prisoners is a very definite part of its work. Every Saturday afternoon the same group of laymen conducts a service at the Workhouse for 300 to 400 persons and then goes on to the City Jail. They give Testaments when desired and sympathize with the men in that they have gone astray, but purely on a spiritual basis. No effort is ever made to obtain a pardon or to

commute a sentence. Those interested in social service might be interested to know that by far the majority of men whom the Gospel Center finds in jail are high-wymen.

The State Penitentiary is visited by these same laymen at intervals of about once a month; the Warden has given them an open door and the religious services seem to be appreciated by both men and women. Sometimes when families related to convicts are in need at home, the Center has been able to help them. When the men serve out their term, many of them come to the Center. "When I am free again I want to prove to you all that God has done for me through Gospel Center," writes a prisoner from the City Jail. Another letter states that the writer will soon be through at the Penitentiary and is coming to the Center. Many such letters are received and making due allowance for those who may not be sincere, the laymen believe that much genuine repentance has been brought about.

THE Gospel Center has been a means of developing lay leaders. Outlying churches of various denominations, when pastors are absent, often call for a Bible teacher to lead a Sunday service and this system of service has developed similarly to that of the Moody Church in Chicago. Frequently there are as many as six men who go out from Gospel Center to preach on Sunday by invitation. These are all graduates from "the curbstone school of theology," as they say.

In the beginning, none of these men felt that they could talk in public. Evangelist William Sharpe, who was the one who marveled at the roof-garden, pressed them into service in street meetings. His method was direct, irresistible. With his small group, willing but untrained, perhaps at the corner of Grand and Washington avenues, the evangelist would talk to the assembled crowd, then catching some one of the number by the arm would say unceremoniously, "You're next."

"When he first took me," said one of the men who now leads a service easily, "my tongue literally clove to the roof of my mouth, and for my life I couldn't speak a word. Standing dumb, I was hissed by the crowd and I retired, a complete failure." But everyone in time conquered his embarrassment.

THE Gospel Center first came indoors off the street, in a vacant room above a store at Vandeventer and Olive, then a building was erected at 3621 Washington, and three years ago the present site at 4000 Washington Boulevard was obtained. The idea of the roof-garden came from the popularity of outdoor services, a wide lawn being then behind the school building,

an "airdome" as it was advertised. On this site is now the auditorium, topped by the roof-garden. "We started out," says Bottorff, "attempting great things for God and expecting great things from God."

To an outsider the disregard for money in this institution would seem reckless. Here they have men of world renown coming for a week or a fortnight, who might reasonably be expected to demand a good round sum. Looking here and there on the list one sees the names of Albert Hughes of Toronto, Canada; the Australians, Dr. L. Sale Harrison and Rev. William Lamb; Jas. MacKendrick and Gordon Watt of Scotland; William R. Newell of Florida; Dean Clifton L. Fowler of Denver, Colorado; Jack Mitchell of Tacoma, "Big Bill" Sharpe who has preached in every state of the Union save Oregon. Yet in none of these speaking engagements has the word "money" ever been mentioned. Never has there been a sentence spoken or written as to how these men's expenses were to be met or how they were to be compensated. But every speaker is always satisfied and no one ever declines a second invitation. "We always try to give over rather than under," modestly says the financial manager, and that's all he will say about it.

Everybody works for love at the Gospel Center. Until now the janitor has been the only one receiving pay for his services. But in the last few weeks a special city worker, Robert Prescott of Paterson, N. J., has been employed. His service started as a follow-up of the Billy Sunday meetings, to keep track of the 3,500 adults who came to the front then, down the sawdust trail.

The singing of Gospel Center is led by a large chorus, a double male quartet and a women's quartet, all of whom sing without thought of pay. The director is C. J. Goodman.

Men whom the St. Louis business world knows well constitute Gospel Center's board. O. B. Bottorff, in real estate on Delmar, declares that his full activities for the Center have never caused his business to droop or decline; the same is true of the others—Lawrence Bridge of the Bridge and Beach Manufacturing Company; Jesse E. Inlow of the Railway Mail Service; George C. Wright, in the enameling business; C. J. Goodman, salesman of stationery; and L. N. Van Hook of the Public Service Company. One smiles sometimes at the Center's advertising: "Fill the Big Roof; the Coolest Spot; St. Louis' Livest Spot; Thousands Come; Rousing Singing," and so on. It is all from a layman's point of view, but laymen, too, were the Twelve Apostles.

WHAT infinite grace and favour doth God manifest to His poor people, in giving His angels such strict charge over them, and to cause such glorious creatures to watch and keep them day and night!

—Benjamin Keach



IN THE HARVEST FIELD

Conducted by A. H. YETTER

WHEN FOLKS NEED A PREACHER—THEY OFTEN NEED HIM IN A HURRY

Fundamental Evangelistic Association
M. H. Reynolds, Director

It was just ten o'clock as we drove into the garage at home after a day of almost constant service. There had been the regular appointments at the office, the noonday meetings at the shops with an afternoon of visitation among the sick. So fast had gone the time that we were just able to get a bite to eat at a restaurant, and get in on time for that promised evening service. Yes, it was late and we were glad to get home.

As we stepped inside the front door of our little home, the telephone was ringing. A telephone call at that time meant something. It, no doubt, was one of those "emergency calls" which come to us quite often these days.

It was the nurse at the Santa Fe Hospital calling for Mr. Reynolds. Was this the man, the minister who spoke so often at the Union Pacific shops, if so there was a patient who would like to see him just as soon as he could come. Here was the opportunity of a life time. Here was a man who had heard the message, and who now in his hour of need had confidence enough in the man and his message to call us.

It didn't take us many minutes to get over to the hospital. Our patient was expecting us, so without waste of time we were soon able to sit down beside his bed, and there deal with his problem with the open Book.

Many times he had said in his heart, "I'm going to take Christ as my Saviour," as he listened to the message, but it took that hurried call to the hospital, that serious operation, and this visit to bring him to the place where he really did put his trust in Christ.

It was nearly one o'clock in the morning when we again turned into the driveway of our home and parked the car in the garage. We were tired, but radiantly happy, for the trip had been the means of bringing one dear fellow to Christ, and after all, that was worth a million trips to town, and then some.

Later, could you have seen his face, and heard his testimony to the saving power of Jesus Christ as he lay there in the hospital, you would have been radiantly happy to have had a share in his conversion, too. Perhaps the greatest thing was to see him back at the shops on meeting day, doing his best to win his pals to Christ. Surely Christianity is contagious.

Several months passed, and another call came to this same preacher from the same hospital and from the same patient. This time we quietly slipped into the room, his eyes opened, and his hand gripped our hand, and he said, "I just wanted to tell you, I am going Home." Tears were

rolling off his cheeks, and he added, "And you helped me get ready to go."

Several months have passed since then. We have looked into the faces of thousands of men in the great railroad centers of our nation with but one passion in our hearts, and that is to tell them the story, so that when their time comes they may be able to say, "And you helped me to get ready."

Joe and Florence Wright, '28, were led of God to missionary work in Africa while at D. B. I. We recently received word that they have been accepted by the Africa Inland Mission. Surely the Lord is going before them, opening the doors in vindication of His initial guidance. At present they are in Hamilton, Ontario, where our brother is pastor of an Interdenominational Church. Pray that God will bless the Wrights' present ministry, and that He will make full provision for the expenses involved in their going to the field.

Mr. and Mrs. Erdie Nelson have arrived safely on the field in Africa. Let us thank God for His watchcare over them, and pray that their work may be even more fruitful than before as they press on in the service of the Lord Whom they love.

Mr. O. B. Bottorff, head of the St. Louis Gospel Center, is adding to the work there some features which are very promising. One feature is a fisherman's club whose chief aim will be to deal personally with souls who attend the evangelistic campaigns conducted at the Center. The other feature is a calling work. Many people are met by the workers of the Gospel Center in their jail and street work which is under the direction of Rev. Percy Spangler. Through these acquaintanceships a door is opened into the homes for further ministry. To call in these homes and to bring spiritual help is the purpose of this new branch of the Center's work.

May God continue to use and prosper this faithful and aggressive testimony to His own glory and to the blessing of souls.

Otto and Gladys Deming, former students of D. B. I., are being blessed of God in their ministry in the neglected districts. Recently they conducted a meeting at Rush Creek, Colo., and a report comes to us that four souls were saved there. We praise the Lord for His blessing on them and request your prayer interest in their work.

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

THE RELATIONSHIPS OF FAITH

I. THE RIGHTEOUSNESS WHICH IS BY FAITH

Rom. 9:30-33
Eph. 2:8-9
II Tim. 3:15
Gal. 2:16

II. THE SERVICE OF FAITH

Phil. 2:17
Rom. 10:17

III. THE OBEDIENCE OF FAITH

Rom. 16:26

IV. THE FIGHT OF FAITH

I Tim. 6:12
Eph. 6:16-17

V. THE WORK OF FAITH

II Thess. 1:11-12
Gal. 5:6 with I Cor. 13:2
II Cor. 4:13
John 15:8

VI. THE EDIFYING WHICH IS IN FAITH

I Tim. 1:4
Phil. 1:25

—H. A. W.

THE QUESTIONINGS OF DEITY

Introduction: The Devil's use of questions to insinuate doubt and unbelief and disobedience, producing death. Gen. 3:1. How different are the questionings of Deity!

I. GOD USES QUESTIONS TO BRING CONVICTION

Gen. 3:9
Job. 38 etc. Cf. Job 42:1-6

II. GOD USES QUESTIONS TO INSPIRE FAITH

John 6:6

III. GOD USES QUESTIONS TO GIVE ASSURANCE

Rom. 8:31-39

IV. GOD USES QUESTIONS TO ENCOURAGE TO TESTIMONY

Mark 5:30

—H. A. W.

WHAT IS THE BASIS FOR AN EFFECTUAL TESTIMONY?

I. FAITH

II Cor. 4:13
Ps. 51:12-13

II. HOPE

II Cor. 3:12

III. LOVE

II Cor. 5:12-20

—H. A. W.

"WITH CHRIST"

I. DEAD WITH CHRIST

Col. 2:20
Rom. 6:8. Delivered from judgment and legalism.

II. RISEN WITH CHRIST

Col. 3:1. Eternal life imparted and secured

III. GLORIFIED WITH CHRIST

Col. 3:4
Rom. 8:17

—H. A. W.

THE SIN OF SELF-DECEPTION

I. WE DECEIVE OURSELVES WHEN WE HEAR THE WORD AND DO IT NOT

Jas. 1:22-24

II. WE DECEIVE OURSELVES WHEN WE BOAST IN OUR OWN WISDOM AND FORGET THE WISDOM OF GOD

I Cor. 3:18. Cf. 1:30; 2:15-16
Prov. 3:5-6

III. WE DECEIVE OURSELVES WHEN WE THINK MORE HIGHLY OF OURSELVES THAN WE OUGHT TO THINK, OR WHEN FORGETTING THE ENABLING POWER AND GRACE OF CHRIST WE FANCY OURSELVES INFERIOR TO OTHERS

Gal. 6:3

IV. WE DECEIVE OURSELVES WHEN WE FANCY WE HAVE NO OLD NATURES OR THAT OUR OWN OLD NATURE IS BETTER THAN OTHERS

I John 1:8

V. WE DECEIVE OURSELVES WHEN FANCYING WE HAVE SOME SUPERIOR SPIRITUALITY WE BECOME SANCTIMONIOUS AND FAIL TO BRIDLE OUR OWN TONGUES

Jas. 1:26

VI. IN SHORT—WE DECEIVE OURSELVES WHENEVER WE YIELD OURSELVES TO THE OLD NATURE, FOR ALL OLD NATURE DOMINION IS DECEPTION

Rom. 7:11
Eph. 4:22

VII. THE REMEDY FOR SELF-DECEPTION IS OCCUPATION IN THE LORD JESUS CHRIST

Jas. 1:25
Gal. 5:16
Rom. 8:5

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Second Quarter, Lesson 1

Sunday, April 7, 1929

THE MINISTRY OF ISAIAH

Lesson Text: Isa. 6:1-13

Read also Isa. 7:1-17; 20:1-6; 38:1-22; Ps. 116:12-19.

Golden Text:

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, here am I; send me" (Isa. 6:8).

The sixth chapter of Isaiah is an epitome of the teaching of all the lessons which we will study this quarter. Indeed we might call it a cross-section of all the messages of the prophets, for here, in the thirteen verses of this short chapter, we have presented not only the substance of Isaiah's prophecies, but that of all that the other prophets of Israel prophesied as well. Their messages may be summed up under four headings.

1. The Truth about Israel's God
2. The Truth about Israel's Sin
3. The Truth about Israel's Chastening
4. The Truth about Israel's Restoration

These four lines of truth were of vital importance to Israel, but they are of no less vital importance to us, for Israel is a type of the individual believing soul in all ages.

I. THE TRUTH ABOUT ISRAEL'S GOD

Three facts about the God of Israel appear very clearly in this chapter.

A. First we see the majesty of the God of Israel. Isaiah saw Him "sitting upon a throne high and lifted up" (Isa. 6:1). It was no mere coincidence that this vision was given "in the year that king Uzziah died." Israel needed to be reminded of a fact which she was prone to forget. Men ruled in Israel as in the other nations of the world only by the sufferance of God, for He Himself was their king. But how striking is the contrast between the attitude of the seraphim and the attitude of the people of Israel. The heavenly creatures hastened to do His bidding, ceasing not night and day to praise Him and to give glory to His Name, while His earthy creatures were forgetting Him and rebelling against His will. A king has the right to expect obedience. The slightest expression of His will should be law to His subjects. Israel should have obeyed God and so should we. In our hearts He should hold the place which He held in Isaiah's vision. He should be enthroned as King in our lives, high and lifted up in our affections, commanding our obedience and our worship. (Dan. 4:24; Ps. 83:18; Luke 6:46)

B. Here we see also the sanctity of the God of Israel. This appears in the testimony of the seraphim, who cried, "holy, holy, holy, Lord God Almighty" (Isa. 6:3). In

passing it is interesting to note that this ascription of holiness is threefold. Many expositors see in it angelic recognition of the Trinity, believing that in their testimony they are ascribing holiness in turn to the Father, to the Son, and to the Holy Spirit. Surely this serves to emphasize God's holiness, and it remains only to call attention to the effect of His holiness. Because God is holy He can be satisfied with nothing less than holiness in His creatures; and when they depart from holiness the very holiness of His nature demands that He judge the sin of the creature. To do otherwise would be to make Himself a party to their sin, for it is a principle of government that those in authority are responsible for the conduct of those over whom they rule. God's very holiness, therefore, is a call to holiness for all who would please Him. (Hab. 1:13; Lev. 20:26).

C. But the mercy of God is no less evident than His majesty and His sanctity. It appears in His dealing with the prophet Isaiah, cleansing him from his sin (Isa. 6:7). It appears in his calling Isaiah to warn the children of Israel concerning the consequences of their sin and to plead with them to turn from it (Isa. 6:8-9), and it appears in the promise of the restoration of Israel which is given in the closing verse of this chapter (Isa. 6:13). And we might add that the very fact that God had borne so long with Israel in her sin, prolonging her opportunity for repentance is one of the most striking indications of His mercy. But these are only a few among many to which the Word of God testifies. Truly God is long-suffering and of great mercy—but more of this as we proceed! (Num. 14:18; Ex. 34:6-7; Ps. 86:15; Ps. 145:8-9).

II. THE TRUTH ABOUT ISRAEL'S SIN

Concerning Israel's sin this chapter also reveals three facts.

A. The first fact is that Israel was a sinful nation. Isaiah's testimony is very clear. "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isa. 6:5). How the white light of God's holiness does disclose the sin of God's people! Isaiah's testimony is sufficient. We need no other evidence. Unclean lips bespeak an unclean heart, for it is "out of the abundance of the heart that the mouth speaketh" (Matt. 12:34-35; Luke 6:45). But sufficient as is the testimony of Isaiah, much more evidence might be adduced both from his writings and from the writings of

the other prophets to show that Israel was a sinful nation. Truly, with the light she had and with the blessings which she had experienced, the rebellion and perverseness of the nation Israel is one of the most astonishing spectacles of the ages. Nothing can surpass it unless it be the rebellion and perverseness of believers of this generation who have been blessed with even greater light and who have enjoyed even more abundant mercies. (Rom. 3:11-18; Isa. 1:3-9)

B. Note, however, that the sin of Israel could have been healed had she been willing. Isaiah himself was a testimony to this fact, for even as he humbled himself in confession of his sin a heavenly messenger was sent with a coal of fire from off the altar to touch his lips with it and to testify his cleansing from sin. This act was symbolical, indicating that sin can be purged away only with the fire of God's judgment. But that coal of fire was a coal from the altar of sacrifice, testifying to the fact that a substitute had born the force of God's judgment and that the sinner may be purged from his sin and yet escape its penalty by virtue of that offering. Hence it was that the coal of fire needed only to touch the lips of this man of God. Otherwise he must himself have been consumed in that fire. The same provision which was made for the prophet of God was made for the people of God and could have become effective in purging them if only they had been willing. (Heb. 9:12-14; Heb. 9:24-26, 28; Heb. 10:8-14)

C. But, alas! Israel was so stubborn and rebellious that she would not accept the provision which God had made for her. On covenant ground though she was, yet she chose to continue in sin rather than to let God work in her His righteousness. And such has been her attitude from that day to this. Of that people the Apostle Paul was compelled sadly to testify, "They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3). We marvel at the wilful sinfulness of Israel, and well we may, for it is a thing to marvel at! But let us not forget that we, too, many times have shared her sin. It is a humbling thing to stop and think how many times we have grieved the Spirit of God and disobeyed His Word. (Isa. 1:18-20; Isa. 1:2-3; Jer. 9:3, 6; Ezek. 2:3, 6-8)

III. THE TRUTH ABOUT ISRAEL'S CHASTENING

Because of Israel's sin, God sent chastening upon her. To understand what is involved in this and to profit by the example which it sets before us, we need to bear in mind three things.

A. The first is this: Israel brought God's chastening upon herself. As Isaiah was sent to the people the Spirit said, "Tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (Isa. 6:9-10). From this language we might conclude that God was shutting the ears of Israel, blinding her eyes, and hardening her heart. And this is true, but it is only half the truth. The other half, while involved here, is made even more clear in Matt. 13:14-15, in which it is said, "This people's heart is waxed gross, and their ears are dull of hearing, and THEIR EYES THEY HAVE CLOSED; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Here we see plainly that Israel was blinded because she chose to be blinded. And the same is true of the hardening of her heart and of the stopping of her ears. While it is true that God blinded Israel and stopped her ears and hardened her heart; it is also true that He did this only after Israel had chosen to blind herself, and to stop her own ears and to harden her own heart. In this we see both the chastening of God and Israel's responsibility for it. (Isa. 42:18; Isa. 43:8; Rom. 11:25; II Cor. 3:13-16)

B. Bear in mind also that God did not chasten Israel thus until after He had warned her and pleaded with her faithfully. Such chastening as this comes only after God has given His children an opportunity to repent of their sins and turn from them. Though during that period He had chastened in many other ways, God did not finally disperse Israel until after she had been warned by His prophets through a period of more than 250 years; and in the case of Judah her period of warning and opportunity extended no less than 400 years. Isaiah's prophesying alone extended through the reign of four kings, namely, Uzziah, Jotham, Ahaz, and Hezekiah, a period of about 40 years.

Such was God's longsuffering with Israel, but it is no more impressive than His long-suffering with us. If we will only heed His warning, accept His loving invitation, in the light of His Word judge our sins, and in His strength put them away, we will spare Him the necessity of chastening us. (Isa. 1:18-19; I Cor. 11:31-32)

C. But mark especially that when God chastens His people He does it because He loves them and because He seeks their profit that they may be partakers of His holiness. This is the unmistakable teaching of Heb. 12:6, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth," and of Heb. 12:9-11: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." So in the case of Israel, the captivity of the people, the wasting of the cities and the desolation of the land came upon them that they might see the sinfulness of their own ways, and that their hearts might turn once more to the Lord. (Jer. 24:5-7; Ezek. 11:19; Jer. 29:13-14)

IV. THE TRUTH ABOUT ISRAEL'S RESTORATION

Though God's chastening hand has lain heavy upon Israel, lo, these many years, at last it will accomplish its purpose and Israel shall be restored in righteousness.

This restoration of Israel is promised in verse 13 of this chapter. Though desolation is to come upon the land, and the people are to be spoiled and carried into captivity, yet they will not be utterly destroyed. There will be a remnant left which shall return. As Matthew Henry says, "They shall be like a timber-tree in the winter, which has life though it has no leaves; so this remnant, though they may be stripped of their outward prosperity and share with the others in common calamities, yet shall recover themselves as a tree in the spring and flourish again; though they fall they shall not be utterly cast down." Note now four facts about Israel's restoration.

A. Israel's restoration is a matter of God's faithfulness. He has given many promises touching that nation to Abraham, to Isaac, to Jacob, and to David, which have never been fulfilled save in part. If these promises are ever to be fulfilled, Israel must be preserved. Not only so, but God has given many promises to the nation Israel through the mouths of His prophets, of which verse 13 of the chapter which we are studying is only one among many. Though Israel has sinned terribly and though she has brought upon herself suffering unspeakable in the chastening providence of God, yet God has always preserved among them a people for His Name; and in fulfillment of His promises this remnant shall one day be restored to the land and to the joys of the Kingdom. When this restoration does occur it will be a demonstration of God's faithfulness in fulfilling all His promises. (Isa. 10:22; Rom. 9:27; Rom. 11:1-6; Jer. 24:4-7; Num. 23:19; Mal. 3:6)

B. Israel's restoration will be purely a matter of grace. This the Apostle Paul declares when he says, "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more works: otherwise grace is no more grace. But

if it be of works, then is it no more grace: otherwise work is no more work" (Rom. 11:5-6). To this fact the prophets bear unanimous testimony. When Israel is restored it will not be on the ground of her merit but on the ground of God's grace. Such is His dealing with us. Were He to deal with us in justice apart from grace we must be consumed in the wrath of God, for not only do we deserve none of His mercies, we actually deserve hell. But, thank God, "He hath not dealt with us after our sins nor rewarded us according to our iniquities." He has saved our souls by His grace. When we sin, He chastens us; but when we repent He restores, and all by grace. Truly His grace toward us is wonderful! (Ezek. 36:21-32; Ps. 103:8-13)

C. But let it be remembered, grace is impossible apart from Calvary. When God manifests grace to us, whether in saving our souls from hell or in restoring them from backsliding, it is all on the ground of Christ's death for us. And when He restores Israel it will be on exactly the same ground. This, we believe, is the force of the expression "the Holy Seed shall be the substance thereof." The "Seed" of the Old Testament is Christ. Though Israel will enjoy the fulfilment of God's promises made to the Fathers, it will be only through the Person and work of Christ. Apart from His death for them on the cross, there would be no restoration for Israel. (Isa. 6:13; Gal. 3:16-18; Acts 13:32-33)

D. And finally, notice that the restoration of Israel will be in the Kingdom of our Lord and Saviour Jesus Christ. Israel is now dispersed among the nations, but when Christ comes again "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matt. 24:30-31). This is the prophetic significance of the first part of this chapter. When Uzziah is dead, Isaiah sees the Lord sitting upon the throne high and lifted up, and the testimony of the angelic messengers is given, "The whole earth is full of His glory." This is a prophetic foregleam of Christ's kingdom glory. The Anti-Christ, of which king Uzziah in his presumptuous intrusion into the office of the priesthood is a type, will be judged in Christ's Second Coming, and then Christ shall reign in splendor and glory upon the throne of His father David at Jerusalem. His people will then be restored from the bondage in which they have served among the nations and shall be gathered once more into their own land. And then the glory of Christ shall fill the whole earth. How different will be Israel's condition then from what it has ever been before! Then they will have a heart to serve God. Then they will be cleansed from all their

abominations and shall be holy to the Lord. We shall study more in detail of Israel's restoration when we study the third lesson of this quarter, "Comfort for God's People."

Yes, thank God, there is a restoration ahead for the children of Israel; and there is restoration for every child of God who is wandering from Him. If such has been our sad experience let us turn at once to Him, confessing our sin and thanking God that the blood of Jesus Christ His Son cleanseth us from all sin and restores us into perfect fellowship with God. (Isa. 43:1-7; Jer. 30:10-11; Ezek. 37:21-28; I John 1:7-9)

VITAL TRUTH ILLUSTRATION

About a year ago last November they thought I was dying. I was lying there on my bed, and I could hear them talking and everything they said, though my eyes were closed; I could hear them say, "Fifty-four—now we can't find it at all—fifty-two," watching me and talking altogether too loud for a fellow as conscious as I was. And I faced the thing. "I don't believe I am afraid to die," I said to myself. I have always considered the Bible so true that if I would die I would be in the presence of my Lord, "absent from the body, present with the Lord." I have been so homesick to see Jesus that that wouldn't have bothered me a bit. But I saw a man across the street crying; his clothing was filthy, and he was in an awful condition.

A wonderful thing that was, to me. That man was standing there, and I could see him as plainly as I can see you. An officer came along and told him not to stand there crying and acting the way he did, but to move on. The man said, "Officer, there's a man across the street that owes me something, and if he pays me, I'll be as decent as he is, and I can take care of my family, too, the same as he does." The officer replied, "You're mistaken; Mel Trotter lives over there, and he doesn't owe anybody." "Yes, he does, he owes me; and if he'd pay me what he owes me, I could pay my debts, and be respectable like other folks. Somebody gave him something for me, and he has refused to bring it to me."

Then I said, "All right, Lord," and they thought I spoke to them, but it wasn't to my wife, or anybody else, but to the Lord. I knew then that I was going to be restored. I had a chance to see souls then in the eyes of Jesus Christ. I saw what Jesus paid for these old "bums."

—Mel Trotter, in address in 1915 at a Revival Conference.

Second Quarter, Lesson 2

Sunday, April 19, 1929

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

Lesson Text: II Chron. 30:1-27

Read also Ps. 145:8-17

Golden Text:

"The Lord your God is gracious and merciful, and will not turn away His face from you, if ye return unto Him" (II Chron. 30:9).

In the last part of last Sunday's lesson we touched briefly on the truth of restoration, calling attention both to its national aspect and to its personal aspect. This is a truth of exceedingly great importance, both as it relates to the dispensational teaching of God's Word and as it is involved in practical Christian living. We are glad to observe, therefore, that for today's lesson and for next Sunday's lesson material is assigned which make possible the continuation of our study on this subject. Next Sunday's material is especially adapted to the study of the national and dispensational phase; and today's is just as admirably adapted to a special emphasis on the personal. As in the study of all of the Old Testament two facts are fundamental:

1. The Nation Israel is a type of the individual believing soul in all ages.
2. God deals with His children in all ages in spiritual matters according to the same clearly defined principles.

With these facts in mind let us turn to the 30th chapter of II Chronicles and under the Spirit's guidance seek to learn the practical lessons which it teaches for our instruction.

I. THE NEED OF RESTORATION

The need of restoration will be apparent when we consider the events leading up to the scenes of today's lesson. From the division of the kingdom under Rehoboam nearly all the kings of Israel had served God only half-heartedly. Though in part some of them had done that which was right in the eyes of the Lord, in other things they had vexed Him. One after another they had proven the truth

of the prophet's message to Isaiah, "The Lord is with you while ye be with Him; and if ye seek Him He will be found of you; but if ye forsake Him, He will forsake you" (II Chron. 15:2). But the last king of Judah, Ahaz, had forgotten God entirely and had led the people of Judah deeper than ever into the abominable idol worship of the heathen. As a consequence the people had suffered. The story of Ahaz' wicked reign is told in the words of one brief verse, "The Lord brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord" (II Chron. 28:19, 22-25).

The condition of Israel as the result of her sin under the wicked leadership of king Ahaz may be summed up in one word in our lesson, which also is a fitting description of the experience of the backslidden Christian. This one word is "desolation" (II Chron. 30:7). What word could better describe the powerlessness, the joylessness, the fruitlessness of the child of God who is out of touch with the Lord? Sin in the life of a Christian incurs God's chastening, and it breaks fellowship with Him; and when fellowship with his Father is broken everything is out of joint for the child of God. (John 15:5; Rom. 8:13; Gal. 6:8)

II. THE CONDITION OF RESTORATION

The condition of restoration is very simple. It is clearly stated in two passages in King Hezekiah's call to Israel. Here they are:

Turn again unto the Lord God of Abraham, Isaac, and Israel, and He will return to the remnant of you (II Chron. 30:6).

The Lord your God is gracious and merciful, and will not turn away His face from you, if ye return unto Him (II Chron. 30:9).

What is involved in this is further explained in two other verses.

YIELD yourselves unto the Lord, and enter into His sanctuary (II Chron. 30:8).

They did eat throughout the feast seven days, offering peace offerings and MAKING CONFESSION to the Lord God of their fathers (II Chron. 30:22).

To turn to the Lord involves confession and obedience. This, then, is the condition of restoration. Let a backslidden child of God turn to Him, confessing his sin and yielding to what he knows to be the will of God, and instantly he may know the joy of forgiveness and restored fellowship. (I John 1:9; James 4:8-10)

The normalcy of this simple twofold condition is apparent when we consider the nature of sin. All sin is disobedience to the will of God. It may be wilful sin or a sin of ignorance. But all sin is either failure or refusal to let God's will be done in our lives. It is wilful sin of course, which breaks our fellowship with God. This being true, how can we enter once more into fellowship with Him until we have dealt with the thing which came between us? In this appears the necessity of confession. And sincere repentance, of necessity, involves willingness to obey. Since it was disobedience which broke fellowship, it were foolish to expect to have that fellowship restored until we change our attitude and choose to be obedient. To maintain any other attitude would be to persist in disobedience. It would be to continue in the thing which broke our fellowship in the first place. Confession and obedience are therefore the conditions on which the soul is restored. (Isa. 1:19; I John 1:6-7; Jer. 7:23; Jer. 38:20; I Sam. 15:22)

III. THE GROUND OF RESTORATION

But when a wandering child of God repents of his sin, and in confession and obedience is restored to the joy of fellowship with God, let him take no credit to himself, for the ground of restoration is the shed blood of the Lord Jesus Christ.

This is pictured in the Passover which was celebrated in the days of Hezekiah. This Passover had a twofold

significance. It was memorial of their deliverance from Egypt; and it was a testimony to their faith in the coming Redeemer. That nation needed not to make that sacrifice or to keep the sprinkling of blood to preserve them from the death angel who had smitten the first born in Egypt. The blood sprinkled that first Passover night on which this ordinance was instituted had done that. For them that deliverance was an accomplished fact. But they did need to sprinkle the blood to remind themselves of that mercy and of the Saviour of Whom it spoke. Wherefore, as on every other occasion when the children of Israel turned back to God from their backslidings, so on this also their return was signalized by the shedding of the blood of sacrifice.

In fulfilment of this type the believer's restoration to fellowship with God has as its ground the shed blood of Christ. Let us carefully observe some essential distinctions here, however. The blood of Christ does not need to be shed again; but rather the believer needs to renew his dependence upon its efficacy. The backslider does not need again to trust in the blood of Christ for salvation from the penalty of sin—that was eternally settled when he first trusted Christ as his Saviour; but he does need to plead the power of the blood once more for salvation from the power of sin and for cleansing from the contamination of sin in his daily life. By the blood of Christ the way of access has been opened for him into the very presence of God. That way remains eternally open. Nothing can close it. When we drift from God, we do not forfeit access, but we do forfeit fellowship. To be restored we must come once more by the way which Christ opened for us through His blood; so whether a soul comes into the presence of God in communion or in confession, he can come only because Christ opened the way through the shedding of His precious blood. (Heb. 10:19-22; Eph. 2:13; Heb. 4:16)

IV. THE BLESSING OF RESTORATION

What unspeakable blessing awaits the soul who turns from his sin to God, confessing his iniquity, choosing to obey the Word of God and accepting by faith forgiveness for his sin and cleansing from it!

The blessedness of restoration is testified in the chapter which we are studying. This testimony appears in a list of six expressions scattered through verses 21 to 26, namely,

- Great gladness (vs. 21)
- Praised the Lord (vs. 21)
- Singing unto the Lord (vs. 21)
- Gladness (vs. 23)
- Rejoicing (vs. 25)
- Great joy (vs. 26)

These words set forth the characteristics of Israel's experience in restoration, and both the joy and gladness which was hers in restoration are set forth in many other passages, many of which are no doubt familiar to the reader. (Ps. 126:1-3; Isa. 35:10)

Joy and gladness is the portion of any believer who returns to the Lord from backsliding. In his backsliding he was walking in the flesh. There is no joy in that pathway. But when he is restored, he walks once more in the Spirit, and "the fruit of the Spirit is... joy..." (Gal. 5:22). In his backsliding he was walking in unbelief—a joyless thing! But in his restoration he has turned once more to God by faith, and knows the experience of which the Apostle Paul wrote when he said, "The God of hope fill you with all joy and peace in believing" (Rom. 15:13). His backsliding had robbed him of the consciousness of God's presence; but in his restoration once more his soul is thrilled with the joy of which the Psalmist testified when he wrote, "Thou wilt shew me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Ps 16:11).

But the believer is not the only one whose heart is rejoiced in his restoration. His joy is only a faint echo of the joy which is in the heart of God. It was of the

joy of the Father in the sinner's restoration that the Saviour spoke when He said, "There is joy in the presence of the angels of God over one sinner that repenteth" (Lu. 15:10). It is a significant fact that in the parables of the Shepherd and the Sheep, and the Prodigal Son, our Lord should emphasize the joy of the Shepherd and the joy of the Father. Both are eloquent in their testimony to the joy in the heart of God over the restoration of a wandering believer. No less significant is the call of Isaiah 49:13, in which the Spirit, after describing the restoration of Israel in the Kingdom, breaks out in rapturous exclamation: "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon the afflicted."

V. THE EFFECTS OF RESTORATION

But joy is only one of the blessed effects of the backslider's restoration. Others are suggested in the Scripture before us and in the chapter which follows.

A. Power in prayer is one of the effects of restoration. This is shown very plainly in the closing verses of this chapter. "The priests, the Levites arose and blessed the people: and their voice was heard, and their prayer came up to His holy dwelling place, even unto heaven" (II Chron. 30:27). The prayers of the backslider (if he prays at all) have very little power, for the Scripture says, "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). But when we draw nigh to God, He draws nigh to us, and "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

B. Another effect of restoration is that it leads to separation from every sinful and worldly practice. After that great feast at Jerusalem the people "went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all" (II Chron. 31:1). When a child of God is restored from backsliding, sins which he had condoned before appear in their true hideousness. And as he continues walking with the Lord other sins are brought to light, to the presence of which, and to the sinfulness of which the soul has been blinded. But these sins are brought to light only that they may be put away, and in this the joy of the Lord is the strength of the believer. (Rom. 12:1-2; Eph. 4:22-24)

C. Restoration also fruits in liberality. Whenever the children of Israel were out of fellowship with God, they were niggardly in spirit and their gifts for the temple service ceased. But whenever they turned again to the Lord there was no lack in His service, for their gifts were heaped high. Out of hearts made glad by fellowship with the Lord, they gave willingly and there was no lack in the Lord's house (II Chron. 31:5-10). Such is always the experience of the believer. Gifts made with a grudging spirit and niggardly in their proportions always indicate a shriveled spiritual life. But as sure as a soul is walking in the joy of fellowship with God he is liberal in his giving. (Mal. 3:8-10; Ex. 35:5; 36:5-7; II Chron. 24:8-14; II Cor. 8:1-5; II Cor. 9:7)

D. Victory over the enemies of our souls is another effect of restoration. One sin cherished in the life makes

a man weak in other realms. Because his defences are down on one point, it is easy for him to yield to temptation on others. But when a soul is walking in fellowship with God, victory over sin becomes as easy and as normal as breathing. Such was the experience of the children of Israel in the matter of Sennacherib, and such is the experience of the child of God in his conflict with the powers of evil. A backslider relies on his own strength for victory and suffers ignominious defeat. But the soul who is walking in fellowship with God leans on the arm of the Lord and is delivered from his enemies. (II Chron. 32:1-22; Gal. 5:16)

E. And finally we note that fruitfulness in testimony is also an effect of restoration. Such was Israel's experience in the days of Hezekiah, for in them God was greatly magnified. Such was David's testimony when he cried, "Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." And such is the experience of every soul who is walking in fellowship with God. (II Chron. 32:23; Ps. 51:12-13; John 15:5)

VITAL TRUTH ILLUSTRATION

It was during the dark days of 1863, when men's hearts were failing them for fear, that the Senate of the United States passed this resolution: "Devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and nations, and sincerely believing that no people, however great in numbers and resources, or however strong in the justice of their cause, can prosper without His favor; and at the same time deploring the national offences which have provoked His righteous judgment, yet encouraged in this day of trouble by the assurance of His Word, to seek Him for succor according to His appointed way, through Jesus Christ, the Senate of the United States do hereby request the President of the United States, by his proclamation, to designate and set apart a day for national prayer."

President Lincoln was not the man to delay in complying with the terms of that resolution, and in a state paper of considerable length appointed April 30, 1863, as a day of national humiliation and prayer. In that paper he employed these words: "Whereas, the Senate of the United States, devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and nations, has by resolution requested the President to designate and set apart a day for national prayer and humiliation... it behooves us to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

All this was done without the intervention of clergymen or church organizations, but in the Name of the Lord Jesus Christ, prompted by the consciousness of national transgression and a profound conviction that God's intervention was sorely needed and by humiliation and prayer could be secured. And it was a matter of history that not long after that proclamation the war clouds were seen slowly drifting away, and the Angel of Peace spread her wings over a united country.

—Form "The Bible Champion."

Second Quarter, Lesson 3

Sunday, April 21, 1929

COMFORT FOR GOD'S PEOPLE

Lesson Text: Isa. 40:1-11

Read also Ps. 30:1-5

Golden Text:

"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (Isa. 66:13).

The 40th chapter of Isaiah and succeeding chapters are a wonderful revelation of God's grace. In the first part of Isaiah the sad story has been told of Israel's sin, and

those chapters abound in rebuke for sin and warning of judgment. But at the 40th chapter there is an abrupt change, and from this point to the end of the book the note of comfort and hope predominates. For this section the first verse of the 40th chapter is a veritable keynote "Comfort ye, comfort ye My people, saith your God. So marked is this transition, the destructive critics have

concluded that the fiery denunciations of the first section and the comforting promises of the last could never have been written by the same man, and following out this theory they have advocated what is known as the "Deutero-Isaiah" theory, which means that Isaiah wrote the first part of the book himself, but a different man or group of men wrote the second part and signed Isaiah's name to it! In this erroneous theory the destructive critics have deliberately blinded themselves to one of the most striking evidences of God's grace.

These words were spoken while Israel was still sinning, and they can never be understood unless we bear in mind the dispensational message. The judgments and chastening pronounced upon Israel in the first 39 chapters of this book had an immediate fulfilment in the desolation of the land and the captivity of the people under the king of Babylon before much more than a century had elapsed. But they are prophetic of the worse sufferings which will come upon Israel in the Great Tribulation. The comfort, too, had a local fulfilment in Israel's restoration under the captivity of Ezra and Nehemiah; but the grand fulfilment of these promises will be in the Kingdom of our Lord Jesus Christ. With truly prophetic vision the prophet is looking beyond the dark days of sin in which he lives, and beyond that night of sin which the Scripture calls the Great Tribulation, and prophesying of the comfort which shall come to Israel when the Lord Jesus Christ sits upon the throne of His father David. Thus both in the character of the promises which it gave and in the circumstances under which they were given today's lesson Scripture magnifies the grace of God in a wonderful way.

Now by way of exposition let us note that the promises of this Scripture, in addition to their local fulfilment, have a three-fold fulfilment of special interest and blessing to the Bible student.

I. THE FULFILMENT IN THE MINISTRY OF JOHN THE BAPTIST

One cannot read this chapter without being reminded at once of the passages in the New Testament which say of John the Baptist, "This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make His paths straight" (Isa. 40:3; Matt. 3:3). This Scripture makes it very plain that the ministry of John the Baptist was a fulfilment of the promise of Isaiah 40:3. (See also. Mal. 3:1 with Matt. 3:3.)

The significance of this will be seen with a little reflection. The messenger of Isaiah 40:3, crying in the wilderness, was to herald the coming of the Lord (note Isa. 40:3, 5, 9). In keeping with this Zacharias prophesied of his son, John the Baptist, saying, "Thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways" (Luke 1:76). With this fact in mind the words of John the Baptist gain new meaning when in answer to the question of the Pharisees, "Who art thou," he said, "I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias;" and when later he said, "One mightier than I cometh, the latchet of Whose shoes I am not worthy to unloose," and "There standeth One among you, Whom ye know not: He it is, Who coming after me is preferred before me, Whose shoe's latchet I am not worthy to unloose" (John 1:23; Luke 3:16; John 1:26-27). These words not only establish the fact that John the Baptist came in fulfilment of the prophecy of Isaiah, but they also put beyond any question of a doubt the Deity of our Lord Jesus Christ, for the messenger of Isaiah's prophecy was to prepare the way of the Lord—Jehovah—the God of Israel.

But remarkable as it was, John's ministry was only a foreshadowing. Though he prophesied also of Christ's Second Coming, his ministry actually heralded His first coming in humility; but the One Whose coming is heralded in the Scriptures under discussion is to be manifest in glory, a glory which shall be seen by "all flesh" (Isa. 40:5). In His first coming, Christ was manifest only to a few in the land of Palestine; but in His second coming, every eye shall see Him (Rev. 1:7). In his first coming

His glory was perceived only with the eye of faith; but in His second coming His glory will fill the whole earth (John 1:14; John 17:1; Hab. 2:14). The second coming of Christ, therefore, will be the real fulfilment of this prophecy.

The one who shall herald that event will be the prophet Elijah. This the Scriptures plainly declare. Our Lord Jesus once said of John the Baptist, "Behold, I will send My messenger, and he shall prepare the way before Me," quoting the prophecy of Malachi 3:1. But one who reads the context of that prophecy sees that it speaks of a time of judgment and indignation and of the time of Israel's restoration (Mal. 3:1-4). Neither of these conditions were fulfilled in Christ's first coming, but both will be fulfilled in His second coming. And when we read further in Malachi 4:5-6, concerning the same time, that the messenger sent to prepare the way of the Lord will be Elijah, we are prepared to understand the Saviour's further statement in Matthew 11:14: "If ye will receive it, this is Elias (Elijah), which was for to come." In these words He is telling us plainly that while in part it fulfilled the prophecies of Isaiah and Malachi, the ministry of John the Baptist after all was only a foreshadowing of their final fulfilment in Elijah's ministry in the Great Tribulation, immediately before Christ's second coming. (See also Matt. 17:10-12; Mark 9:11-13)

II. THE FULFILMENT IN THE KINGDOM OF CHRIST

The great fulfilment of this prophecy will be in the Kingdom of our Lord Jesus Christ. In this connection note three facts.

The second coming of the Lord will be heralded by the preparatory ministry of Elijah. We have already noted a few facts, but let us supplement them. Elijah's preparatory ministry is prophesied in Malachi 4:5-6: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." A careful study of the use in Scripture of the expression, "day of the Lord," will reveal clearly that reference is here made to the second coming of the Lord Jesus Christ, when He comes in visible glory to judge His enemies and to restore His people. This prophecy of Elijah's coming is confirmed in Mark 9:12, "Elias verily cometh first, and restoreth all things." And it is fulfilled in Revelation 11:3-6, where the miracles wrought by the two witnesses during the Great Tribulation and immediately before the second coming of the Lord Jesus Christ are easily identified as the same miracles wrought by Moses and Elijah in the days of their flesh, which puts the identity of these two witnesses beyond question. We have before called attention to the fact that the tribulational ministry of both Elijah and Moses is prophesied in the Old Testament, which explains why the Jews were looking for the coming of two persons in addition to the Messiah—"Elijah," and "that prophet," and why it was these two who appeared with the Lord Jesus Christ in the mount of Transfiguration which was a foregleam of His second coming glory. (Deut. 18:15, 18; John 1:21; Mark 9:2-4; II Pet. 1:16-18)

The second coming of the Lord Jesus Christ will accomplish Israel's restoration and will bring to her the blessings which are promised in this prophecy. These blessings are all involved in Israel's restoration and may be briefly summarized as follows:

1. **Peace**—"Her warfare is accomplished." (Isa. 40:2; Isa. 66:10-12; Isa. 9:6-7; Zech. 9:9-10)
2. **Pardon**—"Her iniquity is pardoned." (Isa. 40:2; Isa. 55:7; Jer. 33:7-8; Isa. 44:21-23; Jer. 50:20; Isa. 43:25)
3. **Possession**—"Oh Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold

your God." From these expressions it is evident that when Israel is restored she will once more inhabit her cities and possess the land. (Isa. 40:9; Isa. 60:21; Isa. 61:1-4; Isa. 62:1-4; Isa. 65:17-25; Isa. 66:20; Matt. 24:30-31; Micah 4:1-7)

4. **Protection**—"He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." (Isa. 40:11; Ezek. 34:11-16; Isa. 11:1-9; Isa. 41:8-10; Isa. 41:13-14; Isa. 46:3-4. On the restoration of Israel, concerning all of these blessings, see also Ezek. 37:11-28.)

But this prophecy does not end here. It sets before us clearly the personal manifestation of the Messiah. Inasmuch as our space is limited, we will throw into parallel columns a number of the prophecies of the lesson Scripture and a number pertaining to the events in connection with Christ's coming in which they will find their fulfilment.

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. "The glory of the Lord shall be revealed" (Isa. 40:5).</p> <p>2. "All flesh shall see it together" (Isa. 40:5).</p> <p>3. "Behold the Lord God will come with a strong hand, and His arm shall rule for Him" (Isa. 40:10).</p> <p>4. "Behold . . . His reward is is with Him" (Isa. 40:10).</p> <p>5. "He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young" (Isa. 40:11).</p> | <p>1. "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. 24:30; see also Col. 3:4; Hab. 2:14).</p> <p>2. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him" (Rev. 1:7; see also Zech. 12:10).</p> <p>3. "And out of His mouth goeth a sharp sword, that with it He shall smite the nations: and He shall rule them with a rod of iron" (Rev. 19:11-18; Zech. 14:3-4; II Thess. 1:7-10).</p> <p>4. "Behold, I come quickly; and My reward is with me" (Rev. 22:12).</p> <p>5. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7:17,</p> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

see also Ezek. 34:11-16; 34:22-28; John 10:1-16, in the last passage note especially verse 16—a prophecy which corresponds very closely to that of Isaiah 40:11.)

III. THE FULFILMENT IN THE LIFE OF THE YIELDED BELIEVER

And now we can barely suggest the fulfilment of this prophecy in the personal experience of the yielded believer. Following the thought of the opening verses, let us note the comfort which comes to the soul whose trust is stayed on the Lord. Summarizing we may say briefly that such a soul knows:

1. **The comfort of sustained peace.** (Isa. 40:2; Isa. 26:3; Rom. 15:13; Phil. 4:6-7)
2. **The comfort of knowing that his sins are forgiven.** (Isa. 40:2; Eph. 1:7; I John 2:12; I John 1:9; Eph. 4:32)
3. **The Comfort of beholding the glory of God.** (Isa. 40:5; II Cor. 4:6; II Cor. 3:18; I Pet. 1:8)
4. **The comfort of trusting God's Word.** (Isa. 40:6-8; Rom. 15:4; I Thess. 4:18)
5. **The comfort of resting in Him.** (Ps. 23:1; Heb. 4:3; John 6:51; Ps. 55:22; I Pet. 5:7; Phil. 4:19)

VITAL TRUTH ILLUSTRATION

George Müller once said in the Moody Church: I read the Bible in course, taking a portion of the Old Testament, and one of the New, each day. By that method, I read the New Testament through twice while reading the Old Testament once. If, when I go to my study, I have not gotten a message for my next preaching service, I begin to read the Bible at the place where I left off the day before. I read a chapter, then I pray. Often I get my message from the first chapter. If not, I read another chapter and pray again. Sometimes I read half a dozen chapters, or even a dozen, before I get a message, but I always get one.

Once I got a message for my midweek service that was so interesting and beautiful that I hesitated to use it for Wednesday night. I said to myself, "That is too good for Wednesday; I will save it for Sunday, when there will be more people present to hear it." The Lord said to me, "Did you not ask Me for a message for Wednesday night?" "Yes, Lord." "Then use it," said the Lord. I did so, and when we next examined candidates for church membership, seven people testified that they had been specially awakened and impressed by that Wednesday night message. "Preach the preaching that I bid thee" (Jonah 3:2).

—"Christian Workers Magazine."

Second Quarter, Lesson 4

Sunday, April 28, 1929

THE SUFFERING SERVANT OF JEHOVAH

Lesson Text: Isa. 53:1-12

Read also Isa. 52:13-15; Rev. 5:9-14

Golden Text:

"But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. 53:5).

A valuable exposition of the 53rd chapter of Isaiah is "The Servant of Jehovah," by David Baron. In this book he says of the last section of Isaiah (chapters 40 to 66), "It may be called the prophetic Messianic epic of the Old Testament. It is sublime in its very style and language,

and wonderful in its comprehensiveness—anticipating as it does, the whole order of the New Testament. It begins, where the New Testament begins, with the ministry of John the Baptist—"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord," and ends, where the New Testament ends, with the new heavens and a new earth, 'wherein dwell righteousness;' and later he adds, "The heart and climax of the whole prophecy is to be found in the brief section which forms its inmost center (Chapters 52:13-53:12), which, instead of a pro-

phesy uttered centuries in advance, reads like a historic summary of the gospel narrative of the sufferings of the Christ and the glory that should follow." We can think of no better introduction to the study of the wonderful 53rd chapter of Isaiah which comes before us in today's lesson.

But the message concerning the Messiah is not the only one which may be read in this chapter. Surely it is so rich in its Messianic teaching that we might well devote our attention exclusively to this aspect of the truth which it presents, but prayerful meditation leads the student inevitably to consider also the relationship of God's people Israel and the relationship of the individual believing soul to the One in Whose Person and work the teaching of this chapter centers.

I. THE SORROW OF ISRAEL

David Baron says further of this 53rd chapter of Isaiah, "We are transplanted in these verses by the spirit of prophecy into that future solemn day of Israel's history which is described in the last chapters of Zechariah—when the spirit of grace and supplication shall be poured upon them and their eyes shall be opened to look upon Him Whom they have pierced. It is then, in the great mourning and weeping which are there described, that they shall break out with this plaintive hymn, which is musical in its sadness and betrays the agony of a broken heart and contrite spirit." This interpretation is surely suggested in the words of verses two to six, in which the element of confession is very strongly apparent.

The Scripture to which this writer refers we believe is sufficient proof for his position. Let us read it. "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour on the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn (Zech. 12:9-10). Note that this mourning will occur when the children of Israel shall look upon Him Whom they "pierced"; and note also that it is those upon whom the spirit of grace and supplication has been poured out, who mourn, or, in other words, the believers. Surely in that glad day of Israel's deliverance there shall be no reason for mourning save the realization of that people's sinfulness in rejecting the Lord Jesus Christ in His first coming. (See also Ps. 110:3; Zech. 13:6; Luke 13:34-35; Rev. 1:7.)

We would emphasize the fact that the confession of Isaiah fifty-three will be Israel's confession at the time of Christ's second coming. The very setting of the mourning described in Zechariah 12:9-10 indicates this. Note four facts. This mourning will be in the day when the Lord destroys all nations that come against Jerusalem, which will be at Christ's second coming (Zech. 14:4). It will be in the day when Israel is restored, which also will be at Christ's second coming (Matt. 24:31; Heb. 8:10; 10:16-17). It shall be in the day when they who pierced the Lord Jesus shall look upon Him, and this points unmistakably to His second coming (Rev. 1:7). And finally, this mourning of Israel for Christ will be accompanied by the mourning of the nations in the Valley of Megiddon, or, as it is called elsewhere, the valley of Armageddon. And we know that whereas Israel's mourning will be a mourning of repentance, the mourning of the nations will be a mourning because of the sorrows and judgments which shall come upon them at Christ's second coming. (Matt. 24:30. See also Joel 3:14.)

"But," some may object, "there will be no tears in heaven." Whatever may be said about the sorrow which will be in the hearts of resurrected believers in that day (and much may be said), this question is easily answered. This Scripture is not talking about heaven. It is talking about the Kingdom of Christ. This Kingdom will be a literal kingdom upon this earth, with Christ reigning as King of kings and Lord of lords. Resurrected believers of all ages will be there, of course. But there will be there also a multitude of believers of Israel and of other nations who have entered into the Kingdom in their natural bodies. It will be these believers, who, with their posterity, shall

populate the earth during the kingdom period. The mourning spoken of here seems principally to be among the believing of Israel who are regathered into their own land in their natural bodies. (Jer. 31:7-9; Jer. 50:4-5)

II. THE SUFFERINGS OF MESSIAH

Now, let us turn for a moment to the consideration of the sufferings of Messiah. Our consideration of this great theme, which is the central theme of the chapter, most naturally resolves itself into two parts, the first taking up the fulfilment of prophecy in the circumstances of His suffering, and the second, the interpretation of these incidents in the character of His suffering.

There are so many detailed prophecies in this chapter which were fulfilled in the cross of Christ, that the best we can do is to throw the prophecies and the record of their fulfilment side by side in the form of an analogy.

THE SUFFERER OF ISAIAH 53

THE CHRIST OF THE GOSPELS

1. He was despised and rejected of men (the Gentiles) (Isa. 53:3).
2. A man of sorrows, and acquainted with grief (Isa. 53:3).
3. He was wounded... and bruised (Isa. 53:5).
4. We (Israel) did esteem Him stricken, smitten of God, and afflicted (Isa. 53:4).
5. Oppressed, and afflicted, yet He opened not His mouth: brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth (Isa. 53:7).
6. He was taken from prison and from judgment (Isa. 53:8).
1. "When they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, 'Hail, King of the Jews'" (Matt. 27:26-31).
2. "Then saith He unto them, My soul is exceeding sorrowful, even unto death" (Matt. 26:38; Luke 19:41; John 11:35).
3. "He scourged Jesus" (Matt. 27:26). "The men . . . smote Him, and . . . struck Him on the face" (Luke 22:63-64). "One of the soldiers . . . pierced His side" (John 19:34).
4. "The chief priests, mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him.
"He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God" (Matt. 27:41-43. See also Gal. 3:13).
5. "Jesus held His peace" (Matt. 26:63). "He answered him nothing" (Luke 23:9). "He answered him to never a word; insomuch that the governor marvelled greatly" (Matt. 27:12-14; John 19:9).
6. "Now Annas had sent Him bound unto Caiaphas the high priest.
"Then led they Jesus from Caiaphas unto the judgment hall" (John 18:24, 28).

7. He was cut off out of the land of the living (Isa. 53:8).
8. He made His grave with the wicked (Isa. 53:9). He was numbered with the transgressors (Isa. 53:12).
9. And with the rich in His death (Isa. 53:9).
10. He had done no violence, neither was any deceit in His mouth (Isa. 53:9).
11. He made intercession for the transgressors (Isa. 53:12).
12. He shall prolong His days, and the pleasure of the Lord shall prosper in His hand (Isa. 53:10).
7. "Jesus, when He had cried again with a loud voice, yielded up the ghost" (Matt. 27:50; Mark 15:37).
8. "And with Him they crucify two thieves; the one on His right hand, and the other on His left.
"And the Scripture was fulfilled which saith, And He was numbered with the transgressors" (Mark 15:27-28; Matt. 27:38).
9. "There came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. And when Joseph had taken His body, he wrapped it in clean linen cloth and laid it in his own new tomb" (Matt. 27:57-60; Mark 15:43-46).
10. "Who was holy, harmless, undefiled, separate from sinners" (Heb. 7:26).
"Jesus . . . withdrew Himself from thence . . . and charged them that they should not make Him known: that it might be fulfilled which was spoken by Esaias the prophet, saying . . . He shall not strive . . . a bruised reed shall He not break" (Matt. 12:14-20).
11. "Then said Jesus, Father, forgive them; for they know not what they do" (Luke 23:34).
12. "This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32. See also Acts 2:24).

Surely such a detailed array of prophecies, and such exact fulfilment of these prophecies, prove the inspiration of God's Word beyond the question of a doubt. Only the eye of God could foresee the future, and only the Spirit of God could have inspired such prophecies. In such fulfilment of prophecy we see the fulfilment of another word of prophecy which is "Seek ye out of the Book of the Lord, and read: No one of these shall fail, none shall want her mate: for My mouth, it hath commanded" (Isa. 34:16).

But the character of Messiah's sufferings as described in this prophecy is every whit as significant and as full of blessing; and, like the others, these prophecies were fulfilled in exact detail at the cross of Christ. In this connection we note four things.

A. The sufferings of the Messiah were vicarious. He died not for His own sin, for He had no sin, but for the sins of others. Nowhere in the Word of God is the doctrine of substitution more clearly presented than in the words of this great chapter. And note the exact correspondence between Isaiah's prophecies, which say that the One of Whom this chapter speaks was to suffer for the sins of others and the interpretation which is given to the sufferings of Christ in the New Testament. The parallel

is so exact as to leave no room for doubt that in these words the Spirit, through Isaiah, was indeed "testifying beforehand the sufferings of Christ" (Isa. 53:4-5, 8, 12; Cf. I Pet. 2:24; 3:18; Tit. 2:14; I Pet. 1:11).

B. The sufferings of the Messiah were universal. This appears in the words, "The Lord hath laid on Him THE INIQUITIES OF US ALL" (Isa. 53:6). Answering to this, how clearly the New Testament testifies the universality of Christ's death! Potentially He is the Saviour of all men because "He tasted death for every man." Not one from Adam to the Great White Throne was left out. Christ died as a Substitute for all mankind. (I Tim. 4:10; Heb. 2:9; John 3:16)

C. The sufferings of the Messiah were also supernatural. This is the clear testimony of Isaiah. The death of the Sufferer of Whom he was speaking was not brought about by merely human agency or natural means. "The Lord laid on Him the iniquity of us all" (Isa. 53:6). "It pleased the Lord to bruise Him" (Isa. 53:10). "He hath poured out His soul unto death" (Isa. 53:12). In these words we see that the Father's judgment was combined with the Son's voluntary outpouring of His own soul. In both of these characteristics the death of Christ was truly supernatural. Man nailed Him to the cross, but it was God's judgment for our sins that broke His heart; and His death was His own willing offering of Himself for us. Oh! what grace was manifest in our Saviour's death on our behalf! and how clearly is this grace testified in Isaiah's prophecy. (Eph. 5:2; John 10:15-18; John 19:30; Mark 15:34)

III. THE SALVATION OF THE SINNER

And now a word about the salvation of the sinner which was provided through the sufferings of Christ.

We note first its GRACIOUSNESS. Here is no denial of the guilt of those for whom Christ died, but rather a frank confession that He died for sinners. And in this chapter there is not only a confession of sin, but also a confession that those for whom Christ died did not appreciate what He was doing for them; so to the other sins which He must bear was added the sin of ingratitude. Let sin and unworthiness be admitted, and grace is manifest, for on no other ground could God save guilty, hell-deserving sinners. (Eph. 2:8-9; Tit. 3:5; I Tim. 1:15; II Tim. 1:9)

See also its SIMPLICITY. It becomes effective through faith. This is taught in the words, "When thou shalt make His soul an offering for sin, He shall see His seed." In other words, the sufferings of Christ reach their fruition when by faith a sinner presents the Lord Jesus Christ as his sin offering. This is the only condition of salvation set forth in the New Testament. Its testimony universally is, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31; John 3:18; John 3:36; John 5:24).

See also its SUFFICIENCY. It meets the sinner's need and satisfies the Saviour's heart. "He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My Righteous Servant justify many; for He shall bear their iniquities." What wondrous love is the love of our Lord Jesus Christ for our guilty souls, that He should find His joy and satisfaction in saving us and robing us in His own perfect righteousness. (Gal. 2:16; Heb. 10:5-14; John 6:37-40; Heb. 12:2)

VITAL TRUTH ILLUSTRATION

"What are you doing here by yourself?" a man asked his neighbor. "Reading a book that has only two leaves," was the reply. "Then it won't take you long," said the other. Months passed, and they met again. "What are you doing now?" said the first. "Still reading my little book," the second answered. "What, with only two leaves?" "Yes, a white leaf and a red." "I don't understand you," said his bewildered friend. "Well, the white leaf is the holiness of God, and the red leaf is the blood of Jesus Christ. When I study the white leaf, and see my

sin in the light of God's holiness, I am thankful to turn to the red leaf and rest my eyes on the blood of Jesus. And when I realize the preciousness and efficacy of the Saviour's blood, I feel a longing for holiness, and turn again to the white leaf. The little book will occupy me all my life, and I expect it will be my joyful meditation throughout eternity."

—From "The Dawn."

Bound Volumes of

"Grace and Truth"

Are Now Available As Follows

Vol. III, 1925.....	\$4.00
Vol. IV, 1926.....	\$4.00
Vol. V, 1927.....	\$2.50
Vol. VI, 1928.....	\$2.50

Send in your 1928 Volume to be bound,
price \$1.25

"GRACE AND TRUTH"

2047 Glenarm Pl., Denver, Colo.

"Grace and Truth" Free Pastor's Service

The establishment of this service for Christian workers is the logical outcome of present-day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

Responses to advertisements appearing in this column will be forwarded by us without delay.

Christian workers who desire further information concerning this free service should address the Business Manager.

Orthodox Baptist Pastor, out and out for Christ, desires a church that wants the Word of God. Firmly believes that we are in the last days of this age, that every Christian should be out after souls, that a church should be separated from the world, and that the Lord's work should be supported by the voluntary offerings of God's children. Not interested in any other method of carrying on the Lord's work. Address B. 5, "Grace and Truth."

A Daily Reminder Trains the Soul in Daily Habits

Have you surrounded yourself with reading matter which will cause you daily to

"REMEMBER JESUS CHRIST"?

Scripture Text Art Calendars, single copies.....	\$0.32
Four for.....	\$1.05

"Daily Light on the Daily Path," a delightful daily devotional text-book with morning and evening Bible readings.

1301 Gallic, limp, color edge, Bible paper.....	\$1.30	1306X French Morocco, fine grain, limp, red under gold edge, India paper, only one half inch thick.....	\$2.55
1305 French Morocco, limp, gilt edge, Bible paper.....	\$2.05	Special large type edition printed on Bible paper for the old folk.....	\$2.80
1307 Smooth French calf, limp, red under gold edge, Bible paper.....	\$2.30		
Smaller daily text books, cloth.....	\$0.30		
Leather.....	\$0.55		

DEVOTIONAL READING

KEPT FOR THE MASTER'S USE, Havergal.....	\$0.55	THE CHRISTIAN'S SECRET OF A HAPPY LIFE, Smith.....	\$1.30
MOUNTING UP WITH WINGS, Deck.....	\$1.30	CREDENTIALS OF THE CROSS, Deck.....	\$1.30
SHEPHERD PSALM, Evans.....	\$0.55	HE THAT IS SPIRITUAL, Chafer.....	\$1.05

INSTITUTE BOOK NOOK

"The Cream of Evangelical Literature"

2047 GLENARM PL., DENVER, COLO.

TWENTY-FIVE MISSIONARIES

Have requested that we send them "Grace and Truth" during the coming year!

Through their generous gifts kind friends have made it possible for us to send "Grace and Truth" without charge to many missionaries on the firing line in the foreign fields. This ministry we value very highly, for many have been the testimonies which these missionaries have sent, of blessing and help received. In order, however, to make sure that every penny is really counting, the following letter was sent recently to every missionary whose subscription is expiring.

Dear Friend:

For the past year you have been receiving "Grace and Truth" without charge. This was made possible through the kindness of a member of our loyal family of subscribers, who made a special offering for this purpose. It has brought great joy to our hearts to have part in such a ministry, and we trust that the Spirit of God has used the monthly visits of "Grace and Truth" to bring rich blessing to your soul, and to strengthen your hands in His Service.

In fairness to those who by their sacrifice made this ministry possible, we feel that we should employ their gifts to send "Grace and Truth" only to those who really desire it. Inasmuch as our contact with you is very limited, we are compelled to ask you to write us frankly, telling us if you wish us to continue sending "Grace and Truth" to you during the coming year. Henceforth it will be our policy to send it only to those who request it. We trust you have so profited by the ministry of "Grace and Truth" that you will want it to continue. On our part we are eager that it shall.

If it is your desire to receive "Grace and Truth" during the coming year we will be happy to seek ways and means, under God, of sending it without cost to you. We must depend upon God's provision to make this possible, so we will appreciate your prayer fellowship in making request for this need.

May our Lord Jesus Christ abundantly bless you, dear friend. Please let us hear from you soon.

In Christ's glad service, your brother,
JOHN I. PATON
Business Manager

In answer to this inquiry twenty-five missionaries have written, appealing to us to continue them on our missionary subscription list. This we can do only as God provides money to make it possible. Perhaps the Spirit of God is burdening your heart to cooperate with us through your gifts in making available to the missionaries the encouragement and inspiration of the monthly messages of "Grace and Truth." If so it can be done at the following rates:

Single subscription, anywhere in the world, \$1.50 per year
Five subscriptions, beginning with the same issue, \$6.25
Eleven subscriptions, beginning with the same issue, \$12.50

"Grace and Truth"

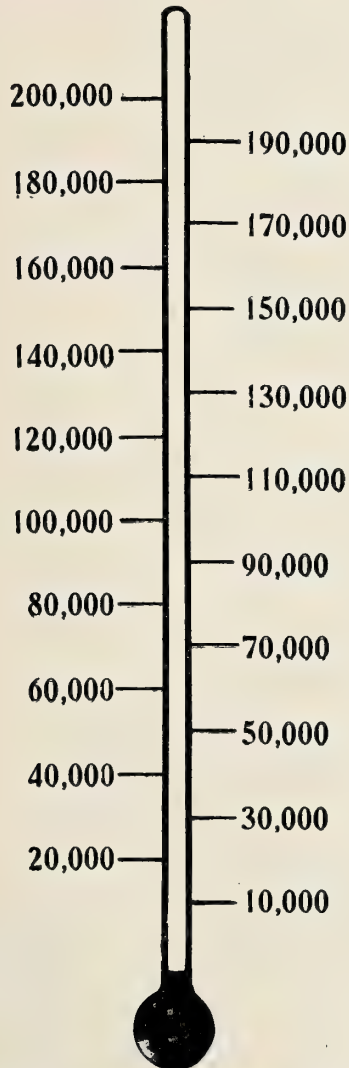
Every issue meets a need!

2047 Glenarm Place, Denver, Colo.

GOD CANNOT LIE!

THE NEED

\$198,500 Needed by Sept. 1



**Read all about it in D. B. I.
building news Page 56.**

THE PROMISES

**All Scripture is given by
inspiration of God.**

"Be careful for nothing;
but in every thing by prayer
and supplication with thanks-
giving let your requests be
made known unto God. And
the peace of God, which
passeth all understanding,
shall keep your hearts and
minds through Christ Jesus."

—Phil. 4:6-7

"And God is able to make
all grace abound toward you;
that ye, always having all
sufficiency in all things, may
abound to every good work."

—II Cor. 9:8

He is "able to do exceed-
ing abundantly above all that
we ask or think, according to
the power that worketh in
us."

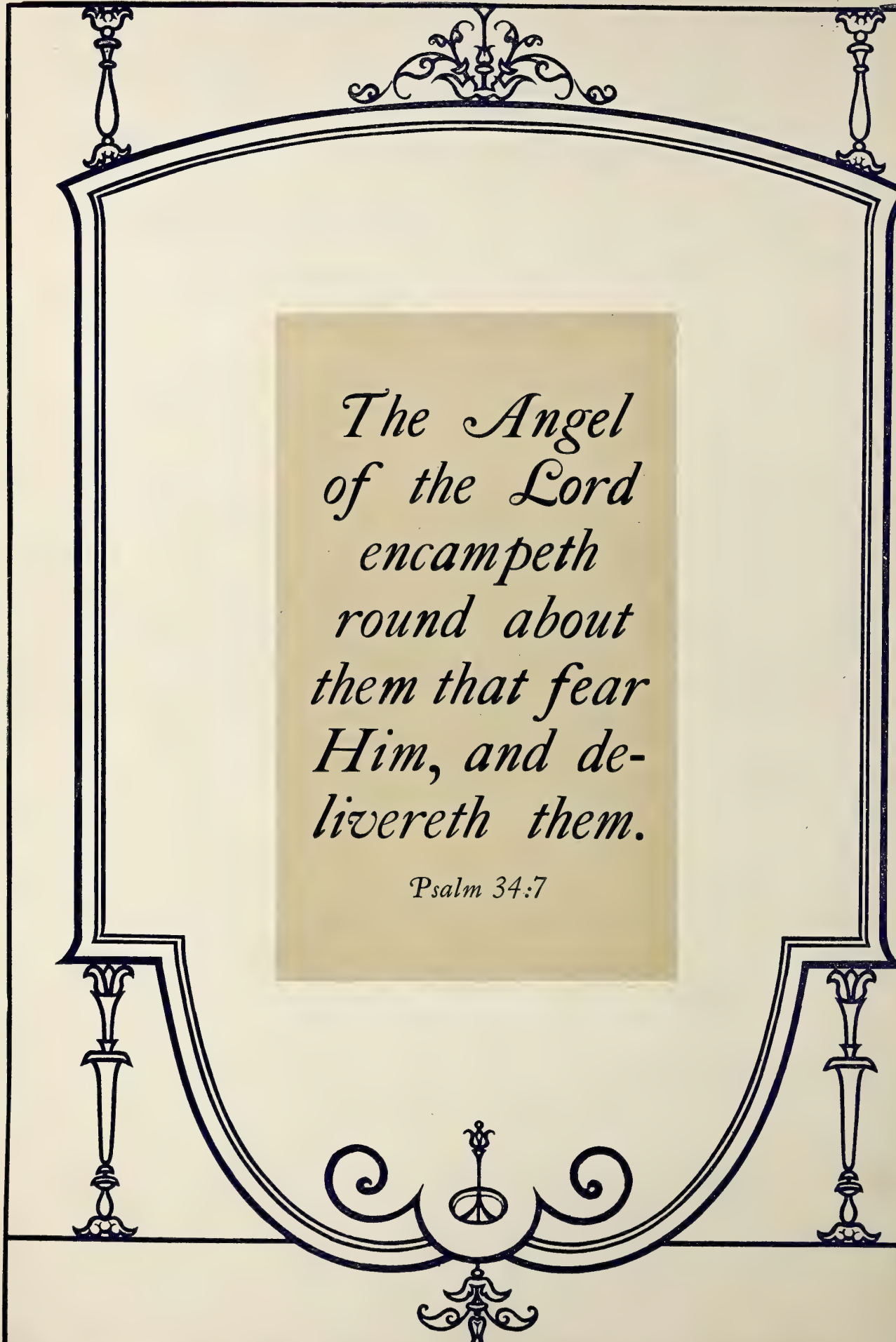
—Eph. 3:20

"And this is the confi-
dence that we have in Him,
that, if we ask any thing
according to His will, He
heareth us; and if we know
that He hear us, whatsoever
we ask, we know that we
have the petitions that we
desired of Him."

—I John 5:14-15

We are counting on the promises!

The Denver Bible Institute
The Bible Training Center of the Rocky Mountain Region
Clifton L. Fowler, Dean
2047 Glenarm Pl., Denver, Colo.



*The Angel
of the Lord
encampeth
round about
them that fear
Him, and de-
livereth them.*

Psalm 34:7



"Grace & Truth"

Clifton L. Fowler, Editor

Inspiration Number

*Issued Monthly as the Official
Organ of the Denver
Bible Institute*

March, 1929

*Fifteen Cents the Copy
One Dollar Fifty the Year*

"Grace and Truth"

"At the Helm"

Clifton L. Fowler *Editor-in-Chief*

Assistant Editors:

H. A. Wilson

Jesse Roy Jones

Maurice G. Dametz

R. S. Beal

C. R. Lindquist, Book Reviews

Roy R. Boese, Publication Dir.

John I. Paton, Business Mgr.

R. E. Obitts, Editorial Sec'y

Contributors:

Frank S. Weston

Henry Ostrom

H. G. Dietz

W. B. Riley

Joshua Gravett

E. B. Hart

R. E. Neighbour

J. C. O'Hair

Aaron Schlessman

I. M. Haldeman

Albert Mygatt

VOL. VII

MARCH, 1929

NO. 3

IN THE INSPIRATION NUMBER

As the Editor Sees It.....	77
Verbal Inspiration	
The Dean's Illness	
The President	
The Testimony of Archaeology to the Inspiration of the Bible — <i>Maurice G. Dametz</i>	79
The Testimony of Fulfilled Prophecy to the Inspiration of the Bible — <i>H. A. Sprague</i>	82
The Testimony of Transformed Lives to the Inspiration of the Bible — <i>Jesse Roy Jones</i>	86
The Testimony of History to the Inspiration of the Bible — <i>A. H. Yetter</i>	91
In the Harvest Field — <i>A. H. Yetter</i>	97
Bible Seed Thoughts — <i>R. S. Beal</i>	98
Light on the Lesson — <i>H. A. Wilson</i>	99

SUBSCRIPTION PRICE: \$1.50 a year to any address in the world. Issued monthly. Remittances may be sent by bank draft, postal or express money order, or personal check.

Entered as Second Class Matter, October 27, 1922 at the Post Office at Denver, Colo. under the Act of March 3, 1879.

INSTITUTE PUBLISHING COMPANY

Publishers of "Grace and Truth"

Operating the Institute Book Nook

Publishers of Fundamental Literature

2047 GLENARM PLACE, DENVER, COLORADO

THE DENVER BIBLE INSTITUTE

THE BIBLE TRAINING CENTER OF
THE ROCKY MOUNTAIN REGION

Board of Directors

Clifton L. Fowler, Pres. & Dean
T. M. Hopkins, Vice Pres.
C. Reuben Lindquist, Secretary
H. A. Wilson, Treasurer
Jesse Roy Jones
William G. Nyman
H. F. Myers
R. S. Beal
O. B. Bottorff

DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—
Jno. 10:30, and Holy Spirit—Jno 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Verbal Inspiration

THE Bible is verbally inspired! By this we mean that the Holy Spirit gave to the men whom He inspired to write the books of the Bible the very words which they used. A single passage from Paul's epistles presents both a proof that verbal inspiration was the Holy Spirit's method of giving the Scriptures and a revelation of the method of study which unlocks to willing souls the treasures with which He has stored the Bible.

The passage to which we refer is I Corinthians 2:13: "We speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." Could any claim be more simple and straightforward? "We speak in WORDS WHICH THE HOLY GHOST TEACHETH!" This is not only a statement of verbal inspiration in his own message, but it is also an indication of how all Scripture is given, and especially so when the full force of the words which follow is appreciated. The writers of the Bible wrote *words* which the Holy Spirit taught them. "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

In addition to affirming verbal inspiration, this scripture defines a method of Bible study which would be impossible apart from verbal inspiration, but which such inspiration makes absolutely fundamental. This definition appears in the words, "comparing spiritual things with spiritual." Perhaps just what is meant by "comparing spiritual things" may be beclouded in the minds of some by the unfortunate translation of a very important word in the first half of this verse. As every Bible stu-

ON MONDAY afternoon, March 11, ground was broken for the new administration building to be erected on the L. J. Fowler Memorial Campus of the Denver Bible Institute. This was purely an act of faith. This building will cost at least \$125,000, and when the ground was broken there was not one cent in the treasury. Within twenty-four hours, however, in the gracious providence of God, \$10,000 had been supplied. Read this thrilling story in the D. B. I. Building News, facing page 92 of this issue, and let this earnest stir you to redoubled intercession for the full supply of the \$200,000.

dent knows, the word translated "Ghost" in the expression "Holy Ghost" is exactly the same word which elsewhere is uniformly translated "Spirit," Spiritual things, then, are the things of the Spirit—a direct reference to the "Words which the Spirit speaketh," or in other words, the Scriptures which the Spirit inspired.

One does not need to search far in the writings of the Apostle Paul to find that this was, indeed, his method of Bible study. Writing by inspiration of the Holy Spirit, he frequently throws together a number of passages from the other Scriptures, and focuses their light on the Scripture or proposition under discussion. So, by inspired example, and by inspired statement, the Holy Spirit shows us that the correct

way to study the Bible is to compare spiritual things with spiritual, or to use other words, to compare Scripture with Scripture.

We are deeply indebted to our Editor-in-chief, Dean Fowler, for pointing this out, and we are further indebted to him for the valuable statement with which he further crystallizes this fundamental and outstanding fact of all Bible study, "The Bible is self-interpreting." This method of studying the Bible removes exposition from the realm of speculation, and brings it into the realm of the truly scientific; and the more consistently one employs this method in studying his Bible, the more convinced he becomes that its very words were given by inspiration of God's Spirit.

—H. A. W.

Dean Fowler's Illness

FRIENDS of the testimony at D. B. I. will be sorry to learn that Dean Fowler has been ill for the past three weeks. We are happy, however, to be able to report that his condition is improving. Dr. Hopkins, the physician who is attending Dean Fowler, is also an esteemed member of the Board of Directors of D. B. I. He has very kindly prepared a report of Dean Fowler's condition for the readers of "Grace and Truth":

Because of the anxiety upon the part of Dean Fowler's many friends as to his physical well being, the following brief statement may be of interest.

Those who have had the opportunity of observing Dean Fowler's work since the founding of the Denver Bible Institute, or who have had the wonderful privilege of sitting under his teaching, well know that the call to service has always taken first place in his mind and thought. The demands upon his time and strength have always been most urgent, and his devotion to the Denver Bible Institute and the cause of his Master has always taken precedence to all his own physical comfort and ease. Those intimately associated with him know that his tasks have often been performed in spite of great bodily suffering. During his sojourn in the East, the past winter, he suffered greatly with an ear infection. As has been his custom, he met his engagements notwithstanding his condition. This precipitated a crisis, and as a result he has been compelled to take a short period of absolute rest. At present there is an improvement, and he has been advised to carefully increase his activities and take a very limited amount of exercise. We hope and believe that within a comparatively short time he will be able to resume his work.

Though Dean Fowler's condition has been serious, the improvement is encouraging. His physical need, however, should constrain the friends of the Institute to support him with their earnest prayers.

T. M. Hopkins, M.D.

We are confident that in answer to prayer, and through the skilful ministrations of Dr. Hopkins, Dean Fowler will shortly be restored to normal health and will be able once more to resume his regular work. In the meantime we will appreciate the prayer fellowship of the readers of "Grace and Truth" in asking for his complete restoration.

Let us also recognize in Dean Fowler's physical need a call to even more earnest intercession for the full supply of the \$200,000.00 needed in the building fund. As anyone knows who has been through such an experience, a building program such as that in which D. B. I. now finds itself (in God's good providence) greatly increases the burdens and responsibilities of the executive head, and there can be little or no let-up in these burdens until that program is successfully completed.

—H. A. W.

The President

ALL loyal citizens of the United States of America will find in President Hoover's inaugural address occasion for heartfelt thanksgiving to God.

God's Word teaches that the powers that be are ordained of God. Surely it is a heartening thing, in the opening words of his great inaugural address to hear our President say,

This occasion is not alone the administration of the most solemn oath which can be assumed by an American citizen. It is a dedication and consecration under God to the highest office in the service of our people. I assume this trust in the humility of knowledge that only through the guidance of Almighty Providence can I hope to discharge its ever increasing burdens;

and in its conclusion,

I ask the help of Almighty God in this service to my country, to which you have called me.

No less encouraging was the President's discussion of law enforcement. He was not afraid to face the issue squarely, and in his straightforward handling of this vital problem exhibited both clearness of vision and stalwart strength of purpose:

The most malign of all dangers today is disregard and disobedience of law.

Rigid and expeditious justice is the first safeguard of freedom, the basis of all ordered liberty, the vital force of progress.

Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will obey. The worst evil of disregard for some law is that it destroys respect for all law.

I have been selected by you to execute and enforce the laws of the country. I propose to do so to the extent of my own abilities, but the measure of success that the government shall attain will depend upon the moral support which you, as citizens, extend.

To appreciate the full significance of the President's stand it is necessary to throw alongside these excerpts from his inaugural address, five verses from the thirteenth chapter of Paul's epistle to the Romans:

Let every soul be subject unto the higher powers, for there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

(Continued on P. 107)

THE TESTIMONY OF ARCHAEOLOGY

TO THE INSPIRATION OF THE BIBLE

by MAURICE G. DAMETZ

A RCHAEOLOGY bears a wonderful testimony to the divine authority and truthfulness of the Scriptures, and it is a continually increasing testimony, for almost every day some new portion of the Scripture is brought into fuller light and vindicated. There is really nothing in the entire course of the last century more remarkable than the recovery of the ancient civilizations, and it is especially remarkable when so much has been done by Higher Criticism, Modernism, Atheism, and Evolution to tear down confidence in the Word of God. Professor James Orr has said, "It must be accounted a wonderful providence of God that at the time when so much is being said and done to discredit the Old Testament, so marvelous a series of discoveries, bearing directly on the matters contained in its pages, should have been made." God has seen to it that the critics and all haters and deniers of His Word have not gone unanswered.

In our discussion we must limit ourselves to only a few of many vindications, but these are representative examples of the vast succession of corroborations.

I. WAS THE ART OF WRITING KNOWN BY MOSES?

D ID Moses know how to write? The higher critics once claimed that the first five books of the Bible could not have been written by Moses, because Moses was an ignoramus, an illiterate man, and besides, the art of writing was not known until hundreds of years after Moses. This was dogmatically and zealously noised abroad by the critics during the last years of the nineteenth century. But the Bible says that Moses wrote (Ex. 24:4), so it is evident that writing was practised in Moses' time. What says archaeology? In

A RCHAEOLOGY is daily confirming the inspiration of the Bible by revealing the historical, ethnological, and geographical accuracy of its record. Dametz rapidly reviews some of the outstanding contributions which this science has made to Christian evidences. Each of the points which he discusses has been the object of special attack by destructive critics, but in each, archaeological discoveries have routed the enemy.

the year 1887 the Tel-el-amarna tablets were discovered, which contained correspondence between the kings of Egypt, Chaldea, and other countries. These famous tablets belong to the period of Moses and some of them date even one or two hundred years before Moses' time. In 1891 the code of Hammurabi was found, which contains 248 laws and enactments, and dates back to the time of Abraham, which was five hundred years before Moses. Two years later, in 1893, a great library of 30,000 volumes was found at Tello, which dates back to 700 years before Abraham, or 1,200 years before Moses. Further discoveries have brought to light the fact that writing must have been practised as far back as the history of man

goes. Therefore the puerile and nonsensical theory of the critics has been completely refuted and the Word of God vindicated. Moses wrote! This is a fact that stands forth unchallenged today.

II. WAS THERE EVER A FLOOD?

P ERHAPS no portion of Scripture has received more ridicule than the story of Noah and the ark, unless it be the Book of Jonah. Some say, "The flood of Noah's day was merely traditional, the entire book of Genesis being purely tradition and Hebrew folk-lore, and the flood never took place." In some quarters this story has been picked out as the weak point of the Bible record. But we shall find that the Bible holds up here, that this is one of the strongest points, and that God's Word is inflexible and invulnerable. All attacks are vain, ignorant speculation, and wild guessing. The flood is not tradition and folk-lore, but fact. The record stands today scientifically vindicated.

The science of archaeology bears striking testimony. There are three principal accounts that have been found,

GIVE me the plenary, verbal theory with all its difficulties, rather than doubt. I accept the difficulties and humbly wait for their solution, but while I wait, I am standing on a rock.

—Canon Ryle

the Assyrian, Babylonian, and Persian. The Assyrian tablets give more details than the other two accounts. Almost every detail of the Scripture account is confirmed. The dimensions of the ark are given. The pitch is mentioned. It says that the ark contained the seed of life. It is exact in that it says that eight persons escaped. It tells of the landing of the ark in the mountains, of the sending out of the birds, of the offering of sacrifices, of the covenant rainbow, and of the re-peopling of the earth. The other accounts, while clearly perverted, are equally confirmatory of the Bible record.

Many of the critics have claimed that the Bible account is based on older records, principally the Babylonian and that the story of the flood was Babylonian in origin and purely mythical. This "pet" theory was long exploited by the critics as a proud fact. Recently Prof. Albert T. Clay, Professor of Assyriology and Babylonian Literature in Yale University, has shown how false are the claims that the flood story originated with the Babylonians. Prof. Clay is an undisputed authority, and bases his conclusions upon his translations of Babylonian tablets found in the collection of J. Pierpont Morgan. The Babylonian account has been found to contain Hebrew words, which proves the Hebrew origin of the story, beyond all question.

The entire story has had a fresh confirmation recently in Chronological Prisme 2" 444, Nero, in the Museum of Oxford University. Professor Laydon has described it as "the most important historical document of its kind ever recovered among cuneiform records." It gives the complete chronological tablets of the early Babylonian and Sumerian history. The deluge is mentioned as an important event of the history of the age and is therefore recorded in the royal lists.

The beginning of the tablet runs:

(Line 1) Rulership which from heaven descended.

(Lines 2 to 38 name the kings)

(Line 39) The deluge came up (upon the land)

(Line 40) The rulership which descended from heaven.

Line one and line forty make the same statement—the conclusion is that the deluge made such a complete destruction of the race, that an entirely fresh start was required and the rulers had to descend from heaven as at the beginning. Surely this cannot fail to remind one that the Bible says that God gave Noah dominion in the

earth, as he had before given to Adam. The tablet also says, "The deluge came up," and this supports the Scripture which says, "The fountains of the great deep were broken up."

Marvelous is the vindication of Scripture. Man may have his boastful say for a time, but God is sure to have the last word.

III. DID THE ISRAELITES EVER RESIDE IN EGYPT?

ARE the early chapters of Exodus true and trustworthy? Did the Israelites actually reside in Egypt and did they go forth at God's command? Let the science of archaeology answer. Not only Robert Ingersoll, but many a Modernist has believed that Moses made mistakes in writing Exodus. But Archaeology proves that Moses knew what he was talking about. The confirmations of this section of the Bible are many.

The record says that "there arose a new king over Egypt, which knew not Joseph" (Exod. i:8). We infer from this that there was a change in the rulership to a different line of kings. This is further borne out in the words of Isaiah, "The Assyrian oppressed them without cause" (Isa. 52:4). This indicates that Pharaoh of the oppression was not an Egyptian but an Assyrian and archaeology proves that this was true, for his mummy has been found, which has Assyrian features.

The store cities of Pithom and Rameses were discovered by Naville in 1887. The Scripture clearly states that the Israelites made brick and mortar, and also brick without straw (Exod. 5:7-18). In all the land of Egypt there is no brick to be found except at Pithom and Rameses: "The tale of the brick is clearly seen in the walls of these cities. The lower courses are of brick made with good straw, the middle courses contain stubble, while the upper courses show no straw whatever."

Four years ago archaeologists from the University of Pennsylvania were excavating at Beth-Shan in Palestine. They had gone down through layers which represented seven successive civilizations when they came to the remains of the ancient Egyptian civilization. There they found a temple of Rameses II, the Pharaoh of the oppression, and in this temple was found a monument erected by Rameses, on which is an inscription

telling of his capture of Semites (Israelites), using them to build cities for him, and stating explicitly that he built the store city of Rameses. This is the first information outside the Bible about the sojourn of the children of Israel in Egypt, and this latest discovery, as well as all the other discoveries, is precisely in accord with the Scripture record.

IV. DID THE HITTITE PEOPLE EVER EXIST?

THE Old Testament speaks many times of the Hittites, and for many years the critics denied the existence of this people, simply because there was no record of them in secular history. Since the Bible had the only record of them, that record was held to be inaccurate.

The references to the land and kings of the Hittites in the books of Joshua and Kings imply the existence of a powerful Hittite nation to the North of Palestine. (Josh. 1:4; I Kings 10:29) Up to 1906 nothing of this "Forgotten Empire" was known, but since that time their civilization has been constantly coming to light. Discoveries prove that the Hittites were not a small nation, but a great empire, equal with those of Egypt, Assyria, and Babylonia. In 1925 the royal library of the Hittites was unearthed at Hatti, their ancient capital. The library consists of 20,000 tablets and their language has been found to be the mother of all the ancient and modern European languages. In commenting upon these important discoveries, W. J. Pythian-Adams, of the British school of Archaeology says,

The Bible, even in its incidental references, proves to be accurate. The trustworthiness of ancient documents becomes even more and more established. It hardly needs to be said that the whole reconstructive criticism upon which Modernism rests is built upon the assumed untrustworthiness of ancient documents. . . . Facts are final, and when they at last prevail, the structure of radical criticism will come down like a house of cards.

It is hardly necessary to add any words save that God's written Word can be trusted implicitly.

V. HAS ARCHAEOLOGY DISCREDITED THE BIBLE?

WE MIGHT make a list of confirmations of Scripture history and geography, and we would find

that archaeology's monumental revelation runs parallel with God's Book of Revelation. Scientists have unearthed so much evidence that there is practically no historical portion of the Bible unconfirmed, and the confirmations keep piling up. Dr. George S. Duncan, Professor of Egyptology and Assyriology at the American University of Washington, D. C., says that

No less than 1,312 of the places that made Bible history have been located accurately by archaeologists.

The importance of these discoveries cannot be overestimated. This archaeological evidence furnishes us a most valuable, and formidable weapon in the encounter with Modernism and Atheism. The noted archaeologist, Prof. Melvin Grove Kyle states:

In a whole century of archaeological research not a single statement of fact in the Bible has been discredited by archaeological discoveries. The pick and spade have never denied the Bible.

The eminent archaeologist, Professor Sayce, gives his testimony after years of research:

There is only one admissible test of the authenticity of an ancient record, and that is the archaeological test. Wherever archaeology has been able to test the negative conclusions of criticism, they have dissolved like a bubble in the air.

So convincing and complete are the confirmations that Dr. Clarence T. Fisher of the University of Pennsylvania says,

No excavation I know of in Palestine has thus far done anything but confirm in a remarkable manner the statements of Holy Writ, and I have no fear that any excavation ever will.

The Bible has no fear of investigation. The discoveries of archaeology show better than any long and labored argument that the Bible has nothing to fear. Surely we cannot help but see the hand of providence in the fact that at a time when Modernism and Atheism are responsible for so much distrust, these marvelous corroborations of God's Word should have come to light. We are forced by such evidence to conclude that our God Who gave the Bible to man has also provided adequate means within man's reach to defend the Bible when assailed by human philosophy and theory. The Bible is the divinely inspired Word of God and will stand infallible, inviolable, immutable, and impregnable forever.

EVERY word is inspired of God . . . It is combined ignorance and impudence that will dare to contradict what is so plainly affirmed a thousand times . . . in every part of God's holy Book.

—James H. Brookes

THE TESTIMONY OF FULFILLED PROPHECY

TO THE INSPIRATION OF THE BIBLE

by H. A. SPRAGUE

"THE prophets," says the Scripture, "enquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory which should follow." In the light of such a declaration how can any man profess to believe the Bible and at the same time object to verbal inspiration? Sprague points out fulfilments of prophecy so detailed that they can be accounted for only on the ground that the Spirit of God inspired the very words of the Bible.

THE Apostle Paul, directed of the Holy Spirit, pens the following statement: "All Scripture is given by inspiration of God." We believe this statement to be true, and among the many voices which bear testimony to the divine authorship of the Scriptures the voice of fulfilled prophecy is outstanding.

The strength of the testimony of fulfilled prophecy lies in the fact that what was foretold many years before has been exactly fulfilled in events occurring generations and even centuries later. Man has a finite mind. He has hopes and plans for the future but can only guess what events will transpire and what conditions will exist a few hours hence. To read the future with him is but a cherished desire and not a possibility. Hence, the moment a prediction is fulfilled, that prediction is at once removed out of the realm of the imaginations of the mind of man and is placed in the realm of revelation proceeding from an infinite mind, thus demonstrating that the eternal God is its author. A challenge is thrown out in Isaiah 41:21-23:

Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods.

In these verses man is called upon to predict the future. He cannot do this, but what man cannot do is done by the Author of the Scriptures. He predicts, and what was predicted to come to pass up to the present hour has been fulfilled in the minutest detail. This gives very satisfying evidence that the eternal God Who has perfect knowledge of all things and times, is the Author of the Bible.

The value of the testimony of fulfilled prophecy is increased by the number of prophecies fulfilled. It

is not as if there were only two or three, or a half dozen fulfilled prophecies at the most which bear testimony to the divine authorship of the Scriptures; but there is a large number of them. The Bible is preeminently a book of prophecy, and the time for the fulfilment of these prophecies ranges from minutes after they were uttered to millenniums. Though many yet remain to be fulfilled, many have already been fulfilled. John Urquhart says, "If we produce a book in which predictions, so numerous, and varied, and minute as to preclude all possibility of chance, were recorded centuries before the events occurred in which they were startlingly fulfilled—will it be any longer possible to doubt that God is, and that this is His Word to us? If evidence of this kind can be produced, doubt will be an impossibility." Such a mass of evidence has been produced by the prophecies already fulfilled that with careful study all doubt will be quickly dissolved as to who the Author of the Scriptures might be.

The testimony of fulfilled prophecy also gains force by the diversity of the predictions. We find diversity in the character of the predictions themselves, in the time intervening between predictions and the fulfilment of the predictions, and in the realms into which the predictions carry us. The Author of Scripture reads things pertaining to the future with equal ease in the heavens and on the earth; He discusses men and nations, cities and countries, rivers and seas, mountains and valleys, the beasts of the field and the birds of the air, the conditions of the hearts and the lives of men; and in all, as one has said, He writes prophecy which after the events have transpired reads like history. His thoughts do not follow in a rut but have a diversity that bespeaks a divine mind. Some of the predictions are fulfilled almost immediately, while the fulfilment of others awaits the lapse of centuries. This also bespeaks a divine mind, for the mind of man can scarcely see

beyond the hour in which he lives. Then again, the Author of Scripture is not subject to the limitations of a finite mind in the realms of space. He predicts as readily and with equal clarity things pertaining to the heavens and the future of the things of the earth. He speaks as one who is at home in both. All this diversity of prediction adds much weight to the testimony of fulfilled prophecy. We call attention here to the fact that the study of fulfilled prophecy is a big subject, about which much could be and has been said. Our purpose, however, is not to try to discuss the subject fully, but to call attention to three groups of prophecies which we believe give conclusive evidence that "All Scripture is given by inspiration of God." We shall discuss the subject as follows:

1. The Old Testament prophecies fulfilled in the life of the man Christ Jesus bear convincing testimony to the inspiration of Scripture.
2. The Old Testament prophecies regarding the nation Israel which we see fulfilled before our eyes bear convincing testimony to the inspiration of Scripture.
3. The New Testament prophecies regarding the latter days of this age which are now in the course of fulfilment bear testimony to the inspiration of Scripture.

There can be no doubt on the part of any as to the Old Testament having been written before the time of Christ. The Old Testament had been translated into Greek and was everywhere in use among the Jews many years before the birth of Jesus Christ.

I. THE OLD TESTAMENT PROPHECIES FULFILLED IN THE LIFE OF THE MAN CHRIST JESUS BEAR CONVINCING TESTIMONY TO THE INSPIRATION OF SCRIPTURE

The testimony of Jesus is the spirit of prophecy (Rev. 19:10).

"THE Old Testament is one great type and prophecy, which finds and will find its fullest accomplishment in Him," so states A. R. Fausset. The Old Testament prophecies give us the picture of the Jewish Messiah. At first the form is but dimly seen, but as the centuries go by and the prophecies multiply, the portrait becomes so full of detail that upon turning to the New Testament we recognize at once in the Lord Jesus Christ the prophesied Messiah of the Old Testa-

ment. For the Author of the Scriptures to predict, in so minute detail as He does, the life of Christ is a convincing proof that the Author is none other than the eternal God.

Let us here note some of the prophecies which reveal the detailed foreknowledge of the Author. The Author knew:

When the Messiah would come. (Dan. 9:25-26)

That He would be born of a virgin. (Isa. 7:14)

Where He would be born. (Micah 5:2)

That He would sojourn in Egypt. (Hos. 11:1)

That He would have no form or comeliness. (Isa. 53:2)

How He would be received. (Isa. 53:3-4)

What kind of death He would die. (Ps. 22:16)

What would be done with His garments. (Ps. 22:18)

What He would be given to drink. (Ps. 69:21)

What words He would utter, on the cross. (Ps. 22:1)

That in His death no bones would be broken. (Exod. 12:46; Ps. 34:20)

That He would be pierced at death. (Zech. 12:10)

That He would be buried with the rich. (Isa. 53:9)

How long He would be in the tomb. (Jonah 1:17 with Matt. 12:40)

That He would rise from the dead. (Ps. 16:10)

Surely one who knows his New Testament does not need to be reminded that each of these, and many more prophecies as detailed, were exactly fulfilled in Christ's first advent. It is claimed by some to day that the Lord Jesus knew the Old Testament prophecies and so framed His life to cause them to find fulfilment in Himself. Surely it is a marvelous child who can arrange his own birth! Then Herod must have been in on the scheme, for he gave the order for the killing of the babes which resulted in the flight into Egypt. The Roman soldiers, too, must have been conspirators with them, for it was they who pierced His hands and His feet. The Jewish leaders must also have been in collusion with them for they had a part in the crucifixion, and they arranged it at just the proper time, because the lamb was to be taken the tenth of the month and slain on the fourteenth. To suppose there was such a confederacy for

*Each word of Thine a gem
From the celestial mines,
A sunbeam from that holy
heaven*

Where holy sunlight shines.

*A thousand hammers keen,
With fiery force and strain,
Brought down on it with rage
and hate,*

*Have struck this gem in
vain.*

*It standeth and will stand,
Without or change or age,
The Word of majesty and
light,
The church's heritage.*

AS FOR thoughts being inspired, apart from the words which give them expression, you might as well talk of a tune without notes, or a sum without figures. No such dream can abide the daylight for a moment.

—Dean Burgon

the purpose of having prediction fulfilled in a man is absurd!

We have selected but fifteen prophecies which were fulfilled in Christ. These, however, are sufficient to remove all question and doubt from every reasonable mind as to the authorship of the Scriptures. No man has ever lived who could read the future, but the Author of the Old Testament read the life of Christ centuries in advance, and did so with amazing wealth of detail. Surely these things were "spoken of the Lord by the prophet" (Matt. 1:22).

II. THE OLD TESTAMENT PROPHECIES REGARDING THE JEWS, WHICH WE SEE FULFILLED BEFORE OUR EYES, ALSO BEAR CONVINCING TESTIMONY TO THE INSPIRATION OF SCRIPTURE

ANOTHER convincing testimony that the Bible is the Word of the Living God is given us by the fulfilled prophecies in connection with the chosen people of God—the children of Israel. The Jews are a miracle in our midst, a testimony to the care as well as to the curse of an infinite God. They are scattered everywhere but not assimilated by the nations. They are despised and rejected but still a leading people. Lewis Sperry Chafer says: "Today, out of all proportion, they are the financiers, statesmen, scientists, artists, and leaders." But this preservation of a people, scattered and dispersed by the judgment of God, is according to prophecy.

As to their position, the Jews are a scattered people. This is in accord with the following prophecies:

And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there shalt thou serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of

thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see (Deut 28:64-67).

Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them (Ezek. 36:18-19).

As to their condition, the Jews are dispersed and hated. This also is in accord with prophecy.

Thou sellest Thy people for nought, and dost not increase Thy wealth by their price. Thou makest us a reproach to our neighbors, a scorn and a derision to them that are round about us. Thou makest us a byword among the heathen, a shaking of the head among the people (Ps. 44:12-14).

Although the Jewish people are scattered throughout the nations of the world, and are a despised and hated people, yet the Jew is a Jew wherever found. This is a fulfilment of prophecy and a convincing testimony to the inspiration of the Scriptures. His preservation was promised in Leviticus 26:44 after the dispersion of Israel had been prophesied as the result of sin.

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them: for I am the Lord their God (Lev. 26:44).

Again in Malachi 3:6, we find the same promise.

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed (Mal. 3:6).

In spite of their sin, God's gracious care has kept this rebellious people from destruction.

We have seen that the Scriptures predict the scattering, the suffering, and the preservation of the Jewish people. These prophecies are now over two thousand years old, but the fulfilment is manifest before our eyes today. With such convincing proof as this, there can be no question but that the eternal God Who reads the ages as an open book is the Author of the Bible.

III. THE NEW TESTAMENT PROPHECIES REGARDING THE LATTER DAYS OF THIS AGE WHICH ARE NOW IN THE COURSE OF FULFILMENT, BEAR TESTIMONY TO THE INSPIRATION OF SCRIPTURE

ANOTHER group of prophecies now in the course of fulfilment bear convincing testimony to the inspiration of Scripture. There is a group of prophecies found in the Church writings of the Apostle Paul which have their fulfilment in the latter days of this present age in which we live. When the Apostle makes a prediction for the latter days it does not refer to the

days of the Great Tribulation, nor to those days just before the Great White Throne, but it has reference to the days just prior to the coming of the Lord Jesus to catch up His Church to meet Him in the air (I Thess. 4:16-18). A careful study of these prophecies in connection with a study of the conditions of our day bears out the conviction that we are now in the latter days, and hence very close to the coming of the Lord for His saints. There can be no question but that these prophecies are actually in the course of fulfilment at this hour.

The Scriptures predict that in the latter days of the age there shall be a departing from the faith. The first prophecy we call attention to is I Tim. 4:1,

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (demons).

And again in II Tim. 4:3-4,

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

Is there a departing from the Faith? President Northrup, of the University of Minnesota, in speaking of the change that has come says that there is "a decay of belief in the supernatural." Professor Errett Gates of the University of Chicago, says: "Christianity is now being compelled to reshape its message." One preacher makes the 53rd of Isaiah refer to Abraham Lincoln, another claims he no longer believes in a resurrection. From every hand come reports of unbelief in the Word of God; a shorter Bible has been written; the daily papers are continually reporting preachers who deny the Faith. But the Author of the Scripture knew all this would come to pass and so predicted it nineteen hundred years ago. What a satisfying testimony this is to the divine inspiration of the Scriptures.

The Scriptures predict that the latter days of this age will be marked by rebellion against the authority of parents. We quote II. Tim. 3:1-5:

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof: from such turn away.

The Author of the Scripture declared that the time will come when children shall be "disobedient to parents." That time is here. The testimonies of men are not needed, the evidence is seen on every hand. The child is slowly but steadily assuming the seat of authority in the home. Prophecy is being fulfilled before our eyes. Can we longer doubt the Divine Authorship of the Scriptures with such convincing proof before us?

The Scriptures predict that the latter days of this

*THE Bible, with its history,
with its laws, with its poetry,
with its maxims, with its
biographies, with its epistles,
with everything that is in it, is
the Word of God.*

—Adolph Saphir

age will be marked by a love of pleasure more than a love of God. The prediction is found in II Tim. 3:4:

Traitors, heady, highminded, lovers of pleasures more than lovers of God.

To mention a few well known facts is sufficient commentary on the fulfilment of this prophecy. According to reports for 1928, in our country \$934,000,000.00 was paid into the theater and movies. The dance halls are increasing in numbers; and on Sunday the highways are lined with automobiles. From many pulpits we hear a "social gospel" proclaimed, and we find the church has become a community center for the entertainment of the people.

For these conditions to be known and predicted by the Author of the Scriptures nearly nineteen hundred years ago is striking evidence that the Bible is the Word of the Living God.

As we have already stated, to see prophecy in the course of fulfilment is testimony to the inspiration of Scripture. We have noted some of these prophecies which are in the course of fulfilment. What the Author of the Scripture predicted has come to pass. Truly "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

We now have considered the testimony of three groups of prophecies, namely: a group of Old Testament prophecies which were fulfilled in the life of the Lord Jesus Christ; a group of Old Testament prophecies which have been fulfilled in the Jews of today; and a group of New Testament prophecies which we see in the course of fulfilment at the present hour. Each group bears satisfying and convincing testimony to the divine inspiration of the Scriptures. In the light of such testimony, confirming as it does the Bible's claim to inspiration, who can longer doubt that the Scriptures were given by inspiration of God?

THE TESTIMONY OF TRANS- FORMED LIVES

TO THE INSPIRATION OF THE BIBLE

by JESSE ROY JONES

SOMEONE has said that the only Bible the world reads is the lives of Christians. We are bound to recognize the general sweep of that statement to be true, especially in the light of what the Apostle Paul was inspired to write to the Corinthians. He said to those early believers, who lived in the midst of terrible worldliness and sinful practices: "Ye are our epistles . . . known and read of all men" (II Cor. 3:2). It is a fact that unbelievers read the lives of believers. They seem to watch especially the lives of any of their own number who break from their ranks, take an open stand for Christ, and begin living according to His teaching.

The Word of God transforms lives, and a transformed life is one of the strongest arguments for the inspiration of the Scriptures that can be adduced.

The Bible itself contains many biographies of noteworthy lives which bear testimony to its transforming power. Then there are the biographies of men who have lived and died since the canon of Scripture was completed, which further testify to the fact that the Word of God had a transforming effect on their lives that

was greater than any earthly power could ever be. And today we see all about us lives which are a constant reminder to the world that the "Word of God liveth and abideth forever," because it still has and ever will have power to change men's lives.

I. THE TESTIMONY OF ABRAHAM

THERE are three things in Abraham's experience which testify to the transforming power of the Word, hence to its Divine inspiration.

In the first place, when God called Abraham to leave Ur of the Chaldees and go to a place which he should afterward receive as an inheritance, the record is that "by faith Abraham obeyed" (Heb. 11:8). Now we know that obedience does not come naturally. In fact, obedience is a thing which is almost foreign to the practice of Christians today. If they thought God were calling them to leave their happy homes and kindred for Him and for greater happiness, if their present actions are any criterion, they would be most sure to refuse and to stay at home. On the other hand, if God asked them to stay at home and serve Him there,

"DEACON, how do you know that Christ rose from the dead?" asked two young skeptics.

"Because I was talking with Him this morning!" was the quiet reply.

Likewise the power of God's Word to transform the lives of those who put it to the test is one of the surest evidences of its inspiration. Jones presents a few samples of such evidence.

the likelihood is they would leave home at once. In other words, the natural tendency is to be perverse and disobedient to the Word and the will of God. But Abraham was willing to change his mind on this point. He took God's mind on the thing, for he "obeyed and went out, *not knowing* whither he went" (Heb. 11:8).

Only a command inspired by the Spirit of God could have produced such a change in the mind of Abraham, for he was naturally perverse and self-willed, the same as all men.

ALL WE like sheep have gone astray; WE have turned EVERY ONE to HIS OWN WAY (Isa. 53:6a).

Because the carnal (natural) mind is enmity against God: for it is not subject to the law of God, neither indeed can be (Rom. 8:7).

So we see, at the very outset, that Abraham was transformed by the renewing of his mind on the basis of naked faith in God's Word, and thus he proved its divine inspiration, for faith only comes through the Word of God (Rom. 10:17).

Second, "By faith he (Abraham) sojourned in the land of promise, as in a strange country" (Heb. 11:9). According to history, Ur of the Chaldees was a seat of the worship of the moon-god. This being the case, it is no wonder that Jehovah-God called Abraham out of such a place and told him to take up his abode in a land where he could live separated from idolatry. God calls His people to live in separation from sin.

For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you (II Cor. 6:14b to 17).

God knew what He was doing when He told Abraham to get out of his country. He knew that Ur was not the place of "fellowship with righteousness." And it was not until Abraham got to Beth-el (meaning "house of God") that he was in the place of fellowship with Jehovah-God.

...and there he builded an altar unto the Lord, and called upon the Name of the Lord (Gen. 12:8b).

This passage is significant because it reveals the fact that Abraham had "turned to God from idols, to serve the living and true God." Surely this experience in the life of Abraham can mean only one thing. He let God's Word to him transform him from an idol worshipper to a worshipper of the living and true God. Only divinely inspired words could bring about such a transformation.

The entrance of Thy words giveth light (Ps. 119:130).

THE Bible is the treasure of the poor, the solace of the sick, the support of the dying. While other books may amuse and instruct in a leisure hour, it is the peculiar triumph of that Book to create light in the midst of darkness, to alleviate the sorrow which admits no other alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach; while guilt, despair, and death vanish before its holy inspiration.

—Robert Hall

In the third place, we learn that "by faith Abraham, when he was tried, offered up Isaac" (Heb. 11:17). Self-denial and sacrifice are words which the average Christian does not like to think about. Just the thought of having to give up something which has become a cherished hope, a desire, or a reality in the life all too often brings unhappiness and rebellion against God and His plan for the life. What a challenge it was to Abraham when God's Word came to him in Gen. 22:2:

Take now thy son, thine ONLY son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I tell thee of.

This was a real trial to aged Abraham. God gave him Isaac when he was past the years when procreation was a normal possibility. God knew that Abraham had all his hopes centered in Isaac. He was the rightful heir to all of Abraham's riches. God also knew the depth of love Abraham had for his *only* son Isaac. And yet He asked him to offer him. The Scripture record of this event in the life of Abraham is beautiful. To Abraham sacrifice did not prove to be such a difficult thing, because he had first learned the lesson of true obedience; then he had also learned the lesson of worship and communion with the Lord. He was now ready for the advanced lesson of sacrifice. And there is not the slightest indication from the divine record that Abraham even murmured at God's request. The details of the story only point to the most refreshing child-like obedience. Three times in the account the expression "Here am I" is used by Abraham, testifying to the responsiveness of his willingness and obedience. Someone has intimated that you can tell the difference between a Fundamentalist and a Modernist by their

response to the call of God. When God calls the Fundamentalist, he responds by saying, "Here am I," indicating that he knows where he stands. On the other hand, when God calls the Modernist, he responds by saying, "Where am I?" indicating only confusion. Abraham was a real Fundamentalist. He believed God's Word. Unlike Saul, who rebelled at the Word of God, thinking that he could fool God with a partial sacrifice though he had failed to obey God's orders, Abraham had learned full obedience first and the matter of full and complete sacrifice was the blessed fruitage.

These three things—obedience, fellowship, and sacrifice—which found such a marvelous manifestation in the life of Abraham, were the result of just one thing, and that was faith. By FAITH Abraham did all these things. Obedience to God, fellowship with God, and sacrifice for God are all contrary to the natural man. And since

Faith cometh by hearing and hearing by the Word of God (Rom. 10:17),

Abraham's transformation bears striking testimony to the divine inspiration of the Scriptures.

Abraham's life in a peculiar sense furnishes us with one of the most outstanding examples of the transforming power of the Word of God. We have already said that the secret of his transformation was faith in God's Word. And since Abraham is definitely designated by the Scriptures as the father of all the faithful (Rom. 4:16), all the noteworthy lives, whether they be recorded in the Bible or have lived since the Bible was written, bear testimony to the selfsame fact, that the God-breathed Word wrought transformation in their lives through faith.

II. THE TESTIMONY OF THE APOSTLE PAUL

ANOTHER outstanding Bible example of a life transformed by faith in the inspired Word of God is that of the Apostle Paul. Here was a man whose testimony is incontrovertible. The transformation was so pronounced and so radical that to attribute it to mere human reformation would be the height of folly—nay, superlatively ridiculous.

Let us then consider the testimony of this mighty man of God from the divine record itself. You will

notice that He uses his own transformation as an argument for the divine origin of his message:

For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

But I certify you, brethren, that THE GOSPEL WHICH WAS PREACHED OF ME IS NOT AFTER MAN.

For I NEITHER RECEIVED IT OF MAN, neither was I taught it, BUT BY THE REVELATION OF JESUS CHRIST.

For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

But when it pleased God, Who separated me from my mother's womb, and called me by His grace,

To reveal His Son in me, that I might preach Him among the heathen; immediately I CONFERRED NOT WITH FLESH AND BLOOD:

Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

But other of the apostles saw I none, save James the Lord's brother.

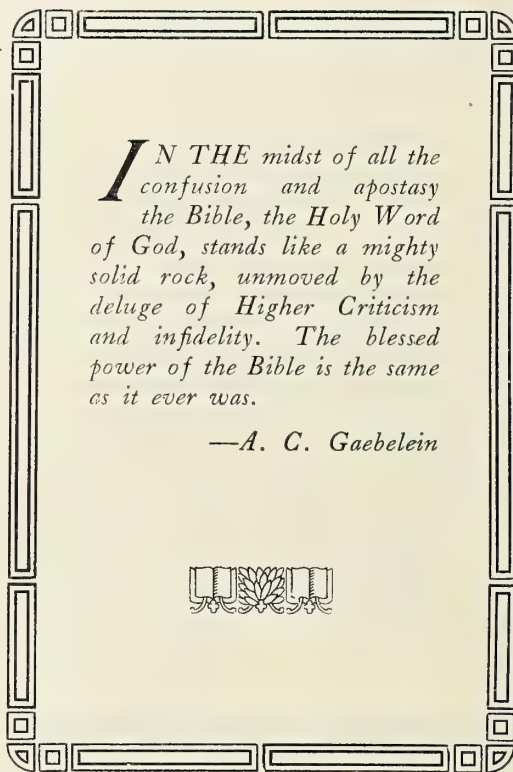
Now the things which I write unto you, behold, before God, I lie not (Gal. 1:10-20).

The practical effect of Paul's transformation is revealed in Phil. 3:4-14. Read this wonderful account for your own edification as well as to see the truth of the transforming power of the inspired Word.

III. THE TESTIMONY OF MARTIN LUTHER

WE TURN now from the divine record to consider briefly the life of one who stands out prominently in the history of the Church of Jesus Christ. The life of Martin Luther, the leader of the Reformation, is distinctly a testimony of faith in the transforming power of God's Holy Book.

Luther studied to be a lawyer, and among the thousand students at the University of Erfurt he stood out as one of the most promising. It was the assassination of his friend Alexius which made the brilliant young law student think seriously about religion. Then, shortly after this event, while making his way home from a visit to his parents at Mansfield, he got caught in a ter-



rible storm on the lonely road from Stetterham to Erfurt. The lightning struck at his feet and nearly killed him. He then and there decided to enter the monastery of the Augustinian order and become a monk. This was the best way he knew to give himself to the Lord for service. This occurred in August, 1505, and marked a time of terrible spiritual darkness in the history of this old world.

Luther was the subject of special ridicule and hatred on the part of the self-indulgent and wicked monks of the monastery, because he applied himself seriously to the Bible and the writings of the evangelical fathers. He became troubled about the sin in his life and groped about in the awful darkness of his time for deliverance from sin and for the peace of God which passeth understanding. His hunger for the Word of God was keen and persistent, but because of the awful treatment he received at the convent the privilege of reading God's Word openly was denied him. Consequently he had to do his reading in his cell, late at night, after the day's work and after every one else had retired. The consciousness of his sin and his earnestness in seeking after the truth caused him to neglect his health, and it was not long before his youthful frame had dwindled down to a shadow.

While on a visit to the convent at Erfurt, Staupitz, the Vicar General of the Augustines, took a special liking to young Luther and released him from all his manual labor and gave him both the time and a Bible to study continuously. This gladdened the heart of Luther greatly and he gave himself "wholly to these things."

In 1511, after he had been ordained a priest and had become professor of Wittemburg, Luther was commissioned to visit Rome to refer to the Pope a controversy which arose between seven monasteries and their superior, Staupitz. It was on this trip that Luther's eyes were opened to the awful standards and practices of the monks of Milan and later to the wickedness of Pope Julius the Second and the priests of the Holy City who made a mock of the gospel and were given over to obscene stories about the dignitaries of the church. During this visit to Rome and under these circumstances the text came to Luther—"The just shall live by faith" (Rom. 1:17). These words of divine inspiration literally burned themselves into the heart of Martin Luther until it became impossible to silence

him. The Word of God straightway changed him from the monk of Wittemburg to the mighty champion of the truth of justification by faith, which God used to set thousands free, and he became the leader of that movement which has meant more in the history of the Church of Jesus Christ than any other event since the day of Pentecost. The Word of God made Luther lead the Reformation. He had given the religious inventions of man a chance to transform his life, but they failed. Only a God-breathed Book could produce a champion for the truth of justification by faith in the days in which Luther lived.

IV. THE TESTIMONY OF JOHN BUNYAN

AN ELSTOW dame once chided young Bunyan by saying that he was "the ungodliest fellow for swearing that she had ever heard in all her life," and "able to spoil all the youth in a whole town, if they came but in his company." This statement was anything but complimentary to the Bedford tinker's son who later became the renowned author of "Pilgrim's Progress," that book which has probably been read more than any other with the exception of the Bible. John Bunyan's early life was truly wicked. He was the companion of evil men and had the reputation of being a leader in unrighteousness. Could God's Word transform the life of Bunyan? It did.

The Elstow dame's statement of Bunyan's awful condition set him to thinking. He started reading the Bible, but avoided reading any of Paul's epistles. He confined himself to the historical writings and gave considerable heed to the Ten Commandments. After about two years he had made quite a perceptible change in his life and the community had really noticed it. But Bunyan had no peace in his soul and he awoke to the fact that he was maintaining a righteousness all his own with little or no dependence upon God.

It was the encouragement and advice of Mr. Gifford, the teacher of a Baptist congregation, whom Bunyan pictured as Evangelist in his "Pilgrim's Progress," that got him on the right track. His wholesome words to the troubled soul of Bunyan were:

But I would specially charge thee not to rest content till thou art established on the Rock Christ Jesus. Be well persuaded, and that by scriptural proofs alone, that thou art passed from

EVERY book, every chapter, every verse, every syllable, every letter of the Bible is the direct utterance of the Most High. The Bible is none other but the Word of God; not some part of it more, and some part of it less, but all alike the utterance of Him that sitteth upon the throne—absolute, faultless, unerring, supreme.

—Dean Burgon



death to life. Fill thy spirit from the well of the Bible; drink deeply and often of its gracious words if thou wouldst be strong. Depend upon it, it is the neglect of the Bible that causes the anguish and weakness of many Christians; thou canst not be strong or useful save by the influence of the inwrought Word, and to it I would commend thee.

One day Bunyan asked his wife if there were such a Scripture as "I must go to Jesus." She replied by saying, "I cannot tell." After some little time in giving himself to meditation he recalled these words from the twelfth chapter of Hebrews:

Ye are come to Mount Sion . . . to God the Judge of all, and to the spirits of just men made perfect, and TO JESUS THE MEDIATOR OF THE NEW TESTAMENT, AND TO THE BLOOD OF SPRINKLING.

These words of Holy Writ so gripped the heart of John Bunyan that they literally changed his whole attitude toward life. All the darkness of his past life was changed into the peace and joy and happiness of heaven by these wonderful words of life. Bunyan testifies that he could scarce lie in his bed for joy. The "Bedford tinker" became the "immortal dreamer" through these words of divine revelation. Preaching, persecution, prison, purification, and "Pilgrim's Progress" followed as results of Bunyan's transformation.

We are aware of the fact that other religious writings have an effect on their devotees which makes them willing to go through quite as much suffering as did Bunyan. But the other inevitable result of such writings will be either a life of asceticism or one of moral impurity. Only the inspired Word of God can transform a life from sin and iniquity to a life of peace and purity.

Thy Word is very pure: therefore thy servant loveth it (Ps. 119:140).

Every word of God is pure: He is a shield unto them that put their trust in Him (Prov. 30:5).

V. THE TESTIMONY OF OTHERS WHO OBTAINED A GOOD REPORT

WHAT Christian has not sung the words:

Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

These lines were penned by John Newton, who in his early life was a careless, impudent, and exceedingly wicked sailor, but by the grace of God and the infallible Word of God was transformed into a faithful minister of the gospel.

One million, five hundred thousand pounds sterling received in answer to prayer and used to the good of souls and to the glory of God! Such is the testimony left to us by the life of George Muller of Bristol. But how do we account for such a testimony? For Muller's life was not always one of prayer.

"The story of this wicked boyhood," writes Arthur T. Pierson, "presents but little variety, except that of sin and crime. It is a long tale of evil-doing and of

the sorrow which it brings . . . The night when his mother lay dying, her boy of fourteen was reeling through the streets, drunk; and even her death failed to arrest his wicked course or to arouse his sleeping conscience . . . George Muller was an adept at the ingenuity of vice."

But George Muller also was transformed by the renewing of his mind. From the proud, haughty, self-sufficient divinity student of Halle, to the simple, child-like, self-effacing man of trust and the head of the great orphanage of Bristol, is the story of the transformation of George Muller's life.

The life stories of these two men of God reveal this great fact: When man takes God at His Word regardless of what the condition of his life may be, he is transformed into a vessel of honor, sanctified, meet for the Master's use, and prepared unto every good work. The lives of Newton and Muller especially testify to the inspiration of two passages in the Psalms of David:

Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word.

Thy Word have I hid in my heart, that I might not sin against Thee (Ps. 119:9, 11).

Space prohibits our writing about many of the lives that have stood out as unanswerable arguments and positive testimonies to the inspiration and infallibility of God's Word. Who can read the lives of Whitefield, Spurgeon, Moody and Sankey, Torrey, Chapman and Alexander, Jerry McAuley, Sam Hadley, and innumerable others, without realizing that it was God's Word that wrought so marvelously in them? Furthermore, who can now look at such lives as "Billy" Sunday, Biedewolf, and other flaming evangelists; Phillpot, O'Hair, MacKenzie, Haldeman, and many other faithful pastors; together with Dean Gray, Dean Fowler, Drs. Riley, Pettingill, Gaebelien, Tucker, and a host of other true Bible teachers—who can see these men and hear them speak without saying from the depths of his heart, "Truly God hath spoken, and these lives bear witness that His Word is true!" Then there are thousands of others—laymen and Christian workers of every description—whose lives bear constant testimony to the fact that the God-breathed Word has wrought in their lives, for only a divinely inspired Word could produce such a change.

Every life, regardless of his or her state, needs to be transformed in order to be useful in the service of the Lord Jesus Christ. We have stated and demonstrated that this transformation comes as a result of one thing, namely, by the renewing of the mind according to the Word of the living God (Rom. 12:2). And since this transformation is unlike anything that has ever been or ever can be produced by the religion and philosophy of man we can arrive at but one conclusion, and that is:

THE BIBLE IS GOD'S WORD.

THE TESTIMONY OF HISTORY

TO THE INSPIRATION OF THE BIBLE

by A. H. YETTER

IT HAS been repeatedly and conclusively demonstrated that the Bible is reliable in its history. It does not embellish its narratives with fictitious details, nor does it color them to conceal the sin or to protect the pride of those who wrote it. In this is striking proof of inspiration. The extracts from secular history which Yetter employs have enough in common with the Scripture narratives to prove their historical dependability, and the points of difference serve only to reveal how much we owe to inspiration.

MANY external evidences have been adduced for the inspiration of the Bible. Fulfilled prophecy, archaeology, science, and history are among them. The evidence of profane history is to be our consideration in this study.

The Bible touches upon history many times, and when it does, its statements are historically accurate. We naturally expect this to be the case since it is the inspired Book of "God Who cannot lie." George Rawlinson says of the Scriptures, "The Bible is on a par historically with dependable history of its day."

The historicity of the Bible record was demonstrated to my soul's satisfaction when I was a student in the Denver Bible Institute. The harmony of profane and sacred record has been used of God to strengthen my faith in the integrity, authenticity, and infallibility of the Word of God.

In this discussion I will present those harmonies of history and Scripture which to me were the outstanding proofs for the divine inspiration of the Bible from the historical standpoint. These harmonies can be shown most clearly by placing the accounts of Scripture and history in parallel columns.

I. THE EXODUS OF THE ISRAELITES FROM EGYPT

HISTORY and Scripture agree as to Moses being the leader of the Exodus, as to the fact of the plagues in Egypt, as to the miraculous crossing of the Red Sea, as to many details of the journey through the wilderness, as to the contrast between the worship of the Jews and that of the Egyptians, as to the govern-

ment of the Jews, and as to the name of the land to which they went. It will be noticed that, like the Modernist, the historians attempt to explain away the supernatural in the Exodus account but without success.

A. MOSES WAS THE LEADER IN THE EXODUS

Scripture

Come now therefore and I will send thee (Moses) unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt (Exod. 3:10).

History

Then Moses one of their number, seeing the rest stupefied with grief, advised them as they were deserted both by gods and men, not to expect help from either, but to confide in Him the heavenly leader to whose assistance they would no sooner trust than they would be free from their troubles. His words won their assent, and in utter ignorance they marched whither chance led them (Tacitus' History, V. 3).

B. THE FACT OF THE PLAGUES IN EGYPT

Scripture

I sent Moses and also Aaron, and plagued Egypt, according to that which I did among them; and afterward I brought you out (Jos. 24:5).

History

Most writers agree that when a plague which disfigured men's bodies had broken out in Egypt, Bocchoris, the king, desirous of a remedy, sent and consulted the oracle of Ammon, which commanded him to purge his kingdom, by removing to foreign lands the afflicted persons, who were a race hateful to the gods Tacitus' History, V. 3).

*He is an infidel . . . who rejects the truth
of verbal inspiration.*

—James H. Brookes

C. THE MIRACULOUS CROSSING OF THE RED SEA

Scripture

And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left (Exod. 14:21-22).

History

They of Heliopolis affirm, that the king at the head of a vast force, and having the sacred animals with him, pursued after the Jews, because they were carrying away with them the riches, which they had borrowed of the Egyptians. Then they say, the voice of God commanded Moses to smite the sea with his rod, and divide it; and Moses when he heard it, touched the water with it, and so the sea parted asunder, and the host marched on dry ground (Fragm. Hist. Gr. vol. 3, pp. 223, 224).

D. DETAILS OF THE JOURNEY THROUGH THE WILDERNESS

Scripture

And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys . . . and pitched in Rephidim: and there was no water for the people to drink.

And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in

History

A vast multitude being collected together, was led forth and left in the desert (wilderness) . . . Their greatest trial was the want of water. Death seemed drawing near, as they lay prostrate on the plains, when, lo! a herd of wild asses was seen to quit its pasture and retreat to a piece of rocky ground whereon a number of trees grew. Moses followed upon their track, and finding a patch of soil covered with grass, conjectured the presence of water, and succeeded in uncovering some copious springs (Tacitus' History, V. 3).

Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel (Exod. 17:1, 3-6).

E. THE CONTRAST BETWEEN THE WORSHIP OF THE JEWS AND THAT OF THE EGYPTIANS

Scripture

When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee . . . thou shalt make no covenant with them . . . neither shalt thou make marriages with them . . . For they will turn away thy son from following Me, that they may serve other gods . . . ye shall destroy their altars, and break down their images . . . For thou art an holy people unto the Lord thy God: the Lord hath chosen thee to be a special people unto Himself (Deut. 7:1-6).

History

Once when a plague broke out in Egypt, the people generally ascribed the affliction to the anger of the gods; for as many strangers of different races were dwelling in Egypt at the time, who practiced various strange customs in their worship and their sacrifices, it had come to pass that the old religious observances of the country had fallen into disuse. The natives, therefore believing that unless they expelled the foreigners there would be no end to their sufferings, rose against them, and drove them out.

He would not set up any kind of image because he did not believe that God had a human form.

He made their sacrifices and their habits of life quite different from those of other nations, introducing a misanthropic and inhospitable style of living (Photius, Bibliothec. p. 1152).

F. THE ORIGINATOR OF THE GOVERNMENT OF ISRAEL

Scripture

Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons (Exod. 18: 25-26).

History

He (Moses) gave them laws and arranged their form of government (Photius, Bibliothec., p. 1152).

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH
WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

Ground Broken for the Administration Building

ON MONDAY afternoon, March 11th, ground was broken for the large administration building which will be the next building to be erected at the L. J. Fowler Memorial Campus of the Denver Bible Institute.

Though it marked one of the most momentous steps in the building program, the ground breaking service was a private affair and entirely unadvertised, consequently the number attending was very small. The company present consisted of the workers and students who had been at work on the campus during the first part of the day. This little company gathered at the spot where the entrance to the administration building will be, and sought to honor the Lord by looking to Him in prayer and committing to Him the work on this new unit of D. B. I.'s much needed buildings.

After prayer had been offered, Dean Fowler turned the first spadeful of earth on behalf of the Board of Directors. Rev. C. Reuben Lindquist, representing the D. B. I. Worker's Council, turned the second spadeful, and Russell L. Taft, president of the Student Organization, turned the third, acting on behalf of the student body. The ground having been broken, a hymn of praise went up to God, and once more hearts were lifted up

in prayer, thanking Him for His grace, and asking Him to prosper in the further prosecution of the building program.

Immediately following the ground breaking service, the actual work of excavating was begun.

Pray that provision may be made which will make it possible to press steadily forward (and if it be pleasing to God, without interruption) in the construction of this administration building.

"AS THE MONEY COMES IN THE BUILDINGS GO UP!"

AS THE BUILDINGS GO UP THE RENT DRAIN STOPS!"

"The Lord hath done great things for us; whereof we are glad" (Ps. 126:3).

A Remarkable Answer to Prayer

WHEN the ground was broken for D. B. I.'s new administration building it was purely a step of faith. It is estimated that this building will cost at least



Dean Fowler Breaking Ground for the Administration Building.

**As
the
money
comes
in
the
buildings
go
up!**

\$125,000.00, but the treasury was completely exhausted, offerings received in the building fund having been used in the work on the first unit.

Assured, however, that God's time had come for us to go forward, Dean Fowler called together the little group of workers and students then at work on the Campus and broke ground for this new building, the survey for which had been completed only

the week before. In taking this step we definitely looked to God, asking Him to supply means which would make it possible to go forward.

This ground breaking service occurred on Monday, Sept. 11. Now see God's wonder-working grace. *The next morning, less than eighteen hours after this step had been taken, \$10,000.00 had been sent in as an offering for the building fund, and the donor knew absolutely nothing of the step which had been taken!*

Of course this offering will be used mainly in finishing the first unit, but it will make it possible for us to press forward in the excavating work on the administration building, and we are confident that in answer to prayer God will supply funds which will make it possible to continue work on this new unit, and that without interruption.

Let all who read these lines join with us in praise to God for the signal provision which He has made and then unite their voices with ours in crying to Him for the full supply of the balance of the \$200,000.00 needed.

"HE IS FAITHFUL THAT PROMISED!"

"Praise ye the Lord. O give thanks unto the Lord; for He is good: for His mercy endureth for ever" (Ps. 106:1).

When Shall the Rent Drain Stop?

THE first step in stopping the rent drain was taken with the purchase of the Campus. In his recent editorial, "The Present Pressing Need," Dean Fowler pointed out that the moving of a group of workers and students into the buildings which were on the Campus when it was purchased made it possible to reduce the rent drain from \$650.00 per month, or \$7,800.00 per annum, to \$525.00 per month, or \$6,300.00 per annum.

The next step in stopping the rent drain is just ahead. It is our plan to finish the first unit as rapidly as possible, and to get it in readiness for occupancy. This we expect will be accomplished about the first of June. Classes will close for the 1928-29 session at about the same time, and the majority of the students will be returning to their homes or scattering for the summer vacation. This will make it possible to accommodate the workers and the remaining students in the new dormitory building on the Campus, which will also make it possible to give up the expensive leased dormitories in the city. *This will stop the rent drain, at least for the summer months!*

Whether this shall be the final step in stopping the rent drain will depend largely upon how rapidly funds are provided. With sufficient funds to carry on the construction work, the administration building at least can be finished by the opening of school in September; and, if it is necessary, students can be housed in this building until another dormitory and dining hall can be completed.

Without question this is the most crucial hour in the history of D. B. I. When the old students begin to return to school in September, and when the great body of new students which is promised by the unprecedented number of inquiries and applications now being received, begins to flow in, shall it be into our own buildings, or will it be necessary once more to rent property in the city, and once more to take up the rent drain which has proved a crushing burden? Surely this is an hour when all who love the testimony of dear old D. B. I. should stand by most loyally with prayer and with their gifts until by God's grace we are able permanently to

STOP THAT RENT DRAIN!

Words of Encouragement

MANY are the words of encouragement from the friends of D. B. I. Here are a few which warmed our hearts last week.

A Word from Michigan:

Please find enclosed my pledge for building fund also \$1.00 for first payment. If it please God, may the amount required for completing the buildings at the "L. J. Fowler Memorial Campus" be received in time.

A word from New York:

I have been praying since the building was

**As
the
buildings
go
up
the
RENT
DRAIN
STOPS!**

first spoken of. If the Lord tarries, shall joyfully and believingly continue while the work goes on for His glory.

A word from Mississippi:

We hand you herewith New York exchange for \$100.00 for your building fund. We are very much interested in your work and wish that we could

send you more, but we are glad to be able to send this amount at this time.

A word from Indiana:

Enclosed find P. M. O. of \$5.00 as a cash offering toward the great need.

As soon as possible, I am going to send you some more.

PRAISE GOD!

Twelve Thousand Dollars are In!
Here is how the Building Fund
stands to date:

<i>Needed by Sept. 1</i>	<i>\$200,000.00</i>
<i>Received to date</i>	<i>12,000.00</i>
<i>Balance needed</i>	<i>\$188,000.00</i>

PRAY! BRETHREN, PRAY!

Cut out this coupon!
Ask God what He
would have you do!
Do it!

Dear Friends at D. B. I.

I am with you with all my heart in the move to "Stop that Rent Drain!" Realizing that you need \$200,000.00 at once to meet the building need and to maintain the current expense free of debt, I want you to know that you can count on me for the support indicated by the check marks and figures given below:

- ☐ I will pray daily for the full supply of the \$200,000.00
☐ I will give \$.....per week until Sept. 1st
☐ I will give \$.....per month until Sept. 1st
☐ I enclose \$.....as a cash offering toward the need

Name.....

Address.....

*My God shall
supply all your
need according to
His riches in
glory by Christ
Jesus.*

Phil. 4:19



The Law and the Prophets are . . . dictated by the Holy Ghost.

—John Calvin

G. THE NAME OF THE LAND TO WHICH ISRAEL WENT

Scripture

And I have also established My covenant with them, to give them the land of Canaan (Judea), the land of their pilgrimage, wherein they were strangers (Exod. 6:4).

Now the children of Israel had fought against Jerusalem and had taken it (Judges 1:8).

History

The bulk of them (the strangers of Egypt) withdrew to the country which is now called Judea, situated at no great distance from Egypt, and at that time without inhabitants. The leader of this colony was the man called Moses, who was distinguished above his fellows by his wisdom and courage. Having taken possession of the country, he built there a number of towns, among them the city which is called Jerusalem, and which is now so celebrated (Photius Bibliothec., p. 1152).

Such striking agreement between the Scripture record and history cannot be the result of mere chance. It is a witness to the truth of Paul's declaration to Timothy, "All Scripture is given by inspiration of God" (II Tim. 3:16).

Some may object that there are differences between the historians account of the Exodus and the account of Scripture. These slight differences are accounted for by Rawlinson in the following way:

From the diverse manner in which the story is told by different authors, we may conclude that the Egyptians in their formal histories took no notice of the occurrence, which sorely hurt their national vanity; but that remembrance of it continued in the minds of the people, who possessed (it must be borne in mind) a copious contemporary literature, and that its remembrance gradually took various shapes, all of them, however, more or less flattering to the Egyptians themselves, and unfair to their adversaries (Historical Illustrations of the Old Testament, p. 67).

II. NEBUCHADNEZZAR'S REIGN AND KINGDOM

IN Daniel one we read of Nebuchadnezzar capturing the city of Jerusalem, carrying away Jewish captives to Babylon, and taking part of the vessels of

the Jewish temple to adorn the treasure house of his god in Babylon. In Daniel four we have the record of the greatness of his kingdom and the strange disease which afflicted him. The harmony of history and Scripture on these points is additional evidence for the inspiration of the Bible.

A. THE CAPTURE OF JERUSALEM BY NEBUCHADNEZZAR

Scripture

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand (Dan. 1:1-2).

History

(Nebuchadnezzar) reduced Syria (Berosus l. s. c.). (Note: Judea was part of Syria.)

B. NEBUCHADNEZZAR'S CARRYING AWAY JEWISH CAPTIVES TO BABYLON

Scripture

Them that escaped from the sword carried he away to Babylon (II Chron. 36:20).

History

(Nebuchadnezzar) carried Jewish captives into Babylonia (Berosus l. s. c.).

C. NEBUCHADNEZZAR'S TAKING PART OF THE VESSELS OF THE JEWISH TEMPLE TO ADORN THE HOUSE OF HIS GOD

The Lord gave . . . into his hand . . . part of the vessels of the house of God which he carried into Shinar to the house of his god (Dan. 1:2).

(Nebuchadnezzar) adorned magnificently the temple of Bel from the spoils taken in this war (Berosus, l. s. c.).

D. THE GREATNESS OF NEBUCHADNEZZAR'S KINGDOM

Scripture

Thou, O king . . . art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth (Dan. 4:22).

History

He was more valiant than Hercules; he led expeditions into Africa and Iberia.

He adorned the temple of Belus and other temples with the spoil which he had taken in war; and having

Cling to the whole Bible, not a part of it. A man is not going to do much with a broken sword.

—D. L. Moody

The king spake, and said, Is not this great Babylon, that I have built for the house of my kingdom by the might of my power and for the honour of my majesty? (Dan. 4:30).

strongly fortified the city and beautified the gates exceedingly; he added to his ancestral palace a second palace in the immediate neighborhood, very lofty and costly (Jos. C. Ap. i. 20).

E. THE STRANGE DISEASE WHICH AFFLICTED NEBUCHADNEZZAR

Scripture

At the end of twelve months he walked in the palace of the kingdom of Babylon.

He was driven from men and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagle's feathers, and his nails like bird's claws (Dan. 4:29; 4:33).

History

After this, the Chaldeans say that Nebuchadnezzar, having mounted to the roof of his palace, was seized with a divine afflatus (Eusebius, *Praep. Ev. IX. 41*).

(Nebuchadnezzar) fell into a state of infirm health (Jos. *Contra Ap. I. 20*).

He suddenly disappeared from sight (Eusebius *Praep. Ev. IX. 41*).

As we consider the remarkable accord of history and Scripture concerning Nebuchadnezzar's reign and kingdom, we are increasingly persuaded of the absolute truth of the Psalmist's testimony regarding the Bible, when he said, "Thy Word is true from the beginning."

III. BELSHAZZAR AND THE FALL OF BABYLON

THE enemies of the Word of God have held that Daniel's account of the Fall of Babylon is inaccurate. Some have even denied that Belshazzar was king of Babylon and that he was the son of Nebuchadnezzar. We quote from Peake's Commentary on the Bible, Page 522.

Among the most flagrant historical mistakes may be mentioned the description of Belshazzar as the son and successor of Nebuchadnezzar. As a matter of fact Belshazzar was neither king of Babylon nor the son of Nebuchadnezzar.

These strong and dogmatic statements need not disturb us, for when the seeming discrepancies between history and Scripture in respect to Belshazzar are carefully examined, we find them proving rather than disproving the truth of Sacred Writ. Listen to the words of George Rawlinson:

A very simple discovery, made a few years ago in Lower Babylon, has explained in the most satisfactory way all these apparent contradictions. Nabonnedus, the last native king of Babylon, according to Berosus, Herodotus, and Ptolemy, states that his eldest son bore the name of Belshar-ezer, and speaks of him in a way which shows that he had associated him in the government. (On the discovery of the cylinder containing this notice, see *Athanaeum* of March 1854, p. 341.) Hence we learn that there were two kings of Babylon at the time of the last siege, Nabonnedus (or Labynetus), the father, and Belsharezer (or Belshazzar), the son. The latter was intrusted with the command within the city, while the former occupied a stronghold in the neighborhood; the latter alone perished, the former escaped. It is the former only of whom trustworthy historians relate that he was not of the royal stock; the latter may have been, if his father took the ordinary precaution of marrying into the deposed house. The fact that the Babylonian throne was at this time occupied conjointly by two monarchs is indicated in the sacred narrative by a curious CASUAL touch. Belshazzar, anxious to obtain the interpretation of the miraculous "handwriting upon the wall" proclaims that whoever reads it shall be made "the THIRD ruler in the kingdom" (Dan. 5:7). In every other similar case the reward is the elevation of the individual who does the service to the SECOND place in the kingdom, the place next to the king. The only reason that can be assigned for the variation in this instance is, that the first and second places were both filled and that therefore the highest assignable reward was the THIRD place (*Historical Illustrations of the Old Testament*, pp. 181-182).

The following points of agreement in respect to the Fall of Babylon further demonstrate the historical accuracy of the Bible thereby bearing testimony to its divine inspiration.

WE CANNOT listen for a moment to men, however profound in their reading and thinking, who dare to treat God's Book as though it were man's book, and speak of those pages that were penned by the Allwise, Almighty, and Eternal God, as though they were the production of a shallow and short-sighted mortal.

—C. H. M.

A. THE CAPTURE OF BABYLON WAS EFFECTED UNDER COVER OF DARKNESS

Scripture

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom (Dan. 5:30-31).

History

And Cyrus, when he heard that they were celebrating a festival in Babylon, in which all the Babylonians drank and revelled the whole night on that occasion as soon as it grew dark, took a number of men with him, and opened the ditches into the river . . . We must not then be remiss said Cyrus, but march, that we take them as much unprepared as possible (Xen. Book VII, 5).

B. THE CAPTURE OF BABYLON WAS AT THE TIME OF A GREAT FESTIVAL

Scripture

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand (Dan. 5:1).

History

As it happened, they were celebrating a festival, and were dancing and feasting when they learned what had happened (Herodotus, from Book I of the "History").

The harmony between the Word of God and profane history in connection with Belshazzar and the Fall of Babylon is a "mouth-shutter" for the one who denies the divine inspiration of the Bible. It adds a considerable contribution to the weight of the oft-repeated statement that "All Scripture is given by inspiration of God" (II Tim. 3:16).

IV. THE DEATH AND RESURRECTION OF JESUS CHRIST

WHILE visiting in the home of my parents recently, I had the privilege of talking with a Delco-light demonstrator who was an avowed infidel. He said that the Bible was just a bunch of "fables" and

SINCE we depend upon the Bible alone for knowledge of the most vital facts of our existence, there is every reason to contend for the divine accuracy of God's Word and to be grateful that it is "God-breathed" and . . . as INFALLIBLE as its divine Author.

—Lewis Sperry Chafer

A mole could have conceived the Principia of Newton, as easily as man could have made such a Book.

—John Randolph

"myths." (He was taught this no doubt at college as he was a graduate of a university in Texas.) In the course of the conversation I mentioned the testimony of history to the resurrection of Jesus Christ. He said that he had searched in vain for such a testimony. I then asked if he had read Josephus, and he said he had not. I then quoted a few of the statements of this noted historian to him.

Notice the absolute agreement of the accounts of history and Scripture.

A. JESUS CHRIST PRESENTED AS A WORKER OF MIRACLES AND A GREAT TEACHER

Scripture

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest except God be with him (John 3:1-2).

History

Now there was about this time Jesus a wise man, if it be lawful to call Him a man, for He was a doer of wonderful works, a teacher of such men as received the truth with pleasure (Jos. Book 18, 3, 3).

B. CONDEMNED TO THE CROSS BY THE JEWS

Scripture

God . . . hath glorified His Son Jesus; Whom ye delivered up and denied Him in the presence of Pilate, when he was determined to let Him go . . . ye denied the Holy One and the Just . . . and killed the Prince of Life (Acts 3:13-15).

History

He was the Christ, and when Pilate, at the suggestion of the principal men amongst us, had condemned Him to the Cross, those who loved Him at the first did not forsake Him (Jos., Book 18, 3, 3).

C. JESUS CHRIST RAISED FROM THE DEAD THE THIRD DAY ACCORDING TO THE SCRIPTURE

Scripture

Christ died for our sins . . . and He rose again the

History

He appeared to them (His disciples) alive again

third day according to the Scriptures: and . . . He was seen of Cephas, then of the twelve (I Cor. 15:3-5).

the third day as the divine prophets had foretold (Jos., Book 18, 3, 3).

Let us praise God for the clear testimony of history to the accuracy of the Bible on these two all-important tenets of our Christian faith—the death and resurrection of the Lord Jesus Christ. As the evidence of history piles up we realize more than ever that those who deny the inspiration of the Bible are standing on the sinking sand of human error, while we who believe the Book are standing on the solid rock of Divine Truth.

V. THE MINISTRY OF JOHN THE BAPTIST

JOSEPHUS' testimony concerning John's ministry corroborates the Gospel accounts.

A. JOHN'S MESSAGE WAS ONE OF REPENTANCE

Scripture

In those days came John the Baptist saying, Repent ye, for the kingdom of heaven is at hand (Matt. 3:1-2).

History

He (John the Baptist) was a good man and commanded the Jews to exercise virtue both as to righteousness toward one another and piety toward God (Jos., Book 18, 2, 5).

B. JOHN'S BAPTISM WAS MERELY THE OUTWARD SIGN OF AN INWARD CLEANSING

Scripture

When he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance (Matt. 3:5-8).

History

The washing (baptism) would be acceptable to him if they made use of it, not in order to the putting away of some sins, but for the purification of the body supposing that the soul was thoroughly purified beforehand by righteousness (Jos. Book 18, 2, 5).

Thank God for such amazing harmony! It cheers our souls as we see the evidence for the inspiration of the Bible accumulating. "We have not followed cunningly devised fables" when we have placed faith in the Bible as God's Holy Word. It is the "Sure Word of Prophecy."

VI. THE SUPERNATURAL DARKNESS AND EARTHQUAKE AT THE TIME OF CHRIST'S DEATH

THESE phenomenal events in nature at the time of Christ's death are abundantly corroborated by his-

torians; and their unusual character makes historical testimony concerning them of climacteric value in substantiating the Bible's claim of inspiration. The testimonies which we quote are merely representative; our space does not allow us to use more.

A. THE SUPERNATURAL DARKNESS AT THE TIME OF CHRIST'S DEATH

Scripture

Now from the sixth hour there was darkness over all the land until the ninth hour (Matt. 27:45).

History

If you will not have any regard to the testimony have given you for the Divinity of Jesus Christ you have nothing left but to consult your own annals. There you will find that during Pilate's government and at the time when the Saviour of the world was crucified, the sun disappeared and the universe was buried as it were in darkness (Phlegon, Olympiad).

B. THE EARTHQUAKE AT THE TIME OF CHRIST'S DEATH

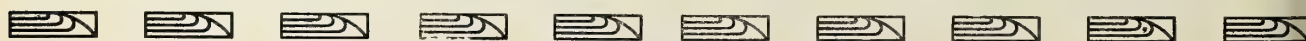
Scripture

The veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent (Matt. 27:51).

History

Thallus says there was most dreadful darkness over all the world. The rocks were rent by an earthquake and many places in Judea and other parts of the earth were thrown down (Julius Africanus, Historian of the second century).

"What shall we then say to these things?" We have viewed the marvelous harmony of the Scripture record and profane history, and are shut up to one conclusion. By its amazing corroboration of the Scripture, history testifies that the Bible is inspired of God. "All Scripture is given by inspiration of God." Yea, "Thy Word is true from the beginning," and "though the grass may wither and the flower thereof may fade, the Word of our God abideth forever." This Book of books is the God-breathed message of our Creator, Redeemer, and King. Let us read it, rejoice in it, practice it, and proclaim it, till the Lord Jesus Christ comes to take us home to heaven.



Eve was taken out of Adam's side; . . . But it took God to think such a thought, and write such a record.

—A. T. Pierson

IN THE HARVEST FIELD

Conducted by A. H. YETTER

TOO LATE FOR SUNDAY SCHOOL BUT NOT TOO LATE TO BE SAVED

A bright-faced lad came to the office of the Denver Bible Institute about 11:30 A.M. one Sunday morning recently.

"I came to Sunday School," he said, as Mr. Jones in charge of the office, looked up from his task.

"You are too late," said Mr. Jones, "but if you will come back next Sunday, at 9.30 A. M., we will be glad to enroll you in our classes."

At this word the boy looked disappointed, however, he said, "I will come back next Sunday, early."

Catching sight of his disappointed look, Mr. Jones asked the all important question, "Are you Saved?"

"No, I have not been going to Sunday School long enough yet," he answered frankly, looking full into his questioner's face.

"Well, suppose we have a little Sunday School all by ourselves right now."

This pleased the boy immensely, and he was all eyes and ears as Mr. Jones opened the Bible and in simple words explained the way of salvation.

"The Bible teaches that all men are sinners and on their way to Hell where they must be punished for their sin. But God loved us so much that even when we were sinners, Christ took our sins in His own body and died for us on the Cross of Calvary. He paid our debt of sin, so now we need only to take Jesus as our own Saviour—that is trust Him to save us. 'As many as received Him, to them gave He power to become the sons of God even to them that believe on His Name.' 'Believe on the Lord Jesus Christ and thou shalt be saved.' Will you believe on the Lord Jesus Christ as your own personal Saviour?"

Tears filled the clear bright eyes of the youth as he quickly answered, "Yes, I will receive Him as my Saviour."

Then these two knelt together in prayer thanking God for the full and free salvation which this day had become the portion of the boy who was too late for Sunday School but not too late to be saved.

This is the fifth consecutive year that Dr. John C. O'Hair, pastor of the North Shore Church (Congregational) of Chicago, has been with us. Each year has surpassed the last in blessing. More people attended this year than ever before, and each meeting was marked by a warm devotional spirit. Though the emphasis was upon Bible study, both the necessity and the way of salvation were made plain. A number of souls were led to the Saviour, and many Christians were fired with new zeal for the salvation of the lost.

Mr. O'Hair did not mince matters in his messages.

In discussing Modernism he labeled it as of the devil, warning those who supported it that God would hold them accountable. As a result, at least one man withdrew from a modernistic church to give himself to the support of a testimony which is true to the old Faith.

Another man who for years was mixed up in false teaching was straightened out by Dr. O'Hair's clear discussion of the Transitional Period. At the close of one meeting another said, "I could sit and listen to him preach all night." Yet another who had heard him in former years said, "His old stuff is better than ever and his new stuff is simply great."

Our hearts are filled with gratitude to God for His blessing upon the O'Hair meetings, and with joyous anticipation we look forward to another conference with him next year, if the Lord tarries.

Rev. Clarence R. Harwood, D. B. I. '28, was burdened for Jewish work while in training. Shortly after his graduation, he began work among the Jews under the auspices of the Denver Hebrew Mission. His work is especially difficult, but God is blessing his efforts in spite of the difficulties. Let us stand by him in prayer.

Clarence Brown, D. B. I. '26, is working as a missionary under the American Sunday School Union. For the past two years he has been laboring in the northwestern part of Colorado, making his headquarters at Boulder. Recently, he has been transferred to the southern part of the state with headquarters at Trinidad. His present field affords even greater opportunities than his last to render effectual service for the Lord Jesus Christ. May God's blessing rest upon his labor in this new field.

Rev. A. J. Bowen, secretary of the South Africa General Mission, made D. B. I. his headquarters for a few days recently. He spoke in various churches throughout the city as well as at the Institute, giving forth a stirring missionary appeal. Due to his whole-hearted devotion to the Christ Whom we love, his visit with us was a means of measureless blessing from God.

Dr. Geo. W. Hunter, Field Secretary of the American European Fellowship for Christian Oneness and Evangelization, was also used of God during the last month to increase the burden of our hearts for the lost in the far-away lands, and to deepen our love for the Lord Jesus Christ. His testimony received a wide hearing in Denver and vicinity, and was heartily welcomed.

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

THE POWER OF THE TONGUE

Introduction: God's appeal for the yielded life emphasizes yielding the members of the body.

I. NATURALLY THE TONGUE IS AN UNRULY MEMBER

Jas. 3:5-8
Rom. 3:13-14
Matt. 15:11

II. AN UNBRIDLED TONGUE IN A CHRISTIAN IS A SIGN OF A SELF-DECEIVED HEART

Jas. 1:26
Contrast prayer and exhortation

III. BY THE TRANSFORMING GRACE OF GOD THE TONGUE MAY BECOME POWERFUL IN EDIFYING

Phil. 2:14-16
Col. 4:6
Eph. 4:29-31

IV. THE SECRET OF A TRANSFORMED CONVERSATION LIES IN A NEW OCCUPATION OF THE HEART

Luke 6:45
Matt. 12:34-35
II Cor. 10:4-5

Conclusion: Col. 3:17; Ps. 19:4

—H. A. W.

THE HEADSHIP OF JESUS

I. IDENTIFICATION

Rom. 12:4-5
Eph. 5:30
Col. 2:10

II. NUTRITION

Eph. 5:29
I Cor. 12:23-27
Eph. 4:14-16
Col. 2:19

III. PURIFICATION

Eph. 5:25-29

IV. DIRECTION

Eph. 1:19-23
Col. 1:18

V. MINISTRATION

I Cor. 12:12-22; 27:31
Rom. 12:5-8, etc.

—H. A. W.

THE BELIEVER'S STRENGTH

I. THE FOUNTAIN OF STRENGTH—Jehovah

Ps. 29:11
I Sam. 15:19
II Sam. 22:33
Ps. 19:14
Ps. 46:1
Ps. 73:26

II. THE FULNESS OF STRENGTH—Infinite

Deut. 33:26
II Cor. 12:9

III. THE EFFECT OF STRENGTH—Worship

Ps. 59:17—Praise
Ps. 27:1—Assurance

IV. THE MINISTER OF STRENGTH—The Spirit

Eph. 3:16

V. THE MEANS OF STRENGTH—Occupation

Neh. 8:10
Isa. 26:3-4

—H. A. W.

"LO, I AM WITH YOU ALWAYS"

Matt. 28:20

I. WITH YOU IN THE HOUR OF TEMPTATION

I Cor. 10:13
Illus. Elisha and Syrians, II Kings 6:13-17

II. WITH YOU IN THE HOUR OF SORROW

Isa. 41:10, 13
Illus. Mary and Martha, John 11:1-14; 20:44

III. WITH YOU IN THE HOUR OF NEED

Phil. 4:19
Illus. Paul, Phil. 4:11-13

IV. WITH YOU IN THE HOUR OF WORSHIP

Matt. 18:20
Illus. Doubting Thomas, John 20:24-28

V. WITH YOU IN THE HOUR OF PRAYER

I John 5:14, 15
Illus. Nathaniel, John 1:47-49

VI. WITH YOU IN THE HOUR OF TESTIMONY

Matt. 28:20

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Second Quarter, Lesson 5

Sunday, May 5, 1929

WHAT HILKIAH FOUND IN THE TEMPLE

Lesson Text: II Chron. 34:14-23
Read also Psalm 19:7-14

Golden Text:

"Thy Word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

The thing in our lesson Scripture which most forcibly impresses the mind of the reader is the peculiar part which the Word of God plays in its incidents. In this we find an excellent illustration of the truth stated in our golden text and the facts declared in the Scripture assigned for supplementary reading, i. e., Psalm 19:7-14. No doubt many teachers will feel that it will be most helpful to throw alongside the lesson Scripture these verses from the 19th Psalm, calling attention to the outworking in the lesson of the principles which they state. We are constrained rather to draw from our lesson a topical study about the Word of God, preparing for the more intensely personal truths which shall come before us three weeks hence. Much material will be found in this "Inspiration Number" of "Grace and Truth" which will be exceedingly helpful in preparing for the presentation of these two lessons.

As we study our lesson, six facts about the Word of God come before us.

I. GOD'S WORD IS INSPIRED BY GOD'S OWN SPIRIT

That the Scriptures are inspired of God is stated with unmistakable clarity in II Chronicles 34:14, which says that Hilkiah found "the Book of the Law of the Lord." Only blind unbelief could lead any man to deny the inspiration of God's Word when it is so clearly, and so emphatically, and so repeatedly stated in the Bible, and when this claim is supported by incontrovertible evidence, as it is. The writer of the Chronicles was untroubled by any such skepticism for he unhesitatingly called the book which was found, "the Book of the Law of the Lord." This is simply saying in other words, and with particular reference to the first five books of the Bible, what is stated in II Timothy 3:16, "All Scripture is given by inspiration of God, and is profitable." From many other Scriptures we know that this means that God's own Holy Spirit gave the very words which the writers of the Bible used in penning their writings. (II Tim. 3:16-17; II Pet. 1:20-21; I Cor. 2:13)

But while averring the inspiration of the Scriptures, this passage certifies also the human instrumentality through whom they were given. The Scripture before us calls the scroll which was found, "the Book of the

Law of the Lord GIVEN BY MOSES." In view of many infidel denials that Moses wrote the law (which consists of the first five books of the Bible), it is exceedingly interesting to note that this is only one among many passages of Scripture which certify that Moses did write it. Evidently these books are the object of Satan's special hatred, as indeed they might well be, for they reveal his perfidy in connection with the fall of the race, his dastardly plot against the Seed of the woman, and it was selections from one of these books, the book of Deuteronomy, which discomfited him and put him to rout as he sought to tempt the Son of God in the wilderness. But just as evidently the Holy Spirit has anticipated his malignant attacks and has multiplied the evidences that Moses was His instrument in giving the law. (Matt. 8:4; Mark 7:9-13; John 1:17; I Cor. 9:9)

The Bible being given by inspiration of God's own Spirit, how carefully we should cherish it. How strange it seems that Israel should have cared so little for the Book of the Law of God that it could have gotten lost in the rubbish of the temple! But this is no less strange than the neglect of the Bible which is so terribly prevalent among professing Christians today. Many who really believe in Christ need to rediscover their Bibles even as Hilkiah rediscovered the "Book of the Law of the Lord." (II Tim. 2:15)

II. GOD'S WORD IS INVESTED WITH GOD'S OWN AUTHORITY

Whatever the Bible says, it says with the authority of God Almighty, for it is the Word of God. As such Josiah received it, for we read, "It came to pass, when the king heard the words of the law, that he rent his clothes," saying, "Great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the Word of the Lord, to do after all that is written in this book" (II Chron. 34:19, 21). A king does not need to go in person to command the obedience of his subjects. He can send a document sealed with the king's ring and men are bound to obey what is written as though the king were present in person to command them. So it is with the Word of God. God Himself spake the words written in the Scriptures. To obey them is to obey the will of God; and to refuse obedience is to rebel against His will.

Surely this consciousness should make us very careful as to our attitude toward what the Bible says. It should command instant and absolute obedience from everyone who names the Name of Christ. What it speaks, it speaks



with the authority of high heaven, and he will not be held guiltless who rebels against its precepts. We may study it, and we should study it, to learn its exact meaning, but we are not at liberty to refuse obedience to its teachings for in them the very Spirit of God speaks to our souls, and when He speaks, He does so that we may render the "obedience of faith." (James 1:22-23; II Thess. 3:14; Rom. 16:26; I Sam. 12:14-15; Prov. 13:13)

III. GOD'S WORD IS AS INDESTRUCTIBLE AS GOD'S OWN THRONE

That the Scriptures are indestructible is clearly suggested in this passage also. Hilkiah "found the Book of the Law in the house of the Lord" (II Chron. 34:15). It had survived the neglect of the people of Israel and the desecration of the temple. God's own hand was upon that Book of His law, laying it up against just such a time as this, when one in authority should be found who was willing to hear and heed; and at just the right time that book was brought to light. The preservation of the Bible is one of the miracles of the ages. As Sidney Collet has said, "In all the great and dreadful Jewish persecutions from Antiochus Epiphanes downward, the chief aim of the persecutors has ever been to destroy the book that made the Jews what they were. Infidels have from time to time spent their strength in trying to destroy the Bible; while Rome has done her best to burn it and its readers out of existence. And yet this very book rises up today like a phoenix from the fire, with an air of mingled pity and disdain for its foes, as much unharmed by their puny attacks as were Shadrach, Meshach, and Abed-nego by Nebuchadnezzar's fire." This testimony is true. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Those who attack the Bible, attack the Word of God, and one might as well seek to cast down the throne of God from the heavens as to think of overthrowing the Word of God of which it is written, "Forever, O Lord, Thy Word is settled in heaven" (Matt. 5:18; Ps. 119:89).

How thankful we should be for the indestructibility of the Bible. It is only by the miracle-working grace of God that it has been preserved to us. Surely we have too little cherished this treasure. Every other source of information at best is a fragmentary thing, endures only for a fleeting moment, and can avail us nothing beyond the grave. But the Word of God imparts God's own eternal life, inducts us into His own infinite wisdom, unfolds before our wondering eyes the gracious purposes ordained in His eternal counsels, and dazzles us with visions of the glory which we shall share with Him throughout the ages to come. Let us praise God and thank Him for the indestructibility of the Scriptures, knowing that the Word of God "liveth and abideth forever" (I Pet. 1:22-25).

IV. GOD'S WORD IS AS INVIOLEABLE AS GOD'S OWN HOLINESS

The infallibility of the Scriptures also is seen in our lesson. Though the long-suffering of God was extending Israel's opportunity to repent of her sin, and though His judgment had not as yet been poured out upon her rebellion, His Word had not therefore failed. When the king sent to inquire of the Lord he received this answer at the mouth of Huldah the prophetess, "I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah" (II Chron 34:24-25). No doubt the people of Israel fancied they could sin with impunity, but God's Word had pronounced judgment upon their sins, and His Word stood inviolable.

We make the statement thoughtfully—the Scriptures are as inviolable as God's own holiness. Being God's Words they could not be otherwise. Could one word of His good promises fail, his holiness would be violated, for He would be proven to be a liar. But it was of the Scriptures that it was written, "God cannot lie" (Titus 1:2). What a strong foundation this gives for our confidence in His Word! Rejoice greatly, O child of God, and step out boldly on His promises; being assured that "Whosoever believeth on Him shall not be ashamed," and know-

ing that "the Scripture cannot be broken" (Rom. 9:33; John 10:35).

V. GOD'S WORD IS INWROUGHT WITH GOD'S OWN POWER

The power of God's Word is seen in Josiah's experience. It had convicting power—one reading of the law was enough to make that godly king rend his clothes with the realization that Israel had incurred the curses written therein. And it had converting power, for it constrained Josiah to make a covenant "to walk after the Lord, and to keep His commandments, and His testimonies, and His statutes, with all his heart, and with all his soul to perform the words of the covenant which are written in this book" (II Chron. 34:19-21, 31:33). So faithfully was this covenant carried out that, sinful and rebellious as they were at heart, King Josiah made "all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers."

Who can tell the power of God's Word in the lives of men? It has power to convict of sin, to impart the new birth, to inspire faith, and to purify the soul. It has power to deliver a lost soul from the burning flames of hell and to transform it by the renewing of the mind. What marvelous power is the power of God's Word! And yet it is not marvelous that it has such power, for it is the Word of Him Who made all things by the breath of His mouth. That is a sublime verse in Isaac Watts' grand old hymn:

"His very word of grace is strong
As that which built the skies,
The voice that rolls the stars along
Speaks all the promises."

Since the very power of God is inwrought in the Word of God, surely it behooves us to use it. Let us depend upon it for strength to break the fetters of sin and to perform our God-given tasks. Let us use it to win the lost, to restore the backslidden, and to comfort the sorrowing, for "the Word of God is quick, and powerful, and sharper than any two-edged sword" (Rom. 3:19; Rom. 1:16-17; I Pet. 1:23; Rom. 10:17; Rom. 12:1-2; Eph. 6:17; Heb. 4:12).

VI. THE WORD OF GOD IS IMBUED WITH GOD'S OWN COMFORT

And finally we learn from our lesson that the Word of God is imbued with God's very own comfort. Not only does it pronounce a curse upon those who are disobedient and rebellious, but it also pronounces a blessing upon those who are willing and obedient. Though His messenger must confirm the curse which the law had pronounced on such sin as the sin of Israel, she could also speak to the sorrowing king its words of cheer and comfort, "As for the king of Judah, who sent you to enquire of the Lord, so shall ye say unto him, thus saith the Lord God of Israel concerning the words which thou hast heard; because thine heart was tender, and thou didst humble thyself before God, when thou heardest His words against this place, and against the inhabitants thereof, and humbledst thyself before Me, and didst rend thy clothes, and weep before Me; I have even heard thee also, saith the Lord. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same" (II Chron 34:26-28, see also Isa. 1:19-20; Isa. 66:2; Isa. 57:15).

This reminds us of another word of promise recorded in the New Testament, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4). What wonderful comfort the Scriptures do bring to the soul whose trust is in the Lord! We could hardly find a more appropriate Scripture than this with which to close our study of this lesson taken from among the things which were written aforetime. May God graciously use this simple study to fulfil this promise. Amen! (II Cor. 1:4)

VITAL TRUTH ILLUSTRATION

I found long since that if I allowed the pressure of professional and worldly engagements to fill in every moment between rising and going to bed, the spirit would surely starve. So I have made a rule which I have since stuck to in spite of many temptations, not to read or study anything but my Bible after the evening meal, and never to read any other book but the Bible on the Lord's day.

—Dr. Howard A. Kelly of Baltimore

I remember hearing D. L. Moody preach on Dan. 12:3, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever"; and if you ever heard him

speak on that text, you know what he said. He kept continually looking and pointing at me. After the meeting was over, he came over to me, and put his arms around me, an old bum like me, and said, "Boy, you can shine, too!" He cried, and I cried too. That did me so much good, and I said, "God helping me, I will shine!" After Jesus saved me, I went to the Pacific Garden Mission for nearly three years and tended the doors. I loved that work because I always got them first-handed.

For two years after I was converted, a little over, perhaps, I never read a newspaper, but studied the Word of God under the men of the Moody Bible Institute. I read nothing but the New Testament, and every day I learned a verse, so that I could quote it correctly according to the King James Version.

—Mel Trotter

Second Quarter, Lesson 6

Sunday, May 12, 1929

THE EARLY MINISTRY OF JEREMIAH

Lesson Text: Jer. 1:6-10; Jer. 26:1-19

Read also Ps. 26:1-7; Jer. 6:10-11; Jer. 8:18; Jer. 9:2;
Jer. 26:20-24

Golden Text:

"We ought to obey God rather than men" (Acts 5:29).

In today's lesson three persons, or groups of persons, are involved. They are the Lord, Jeremiah, and the children of Israel. Jeremiah stands as God's prophet in the midst of a people laden with iniquity. He is appointed of God to warn the people of the consequences of their evil ways and to plead with them to turn from their sins and to receive the mercy which God is extending. Herein lies the suggestion for the outline which we shall follow. In Jeremiah we see an example of a godly life; in the message which God's Spirit gave him we see an example of God's mercy; and on the part of Israel, we see an example of spiritual responsibility.

I. AN EXAMPLE OF A GODLY LIFE

As we consider Jeremiah's experiences a number of facts impress us as being especially profitable in the example which they set before us of a godly life.

Jeremiah sets before us an example of divine enabling.

When the call first came to him to bear the Word of Jehovah to the children of Israel and to the other nations and kingdoms to which God sent him, he said, "Ah, Lord God! behold, I cannot speak: for I am a child" (Jer. 1:6). This overwhelming sense of weakness and impotence God met, and the strength needed He supplied, so that Jeremiah became one of the most fearless of the prophets of Israel, speaking boldly and effectively even in the face of the fury of the king, the princes, the prophets, and the people of Israel. Many of us have cried with Jeremiah, "I cannot speak, I am a child," but how many of us have stepped out boldly, as he did, upon the promises, that we might know the divine enabling? Whenever we are tempted to shrink from God's revealed will for our lives because we are overwhelmed with the sense of our own impotence, it is well to remember the Scripture which says, "I can do all things through Christ which strengtheneth me" (Phil. 4:13; I Cor. 2:1-4; I Cor. 1:26-29).

Jeremiah is also an example of a life lived to the will of God. Once he had learned what God's will was for his life, he turned neither to the right hand nor to the left, but pressed steadily forward in the path which had been marked out for him. Forsaking all else, he devoted himself exclusively to doing the will of the Lord. Such is God's plan for every Christian. Many are excusing themselves from definite service for the Lord on the plea, "I have never had a call to enter the ministry." To such we would reply with the question which a veteran Christian worker once asked in similar circumstances, "Are you sure you are in calling distance?" We do not say that God calls every believer to exactly the same sphere of

service. That He does not is clearly evident in the variety of the gifts which the Holy Spirit bestows upon God's children. But we do say, and we believe that it cannot be too strongly emphasized, that the Spirit of God has plainly and unmistakably called every Christian to a life lived wholly unto the will of God. What the sphere of activity will be is a matter which every man must settle on his knees before God; but let none seek to excuse himself from his Master's service by prating of not having a call, when the call of God's Word is as clear and plain as it is! (Rom. 12:1-2; II Cor. 5:14-15)

Jeremiah's life was also marked by persecution. Witness the scene in the temple, when, after he had faithfully spoken the words of the Lord, the priests and the people seized him, threatening his death. This is only one among many such instances which we find in the book of Jeremiah, and for that reason it reveals an outstanding characteristic of the man's life. Surely his experience is a demonstration of the truth which we read in the New Testament with particular reference to the closing days of the age in which we live, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." In a Christ-rejecting and God-dishonoring age we cannot wonder if the servants of Christ are called upon to bear their Master's reproach, as they most certainly will be if they are faithful to Him. But if we have escaped such persecution and reproaches, we may well question our own faithfulness to the will of our Lord. (II Tim. 2:12; Ps. 34:19)

Jeremiah's was also a life guarded by divine providence.

His deliverance in the incident in the temple, in which Ahikam, son of Shaphan, was largely instrumental, was but the outworking of the promise which the Spirit of God had spoken to him, "Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord." Similar to this are the promises which God gives to every soul who trusts in Him. He does not promise always to deliver us from physical suffering, nor even from death itself; but He does promise to give strength for the tasks, victory in the testings, wisdom in the problems, and comfort in the afflictions which must come upon us. What better promise could we ask than that which says, "We know that all things work (God worketh all things) together for good to them that love God, to them who are the called according to His purpose?" (Rom. 8:28; II Cor. 12:9; I Cor. 10:13; Jas. 1:5; Phil. 4:19)

Many other characteristics of Jeremiah's life might be profitably discussed, and each of them would make a most valuable contribution to our knowledge of what a godly life is, but we can mention only one more which, though it is included in those already named, we are constrained to emphasize particularly. Jeremiah's life was a life of faithful testimony. In the face of persecution he faithfully spoke the words of the Lord. He was undaunted when

his testimony aroused the people of Israel to fury and when his life was endangered thereby. And he was undismayed when apparently his words had failed to take effect. Such faithfulness in testimony will characterize every life which is lived to the will of God. Our testimony may not always accomplish what we may desire, but let us remember that we are just as truly in the will of God when our testimony proves to be the "savour of death unto death" to those who harden their hearts against it as when it proves to be the "savour of life unto life" to those who will hear and heed. (Ps. 126:5-6; Ps. 107:2; Eph. 4:29; Col. 4:6; Ezek. 2:6-8; II Cor. 2:14-16)

II. AN EXAMPLE OF GOD'S MERCY

Now we pass on to consider the example of God's mercy of which this lesson speaks.

It is written in God's Word that He must chasten sin in the lives of His people. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12:6). Such was His dealing with Israel. Already Samaria had fallen, but in His tender mercy God was still extending Judah's day of opportunity. As certainly as that people continued on in the sinful course which they were pursuing His judgment must fall. It was to warn them of this awful impending judgment that Jeremiah was sent to them. (I Cor. 11:29-32)

But when God chastens it is that He may bring those whom He chastens to repentance. When in response to His loving pleading we judge our own sins, we spare Him the necessity of punishing them. Such was the gracious purpose of sending Jeremiah to the people of Judah. God's mercy is seen in the fact that He prolonged for that sinning nation the opportunity to repent. But that this was His attitude and that such was His dealing with them appears nowhere more plainly than in the lesson before us. When He sent Jeremiah to stand in the temple and to cry aloud of judgment, He did it, as He said, "If so be they will hearken, and turn every man from his evil way, that I may repent Me of the evil, which I purpose to do unto them because of the evil of their doings" (Jer. 26:3). This purpose Jeremiah put in the form of a promise when later he stood arraigned before the princes of Israel, saying, "The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent Him of the evil that He hath pronounced against you" (Jer. 26:12-13). We have before spoken of God's repentance and called attention to the fact that His repentance is always based on some change in the men with whom He is dealing. But in these Scriptures, the Holy Spirit emphasizes GOD'S EAGERNESS TO REPENT of the evil which He must pour out upon those who persist in sinning. What depths of love and mercy are revealed in these words! (Heb. 12:11; Ps. 103:8-17)

III. AN EXAMPLE OF SPIRITUAL RESPONSIBILITY

And now a word about the example of the spiritual responsibility which we see in the children of Israel.

First we would mention that this lesson reveals the necessity of letting God's Word mould our judgment. The people were easily moved about, in one moment clamoring with the priests for the death of Jeremiah, and in the next agreeing with the princes that he had done nothing worthy of death (Jer. 26:8-9; cf. Jer. 26:16). What a fickle crowd they were! Such also was their dealing with the Lord Jesus Christ. On one day they gathered in multitudes outside the gates of Jerusalem to cry, "Hosanna to the Son of David: Blessed is He that cometh in the Name of the Lord; Hosanna in the highest" (Matt. 21:9), and "Blessed be the King That cometh in the Name of the Lord: peace in heaven, and glory in the highest" (Luke 19:38). But a few days later the same multitudes ran together before Pilate's house to cry, "Away with Him, away with Him, crucify Him!" and in answer to the question "Shall I crucify your king?" they shouted, "We have no king but Caesar" (John 19:15). Had those poor people with willing hearts given heed to their Scriptures, they

would have known that this One was indeed their King and the promised Messiah. But in their blindness and hardness of heart they crucified the Son of God. Such was the spirit of the children of Israel in Jeremiah's day, and such is the spirit of many professing Christians in our own day who turn away their ears from the truth and turn themselves unto fables. Such are as children, moved about by every wind of doctrine. Let us receive the instruction of our teachers with willing minds, and let us willingly submit ourselves to those who have the rule over us; but let us test everything by the Word of truth, for if any man speak not according to this Word it is because there is no light in him. The Word of God is the only anchor for our souls in these terrible days of apostasy. (John 5:39-40; II Tim. 4:2-4; Isa. 8:20)

Here we see also the tremendous potency of the spiritual influence which God's people wield. The prophet must warn the people of Israel that to continue in their sin meant that God must make the temple desolate like Shiloh, and that He must make the holy city "a curse to all the nations of the earth" (Jer. 26:6). What a tragedy it is that for so many years, as a result of Israel's sin, that city has been an occasion of hissing and astonishment. God intended that in Israel all the nations of the earth should be blessed, but instead of permitting Him to work out His purpose in them, they failed to walk in His will and plunged headlong into abominable sins and idolatry. In consequence of this they became a curse to the nations instead of a blessing. Such is the deadly potency of backsliding in the life of any believer. We are admonished to watch diligently for the souls of our fellows "lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12:15). On the other hand mark the potency of a godly example. Hezekiah, king of Judah, responded to the prophecy of the prophet Micah, and led his people in national repentance which made it possible for God to repent of the evil which He had pronounced against them. In this he became a channel of blessing to the men of his own generation; but more than that, his influence extended down through the years to Jeremiah's time and was used of God's Spirit to deliver that prophet from death by arresting those who were about to do him violence. (Jer. 26:18-19)

Remember, dear reader, your life is counting in one way or the other. Either your example is wielding a deadly influence for evil, or it is a channel through which God's blessing flows into the lives of those about you. Remember, too, that it is your own voluntary choice to walk with God or not to walk with Him which determines the issue. Surely it is a blessed good thing to let God have His way in our lives, that from them may flow rivers of blessing to bless thirsty souls. (Ps. 1:1-2; Prov. 11:30; John 7:37-38)

VITAL TRUTH ILLUSTRATION

I remember to have read an incident related of Mr. Stanley when he was hunting for Dr. Livingstone in Africa. Stanley said that he was surprised not to find more snakes in his journey through the forest. By and by he went into camp to await the coming up of an important caravan with supplies. He decided to clear up a part of the forest and plant some grain. When they commenced the clearing, they found snakes everywhere. Snakes up the trees, snakes in the hollow logs, snakes under the rocks, snakes in the grass. They plowed up snakes. They had a remarkable snake killing time. Had they not cleared the ground they would have had no conception of the number and variety of the snakes. It is just so with regard to sin. The preacher can have no conception of the wickedness in a community, the hidden sin, the secret sin, until he puts the Gospel plow in the moral soil up to the beam. He will then find that the human heart is deceitful above all things and desperately wicked; and that the same sins that destroy human souls in the slums, corrupt and blight human lives in the mansions.

—H. C. Morrison

JEREMIAH CALLS TO OBEDIENCE

Lesson Text: Jer. 7:1-26
Read also Ps. 96:7-13

Golden Text:

"But this thing commanded I them, saying, Obey My voice, and I will be your God, and ye shall be My people: and walk ye in all the ways that I have commanded you that it may be well unto you" (Jer. 7:23).

One of the most striking evidences of the inspiration of the Bible is its universality. Whether the Spirit is speaking to the fathers of Israel or to the churches of the Gentiles, in the picture which He draws the man of every age may recognize his own portrait. Today's lesson is no exception. No Christian can read this chapter with open mind and willing heart without being forced to confess that in Israel's wickedness he sees a picture of the natural wickedness of his own heart. But he need not stop there, for in God's dealing with Israel he may read the story of His grace in dealing with all who have trusted the Lord Jesus Christ as their Saviour. If he will, he may be warned by Israel's sins and the consequences thereof; and on the other hand he may be cheered by the promises given to that people and assured of mercy in God's dealing with his own soul. This is as the Spirit of God intended, for, as we have often remarked in the striking words of Dean Fowler which have brought so much blessing to our souls in opening up the typical teaching of God's Word, "The nation Israel is God's photograph of the individual believing soul."

As will be surmised from these introductory remarks, in our exposition of this lesson we shall seek to discover what valuable personal lessons may be learned from it.

I. THE CONFLICTING FORCES

First, we would direct attention to the conflicting forces at work in the experience of the people Israel. On the one hand were Baal, the Queen of Heaven, and other false gods (Jer. 7:6,18). On the other hand was the Lord Jehovah. Though our lesson Scripture makes no reference to this fact, the prophets of Baal and other false prophets were continually dinning their lying words into the ears of the people; but they were not left without a true testimony, for Jeremiah was standing as the messenger of the Most High God, giving forth his testimony with unwavering faithfulness. So the children of Israel were torn between these two—the true God and the false. Sad to say, in the time of our lesson they were sold out to the false and were hardening their hearts against the true.

The two conflicting forces which influenced Israel are typical of the two natures which are striving for the mastery of every believer's soul. On the one hand is the flesh, elsewhere called the old man, and sin—a wicked thing, inherited from our father Adam in whose fall we fell and whose guilt we share. This wicked old nature is the representative and ally of the devil, and he is in league with the other tools of that prince of the powers of darkness, namely, the world and the demons. On the other hand is the spirit—God's own nature begotten in the believer by the miracle of regeneration. These two are constantly striving together for the mastery of the soul. This struggle, which is unspeakably intense, is described in few words in Galatians 5:17, "The flesh (the old nature) lusteth against the spirit (the new nature), and the spirit (the new nature) against the flesh (the old nature): and these are contrary the one to the other: so that ye (the soul) cannot do the things that ye (the soul) would." (Rom. 5:12; II Pet. 1:4)

As the soul yields to the one or to the other of these two natures, characteristic results are seen in the life. The works of the flesh, listed in Galatians 5:19-21, reads like the list of Israel's sins in Jeremiah 7:9-11, 18. Among other things theft, murder, adultery, and idolatry are mentioned in both lists. Such are the things which characterize the life when the soul is yielded to the flesh. But when

the soul is walking under the control of the spirit how different it is, for "the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23). From this it is evident that when a believer is living to the lusts of the flesh he is guilty of the same sins which brought upon Israel the sore judgments of God. But when he is walking in the spirit he is walking in obedience to the will of God and enjoying His blessings. In this we see the fulfilment of the type and the personal application of the truth involved in Israel's experiences as narrated in our lesson Scripture. (I Cor. 10:11).

II. THE TYPICAL ALTERNATIVES

Israel was confronted with two alternatives: either she must choose to serve Baal and other false gods, or she must choose to serve the Lord. There was no middle ground, and there could be no compromise. Such a choice was necessitated at every step in her history. When she came out of Egypt, it was Jehovah versus the golden calves and gods of the Egyptians (Exod. 32:1-8). In the days of Joshua, it was Jehovah versus the gods of the Egyptians, the gods of Israel's wilderness wanderings, and the gods of the heathen inhabitants of the land (Josh. 24:14-24). And in Elijah's time, as in Jeremiah's, it was Jehovah versus Baal (I Kings 18:21-39). Many other instances might be mentioned in which this choice was necessary, but these will suffice. In all, the call was the same: "If the Lord be God, follow Him: but if Baal, then follow him" (I Kings 18:21).

Such is the choice which confronts the believer: we must choose either to walk in the flesh or to walk in the spirit. We cannot serve both at the same time, and to compromise with the flesh is to surrender to his control, for "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God" (Rom. 8:7-8). But on the other hand the Spirit of God challenges us with the words, "This I say then, walk in the spirit, and ye shall not fulfil the lusts of the flesh" (Gal. 5:16).

It is a glorious fact that by the Cross of Christ the believer has already been set free from the dominion of the flesh. "Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin," is the testimony of Romans 6:6, and the comforting assurance is further added, "Sin shall not have dominion over you: for ye are not under the law, but under grace." Of course one can yield to the old man if he will, and in doing so bring himself under bondage to him, but the old man has no rightful authority or power over the soul. "Ye also are become dead to the law (and the strength of sin is the law) by the body of Christ; that ye should be married to another, even to Him Who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4). Though in his state a believer may choose to become a party to the wicked machinations of the old man and lose the joy of his salvation thereby, yet in his standing before God he has been set free from the power of that wicked thing, and his weakness in yielding to his control can never negative that glorious emancipation. Let us thank God that by the Cross of Christ the power of our wicked old nature has been broken. In the light of this fact surely there is only one reasonable choice we can make, and that is to yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God. Such is the choice which defeats the wicked rebel against God's authority who seeks to usurp His rightful place in our lives, and unlocks to our souls the treasure-house of choice blessings which God has laid up for those who obey Him. (Rom. 6:13; 6:16)

It is this choice which makes our liberty in Christ

effective in the experiences of our daily lives. One statement of this principle is that which we have already noted, "This I say then, Walk in the spirit, and ye shall NOT fulfil the lust of the flesh" (Gal. 5:16). And the same truth is stated in the words, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). One who reads the Greek of Galatians 5:16 is struck by the fact that the same double negative construction is used there as that which is employed in John 10:28 which says, "I give unto them eternal life; and they shall NEVER perish, neither shall any man pluck them out of My hand." In other words, victory over sin is as sure to the soul who is walking in the spirit as is salvation to the soul who trusts Christ as his Saviour. This difference should be borne in mind, however: one decision to trust Christ as our Saviour secures salvation forever; while a constant experience of victory can be sustained only by walking in the spirit moment by moment. As we do this, however, we are kept in perfect victory. (Phil. 4:6-7; Jude 24; II Cor. 10:4-5)

It should be borne in mind that to walk in the spirit means to yield to Him in every faculty of the soul. The natural man has five faculties; consciousness, conscience, mentality, will, and emotions. In the fall of man these faculties became depraved and corrupted; and because they have been continually yielded to the old man, to yield to his control has become habitual with us. When God wrought in us His gracious miracle of regeneration, however, He gave us a sixth faculty, and this a perfect faculty—the faculty of faith. By the exercise of this faculty all others may be brought into subjection to the control of the new man, and the soul brought into captivity to the obedience of Christ. To walk in the spirit, then, means to choose to let the spirit control in all of our faculties. This is what it means to be "transformed by the renewing of our minds," and only so can we "put off as pertains to the former manner of life the old man which is corrupt according to the lusts of deceit" (Rom. 12:1-2; Eph. 4:22-24; Phil. 2:12-13).

III. THE INEVITABLE CONSEQUENCES

Israel's choice was momentous. Had she chosen to be obedient to the voice of God she would have been established in her own land, which would have been made an occasion for joy and rejoicing in the earth according to the Lord's gracious promises to her (Jer. 7:7). But choosing as she did to continue in rebellion and disobedience, Israel brought upon herself the woes and sorrows of dispersion and the captivity in Babylon. In this was fulfilled the Scripture which says, "If ye be willing and obedient,

ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (Isa. 1:19-20). In this we see the inevitable consequences of Israel's choice.

Just as sure are the consequences which attend the believer's choices. To choose, to walk in the flesh is to bring upon ourselves every sort of spiritual ill and every sorrow which a redeemed soul can suffer. But to walk in the spirit is to secure for ourselves the most joyous blessings which any mortal can enjoy. With the prayer, therefore, that God may use this simple study to warn His people against the disaster which is sure to follow walking in the flesh, and to encourage them to walk in the spirit, we bring our discussion to a close by quoting two Scriptures which clearly present both the inevitable consequences of walking in the flesh and those which come from walking in the spirit: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not." "For to be carnally minded is death; but to be spiritually minded is life and peace" (Gal. 6:7-9; Rom. 8:6; see also Rom. 8:5; Rom. 8:12).

VITAL TRUTH ILLUSTRATION

When Lord Curzon, former Viceroy of India, lay dying with a severe malady last May, he appealed to his physician to let him read his favorite newspaper; but they feared that if he read the published bulletins concerning himself and saw the gravity of his sickness, it would go badly with him. At last they arranged with a great London Newspaper to print a special edition of their paper, of one copy only, for their patient, in which there was a printed statement announcing Lord Curzon's recovery. This statement spoke optimistically of the "great improvement" in the condition of the Marquis, and went on to speak of his cheerfulness, his bravery, and almost certain convalescence. But right at the time the huge press turned out that edition of one copy, the end came! That one-copy edition was never read by the one for whom it was published. This age is nearing its end and a great catastrophe is imminent, but "physicians of no value" in pulpit and press are keeping back from the dying race the truth of its impending danger, prophesying unto it smooth things.

—"The Wonderful Word"

Second Quarter, Lesson 8

Sunday, May 26, 1929

GOD'S LAW IN THE HEART

Lesson Text: Jer. 31:1-40; Jer. 31:29-34; Heb. 8:7-13

Read also Jer. 31:1-28; Jer. 31:35-40; John 1:17; Ps.

119:9-16

Golden Text:

"Thy Word have I hid in mine heart, that I might not sin against Thee" (Ps. 119:11).

Once more the Lesson Committee has embarrassed us with the wealth of material assigned. As outlined in their schedule, today's lesson is supposed to cover Jeremiah 31:1-40, John 1:17, and Hebrews 8:7-13. Ordinarily we endeavor to give an exposition covering the entire text of the lesson, but when such a quantity of material as this comes before us we find it entirely out of the question to follow this rule. We shall, therefore, confine ourselves to the portion of Jeremiah 31 which is assigned for printing, adding also Hebrews 8:7-13.

From these Scriptures we may draw three lessons of truly vital importance.

I. THE CONTRAST IN ISRAEL'S COVENANTS

First in our study of the lesson we find a contrast in Israel's covenants, and to this contrast we now turn our attention: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and

with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord" (Jer. 31:31-32).

A. A covenant of works versus a covenant of grace. The old covenant referred to here was the law of Moses. It is easily identified, for the Holy Spirit says that it was made with the fathers of Israel "in the day that He took them by the hand to bring them out of the land of Egypt" (Jer. 31:31-32), and turning to Exodus 19:5-6 we read, "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." To this the people responded, "All that the Lord hath spoken we will do" (Exod. 19:8). From this it will be seen that this covenant was a covenant, the fulfilment of whose promises depended upon Israel's obedience. It was a covenant of works and the fulfilment of its promises of blessing depended upon Israel's faithful-

ness in the performance of her part of the covenant. In contrast to this, in the new covenant which the Lord will make with Israel in the Kingdom, it is God Himself that does the doing. For proof of this it is necessary only to notice the frequent repetitions in our lesson Scripture of the expression, "I will." That new covenant depends upon God's faithfulness, not upon the faithfulness of His people. That covenant is a covenant of grace. (Rom. 11:6)

B. A faulty covenant versus a perfect covenant. The first covenant was faulty. The Spirit of God says so: "For if that first covenant had been faultless, then should no place have been sought for the second" (Heb. 8:7). But the next words tell us where the fault lay, "Finding fault with THEM, He saith . . ." (Heb. 8:8). In its nature God's law is perfect. There is nothing wrong with it. It is holy and just and good (Rom. 7:12). Nevertheless it is faulty because it demands perfect righteousness of men who never can measure up to its requirements. Herein lies the weakness of that first covenant. It was "weak through the flesh." The law itself was perfect, but the children of Israel were sinful. They could never satisfy the demands of such a righteous law. If the blessings which it promised were ever to be theirs, they must receive those blessings on some other ground. And herein is seen the superiority of the second covenant. That covenant is purely a covenant of grace, and its promises are based upon God's holiness instead of man's. Whereas the first covenant demanded perfection, the second covenant bestows it. Under the first covenant Israel forfeited the promised blessings, but under the second those blessings will become her possession forever. The first covenant Israel broke because they were a party to it. But the second covenant shall never be broken, for it is a covenant between God the Father and God the Son. The second covenant is made possible only because Christ rendered to God the Father that perfect obedience which under the first covenant man failed to render. (Rom. 8:3-4; Heb. 10:5-14)

C. A covenant of condemnation versus a covenant of forgiveness. Because of man's sin, the first covenant brought condemnation, as it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10-13). But the second covenant is a covenant of forgiveness: "I will forgive their iniquity," saith the Lord, "and I will remember their sin no more" (Jer. 31:34). Right here is the place to emphasize a thing which was stated in the last paragraph but which deserves more than passing mention. The second covenant would have been impossible apart from the shed blood of the Lord Jesus Christ. By His death redemption was provided for those who transgressed under the first covenant, and by His offering of Himself the perfection was provided for sinners which the first covenant vainly demanded. In preparing for this lesson it were well for the teacher to read Hebrews 8:1 to 10:17, for in these chapters there is an extended exposition of the very Scripture which we are studying. One who reads that section will notice that in the first part (Heb. 8:7-13) our lesson Scripture is quoted, and again the very heart of it is quoted at the end (Heb. 10:16-17), showing that from the beginning to the end of this Scripture the Spirit of God is unfolding the wonders of the second covenant and explaining how that covenant was made possible. Throughout that discussion the emphasis is laid upon the shed blood of the Lord Jesus Christ. Yes, thank God! though the first covenant was a covenant of condemnation, the second covenant is a covenant of justification and forgiveness by virtue of the shed blood of Jesus Christ. (Eph. 1:7; Heb. 9:25-28; Heb. 10:1, 14)

D. A covenant of preparation versus a covenant of consummation. Let us not despise the first covenant because it was a covenant of condemnation, for that covenant had its place in God's redemptive purposes. It was a covenant which prepared men to become partakers in the benefits of the second. Participation in those benefits does not depend upon men's fulfilment of the first, but rather their failure to fulfil the first prepared them for the second. The first was given that by it men might see their sinfulness and need and thereby be prepared to receive the Saviour Whom the second covenant provided. Then, too, while it could not provide forgiveness for sins and the

gift of righteousness, the first covenant did testify of these things, for it had "a shadow of good things to come" (Heb. 10:1). So by testifying the grace that should be brought to us by the Lord Jesus Christ, and by shutting men up in conviction of sin on account of their failure to keep the first covenant, that covenant prepared them by faith to receive under the second covenant the blessings and benefits which the first covenant could never bestow. The first covenant is thus a covenant of preparation. And in that the second covenant gives what the first covenant could only testify, the second covenant becomes a covenant of consummation. The first covenant had only "a shadow of good things to come," but the second covenant has the very image and substance of those things. (Rom. 3:19-22; Gal. 3:21-24)

E. A temporal covenant versus an eternal covenant. Finally, we note that the first covenant was a temporal thing, whereas the second covenant is a thing eternal. This is suggested in the words of Hebrews 8:13, "In that He saith, a new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." The Spirit of God says that the law was "added because of transgressions, till the Seed should come to Whom the promise was made." The law, therefore, was only a temporary thing, and a thing to be done away at the coming of Christ. So long as the soul is still in unbelief the Law of God is in force. But when, by faith, that soul trusts the Lord Jesus Christ as his Saviour he is no longer under the law. The first covenant has given place to the second. And so it is written, "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4).

THE PROPHECY OF KINGDOM BLESSINGS

Next we pass on to consider the prophecy of kingdom blessings which this lesson Scripture holds out.

A. The first of these blessings lies in the fact that in the kingdom Israel's heart will be turned to the Lord. "I will put My law in their inward parts, and write it in their hearts; and will be their God and they shall be My people" (Jer. 31:33). Many other Scriptures teach this same thing, and to see that this is truly a kingdom blessing one needs only to study those other Scriptures. The very foundation stone of the law is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30). Such was not Israel's attitude in days gone by, and such is not her attitude now. Israel's greatest sin is the rejection of the Lord Jesus Christ, for they "stumbled at that stumbling stone." (Rom. 32-33). Those people were blinded by the hardness of their hearts, and even to this day the veil is upon their hearts when the law is read. But the promise is "When it shall turn to the Lord, the veil shall be taken away" (II Cor. 3:14-16). Rejection of the Messiah is Israel's greatest national iniquity, but it will not be until Christ comes again to establish His kingdom that national repentance for this sin shall be witnessed. Then, however, will be fulfilled the promise which is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Yes, in the kingdom Israel's heart will be turned to the Lord. (Rom. 11:25; II Cor. 3:14-16; Rom. 11:26-27; Isa. 25:7-9; Zech. 12:10)

B. In the kingdom also the knowledge of the Lord will fill the whole earth. "They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord" (Jer. 31:34). It is impossible for us to know all that this means, but God's Word reveals many wonderful things which are involved in it. For one thing, in that day every eye shall see the Lord Jesus Christ and they also which pierced Him (Rev. 1:7). For another, the glory of the Lord shall shine in all the earth and all flesh shall behold it. (Hab. 2:14; Isa. 40:5; Ezek. 43:2) In that day the Lord Himself shall reign in all the earth, and all nations shall come up to Jerusalem to worship Him. (Zech. 9:10; Zech. 14:16) These are only a few of the wonderful things which are involved in the knowledge of the Lord which shall fill the earth during the kingdom. But the declaration

which provokes this discussion, while involving these things, evidently has particular reference to Israel and is a testimony that when Israel is gathered in the kingdom those who are gathered will be exclusively believers. All remaining unbelievers of Israel will have shared in the judgment which shall fall upon the followers of Antichrist at Christ's second coming, and so those who enter His kingdom with Him will "know Him" (John 3:5).

C. And finally, for this part of our discussion, we know that the kingdom will be at a time when Israel's iniquity is forgiven and her sin blotted out. "I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34). To this many other Scriptures bear testimony. Through Isaiah the Lord said, "I, even I, am He that bloteth out thy transgression for Mine own sake, and will not remember thy sins" (Isa. 43:25), and Jeremiah's later testimony concerning the kingdom is, "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve" (Jer. 50:20). What an unspeakable blessing there is for us in these words! When God forgives our sins He blots them out, and declares that He will remember them no more against us forever. And to see the extent of this great grace we have only to look at the children of Israel and see how black is the list of sins and how many they are which in God's mercy have been blotted out. Hallelujah! what a Saviour! (Isa. 44:22-23; Ps. 103:12)

III. THE SECRET OF A VICTORIOUS LIFE

And now we bring our lesson to a close by pointing out that this lesson reveals the secret of a victorious life. Israel's kingdom blessings are a type of the blessings of the yielded life, so our lesson exposition would be incomplete if we did not call attention to the analogy between her kingdom experience and the experiences of the yielded Christian. It is failure to bear in mind the law of the Lord which has brought upon Israel every sorrow and every defeat which she has suffered. But how hopelessly impossible it seemed for her constantly to be victorious when she forgot the law so easily. In the kingdom, however, the law will be written on her heart and then she will be kept in peace from all her enemies. So it is with the

child of God. Victory is assured when we let the Spirit of God write His law in our hearts and in our minds. The Word says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isa. 26:3). When a Christian recognizes this truth in God's Word, his natural tendency is to strive and to strain to keep the mind stayed on Him, thinking thus to gain the victory. But in God's plan victory is an effortless thing. Self-effort and trust are mutually exclusive each to the other. All God asks is a soul trustfully open to His dealing and He will keep that soul in peace. "Thy Word have I hid in mine heart, that I might not sin against Thee," says the Psalmist, and such must be the choice of every soul who would know the secret of victory. Let us remember, however, that it is not our part by striving or straining to keep His Word in mind. The Holy Spirit was given to bring to our remembrance all things which our Lord has said to us. What we need is to choose no longer to grieve the Holy Spirit but willingly to respond to His dealing with our souls. When such is our attitude, victory is assured. (Ps. 119:9-11; Phil. 4:6-7; Jude 24; II Cor. 10:4-5; Rom. 8:5-6)

VITAL TRUTH ILLUSTRATION

It has become the custom to give the poor children of the city a few weeks' outing in the country. A handful of them were once taken to a farmhouse and a rare treat for them it was indeed. The mother of the home noticed that one little fellow did not drink his milk, and she asked him why. And he said, "I ain't got no milk." "Why, yes," she said, "Johnny, that's your milk right by your plate." And the little fellow said, "That ain't milk; milk's blue." He had been living on watered milk down in the city and almost the hardest trial that ever came into his life was when he had to leave the fresh, creamy drink at the farmhouse and go back to the doctored milk of the city. Too many Christians are living on blue milk, and is it any wonder there is so much stunted growth among us? There's rich food that God has prepared; it brings health and a relish to those who try it." —W. E. Biederwolf

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

they want to know--

so they write to MOTHER RUTH
—who answers in—
THE SUNDAY SCHOOL TIMES

How about Sunday picnics, school and class plays, studying on Sunday, social affairs— which are the right kind? If in love, how about this problem or that perplexity that has arisen? Home difficulties, corporal punishment for children, what is to be done? Dancing, cards, slang, choice of companions— what is a young Christian to do? What is a mission call? How can one witness for Christ? Where can one find time for Bible study? When dissatisfied and thoroughly discouraged — what should a Christian do?

{ in book form for first time
and just off the press }

Girls' Problems of Today

Discussed by MOTHER RUTH

{ Richly bound in Blue Cloth;
Stamped in gold, 220 pages;
\$1.50 per copy; postage 10c }

Mail Your Order Today!

The Bible Institute Colportage Ass'n
843-845 No. Wells St., Chicago

STRAIGHT THINKING MAKES FOR STRAIGHT LIVING

Are you aiming at a right life without a rightly divided Word?

Let the Dean Fowler booklets come to your rescue with their vital messages of practical, personal help.

SALVATION AND REWARDS.....	\$0.25
FOUR-FOLD MESSAGE OF THE PSALMS.....	\$0.15
RESTORATION.....	\$0.15
THE COVERED WOMAN.....	\$0.25
THE DARK SIDE OF LOVE.....	\$0.25
THE GIFT OF GIVING.....	\$0.25

"WHAT SAITH THE SCRIPTURES?"

INSTITUTE BOOK NOOK

"The Cream of Evangelical Literature"
2047 Glenarm Pl., Denver, Colo.

(Continued from P. 78)

It is evident from his words which we have quoted, that in His great mercy God has given to our nation a President who clearly recognizes the scriptural responsibilities of his office, and who proposes, under God, to be faithful to his trust.

Never in the history of our beloved country has there been greater need than today for such a man in the President's office. Let all who name the Name of Christ join in giving thanks to God for the one whom He has given to lead us in these troublous times; let them pledge their loyal support to his administration of the laws of the country; and let them be faithful in their discharge of their God-given responsibility:

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty (I Tim. 2:1-2).

—H. A. W.

"In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:6).

"Grace and Truth" Free Pastor's Service

The establishment of this service for Christian workers is the logical outcome of present-day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels, churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

Responses to advertisements appearing in this column will be forwarded by us without delay.

Christian workers who desire further information concerning this free service should address the Business Manager.

Orthodox Baptist Pastor, out and out for Christ, desires a church that wants the Word of God. Firmly believes that we are in the last days of this age, that every Christian should be out after souls, that a church should be separated from the world, and that the Lord's work should be supported by the voluntary offerings of God's children. Not interested in any other method of carrying on the Lord's work. Address B. 5, "Grace and Truth."

Fortify yourself against the DELUSIONS OF PENTECOSTALISM

with such sane, satisfying, scriptural discussions as

HOLY SPIRIT BAPTISM and HOW TO
STUDY THE BOOK OF ACTS, O'Hair.....\$0.17
FALSE—FRAUDULENT—FANATICAL
HEALERS, O'Hair.....\$0.22
DIVINE HEALING UNDER THE LENS,
Cook.....\$0.45

THE FORMER AND LATTER RAIN
(dealing with the prophecy of Joel),
O'Hair.....\$0.17
McPHERSONISM, Shuler.....\$0.25
HOLINESS—THE FALSE AND THE
TRUE, Ironside.....\$0.28

For these booklets and other corrective literature faithfully and fearlessly exposing the fallacies of such false cults as Pentecostalism, Roman Catholicism, Christian Science, Seventh Day Adventism, Russellism, Spiritism, Mormonism, and Socialism, send to the

INSTITUTE BOOK NOOK

"The Cream of Evangelical Literature"

2047 Glenarm Pl., Denver, Colo.

Comprehensive comparative charts—"The Spirit of Truth and the Spirit of Error"—\$0.05 each

A Golden Opportunity

"Grace and Truth" offers you a Golden Opportunity to

1. Bring to lost friends and loved ones a clear salvation message.
2. Give to uninstructed Christian friends tools which will enable them to mine for themselves the "hid treasure" of God's Word.
3. Introduce perplexed Sunday School Teachers to the very Lesson Helps they have been looking for.
4. Send into the homes of Christians who live in churchless communities a messenger who will faithfully and regularly remind them of the things of Christ.
5. Bring to the bedside of shut-ins a friend who will talk with them of the Saviour and cheer and comfort them in their hours of loneliness and suffering.
6. Give to your pastor a paper which will minister blessing to his own soul and furnish fresh inspiration for his weekly messages.
7. Send to Christ's servants, shut away from Christian companionship in lonely parts of the earth, a friend who will fellowship with them in the things of Christ and strengthen their hands in their warfare with the power of darkness.
8. Give to your friends the advantage of reduced rates which will help them to secure sound Bible study material.
9. Renew your own subscription free of charge.

(One free subscription is offered for every club of ten which you organize.)

Help us to extend the testimony of "Grace and Truth"

Here is how it works:

1. Regular subscription rate, per year.....\$1.50
2. In clubs of five or more, per year.....\$1.25
3. For every club of ten, one free subscription is offered in addition to the regular reduced club rate on the other ten.
4. All subscriptions in a club must begin with the same issue.
5. Clubs may include your own personal subscriptions, subscriptions which you send as gifts to others, or subscriptions which you secure from your friends.
6. Club rates apply either to new subscriptions or to renewals; both may be included in the same club.
7. All subscriptions must be paid for in advance.
8. Sample copies will be furnished free of charge to assist you in organizing your club.

Send for free sample copies, and for a booklet of special subscription blanks to use in organizing your club.

"Grace and Truth"

A Faithful Defense

A Clarified Testimony

2047 Glenarm Place, Denver, Colo.

\$12,000 IS IN!

\$188,000 MORE IS NEEDED TO STOP THAT RENT DRAIN!

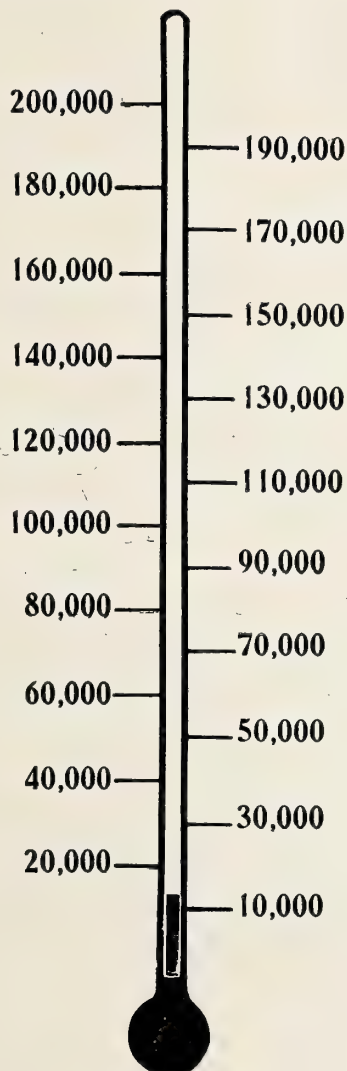
PRAY!

**That
Rent
Drain
CAN
BE
STOPPED!**

**That
Rent
Drain
MUST
BE
STOPPED!**

**That
Rent
Drain
SHALL
BE
STOPPED!**

PRAY!



PRAY!

**As
the
Money
Comes
in
the
Buildings
Go
up**

**As
the
Buildings
Go
up
the
RENT
DRAIN
STOPS!**

PRAY!

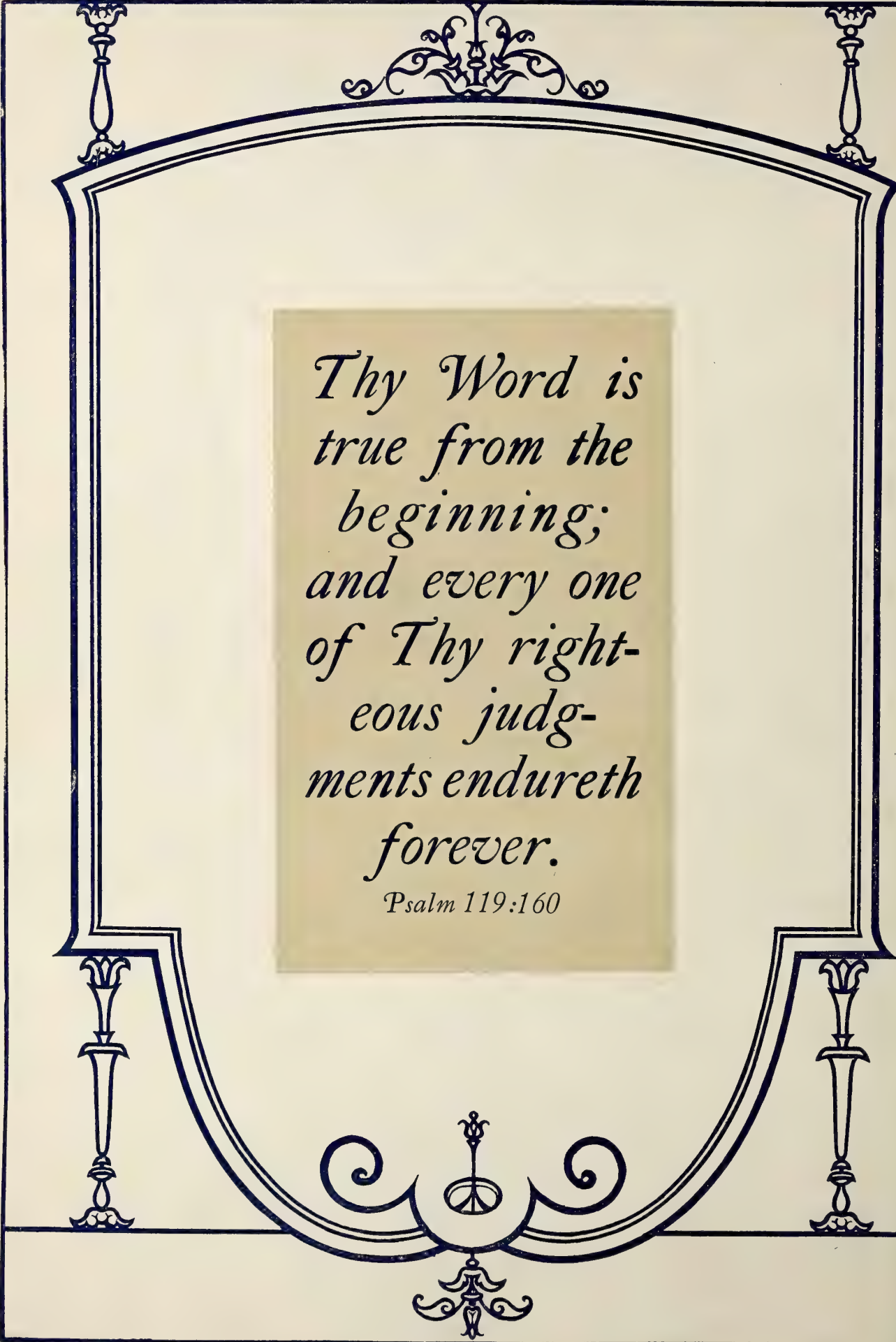
Full Information will be found in D.B.I. Building News, page 92

The Denver Bible Institute

The Bible Training Center of the Rocky Mountain Region

Clifton L. Fowler, Dean

2047 Glenarm Pl., Denver, Colo.



*Thy Word is
true from the
beginning;
and every one
of Thy right-
eous judg-
ments endureth
forever.*

Psalm 119:160



“Grace & Truth”

Clifton L. Fowler, Editor

*Soul Winner
Number*

*Issued Monthly as the Official
Organ of the Denver
Bible Institute*

April, 1929

*Fifteen Cents the Copy
One Dollar Fifty the Year*

"Grace and Truth"

"At the Helm"

Clifton L. Fowler *Editor-in-Chief*

Assistant Editors:

H. A. Wilson

Jesse Roy Jones

Maurice G. Dametz

R. S. Beal

C. R. Lindquist, Book Reviews

Roy R. Boese, Publication Dir.

John I. Paton, Business Mgr.

R. E. Obitts, Editorial Sec'y

Contributors:

Frank S. Weston

Henry Ostrom

H. G. Dietz

W. B. Riley

Joshua Gravett

E. B. Hart

R. E. Neighbour

J. C. O'Hair

Aaron Schlessman

I. M. Haldeman

Albert Mygatt

VOL. VII

APRIL, 1929

NO. 4

IN THE SOUL WINNER NUMBER

As the Editor Sees It.....	109
Winner of Souls	
Imagination	
"My Seven Minutes in Eternity"	
The Passion for Souls— <i>E. F. Hallenbeck</i>	111
The Precious Blood— <i>D. L. Moody</i>	113
Soul Winning—a Life Work— <i>H. Clay Trumbull</i>	116
Soul Winning— <i>C. H. Spurgeon</i>	118
On to Indianapolis— <i>J. C. McCaslin</i>	126
In the Harvest Field— <i>A. H. Yetter</i>	127
Bible Seed Thoughts— <i>R. S. Beal</i>	128
Light on the Lesson— <i>H. A. Wilson</i>	129

SUBSCRIPTION PRICE: \$1.50 a year to any address in the world. Issued monthly. Remittances may be sent by bank draft, postal or express money order, or personal check.

Entered as Second Class Matter, October 27, 1922 at the Post Office at Denver, Colo. under the Act of March 3, 1879.

INSTITUTE PUBLISHING COMPANY

Publishers of "Grace and Truth"

Operating the Institute Book Nook

Publishers of Fundamental Literature

2047 GLENARM PLACE, DENVER, COLORADO

THE DENVER BIBLE INSTITUTE

THE BIBLE TRAINING CENTER OF
THE ROCKY MOUNTAIN REGION

Board of Directors

Clifton L. Fowler, Pres. & Dean
T. M. Hopkins, Vice Pres.
C. Reuben Lindquist, Secretary
H. A. Wilson, Treasurer
Jesse Roy Jones
William G. Nyman
H. F. Myers
R. S. Beal
O. B. Bottorff

DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—
Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Winners of Souls

GOD wants every Christian to be a soul winner!

In Second Corinthians 5:14-15 we read:

The love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead:

And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.

There are two classes of people spoken of here—the dead and the living—the lost and the saved. We all belonged to the former class until through faith in Christ we received eternal life as God's free gift. Only by grace, therefore, do we now belong to the class described by the words, "they which live."

In these verses is revealed God's will for all who have obtained eternal life through faith in Christ. It is "that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." Christ died not only that He might become the Saviour of our unworthy souls, but also that He might have His rightful lordship in our lives. We are not our own: we are bought with a price. Surely it is the most reasonable thing we can conceive that after trusting Christ as our Saviour we should glorify God by taking it as our rule of life to live not unto ourselves but unto Him which died for us and rose again. To do anything less is to rob Him of much of the rightful fruit of His cross.

It is also self-evident from this verse that to live unto Him Who died for us and rose again, must have some vital relationship to the appalling need of those

who are still dead in their trespasses and sins. To live such a life we must enter into the purposes and desires of His heart. His all-consuming passion is the salvation of the lost. "Christ died for all." "The Son of Man is come to seek and to save that which was lost." If we are truly to live unto Him, therefore, we will be telling lost souls of the redemption provided for them through the shed blood of Christ, and will be seeking to lead them to trust Him as their Saviour. Remember, He said, "I have chosen you, and ordained you, that ye

should go and bring forth fruit," "herein is My Father glorified, that ye bear much fruit," and, "The fruit of the righteous is a tree of life, and he that winneth souls is wise" (John 15:8, 16; Prov. 11:30).

That this is what it will mean for us to live unto Him is confirmed in the personal testimony of the apostle Paul, given in the verses which follow:

IT IS God's purpose, in the Kingdom of Christ, to restore the glory of Jerusalem, yet the Spirit says, "Ye that make mention of the Lord, keep not silence, and give Him no rest until He establish, and till He make Jerusalem a praise in the earth" (Isa. 62:6-7). We are assured that He will make full provision for the new buildings which will establish D. B. I. and relieve her of the rent drain. Let us not, however, regard this assurance as reason to slacken in our praying, but let us rather consider it a call to even more earnest intercession until by His grace we can

STOP THAT RENT DRAIN!

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

For He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him (II Cor. 5:20-21).

In this the apostle Paul speaks not of a ministry which was peculiar to himself; rather he speaks as a representative of all who "live," and his ministry as a soul winner he uses as an illustration of what is God's will for all who are willing to live, not unto themselves, but unto Him Who died for them and rose again.

Alas! how pitifully few there are, even among the most earnest Christians, who have caught this vision. Rather it seems that the testimony which Paul was compelled sadly to bear concerning his own generation is equally true today: "All seek their own and not the

things which are Jesus Christ's" (Phil. 2:21). Let us cry mightily to God for the members of the Body of Christ, that they may catch the vision of a life lived unto the will of our Lord Jesus Christ; but first let us give ourselves unto Him, a living sacrifice, to be used of Him in accomplishing the desires of His heart.

—H. A. W.

Imagination

THE Modernist has a strong imagination. He imagines that the Bible is a product of the human intellect. He imagines that it is merely a record of the "evolution" of the human apprehension of deity. He imagines that it is filled with "myth" and "legend," and that its historical narratives consist principally in "folklore." He imagines that the miracles which the Bible records never really occurred, but may be accounted for on the ground of "figurative expression" or "superstition." And then, to cap the climax, he imagines that such an emasculated Bible will have power to challenge the respect of intelligent men and women and to influence their lives for good!

Dr. S. Parkes Cadman is a typical Modernist. Like all Modernists he is possessed of a vivid imagination, and like all of them he spews out destructive denials of the inspiration of the Bible, but words his God-insulting denials in language which deceives the hearts of the simple and makes them think that he is speaking good of the Book. Though he wrecks men's faith in God's Word, while he is doing the dastardly deed he persuades them that he is steering them away from the treacherous shoals of unbelief. Here is how he does it—we quote from his book, "Imagination and Religion," in which is published the Cole lectures for 1924, which Dr. Cadman delivered before the Vanderbilt University—

The Hebrews' imagination was a competent instrument of transmission for God's revelatory aims (P. 138).

Those who esteem imaginative work agree that the poem of Genesis has earned its premiership among the cosmogonies of antiquity (P. 154).

Those who seek either to mutilate this epic of creation by insisting that its stanzas are a transcript of the actually historic, or who belittle its superb recital as contrary to the discoveries of modern science, are alike intellectually at fault (P. 150).

There you have it! The Bible is the product of the imagination! It is not actually historic! To insist that it is (at least in the Book of Genesis) is to mutilate it!

Now where did Dr. Cadman learn all this? He most certainly did not find it in the pages of the Bible. Dr. Cadman says that these things are not actually historic. The Bible says, "These things happened." Dr. Cadman says Hebrew men of old wrote as they were moved by their own imaginations. God's Word says, "Holy men of God spake as they were moved by the Holy Ghost." It is quite evident that the Doctor has

overworked his own imagination.

It is an exceedingly interesting fact that with only two possible exceptions the word "imagination" is never used in the Bible in a good sense. Apparently the Spirit of God does not esteem it as highly as does the learned Doctor! Rather the testimony of the Scriptures concerning the imaginations of men's hearts is in striking contradiction to the statements of this spokesman of Modernism.

The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds; CASTING DOWN IMAGINATIONS, AND EVERY HIGH THING THAT EXALTETH ITSELF AGAINST THE KNOWLEDGE OF GOD, and bringing into captivity every thought to the obedience of Christ (II Cor. 10:4-5).

—H. A. W.

"My Seven Minutes in Eternity"

UNDER the above caption, in the March *American* a popular writer, William Dudley Pelley, narrates a strange experience which befell him, and which he says made a new man of him. For the purpose of this discussion many of the details of his experience are immaterial. Two things, however, deserve particular mention.

In the experience which he narrates, this writer says that he went through all the sensations of dying, and following this experience he seemed to see and talk with a number of people whose funerals he had attended sometime previously. After a brief experience of this kind he found himself in his own body, in his own bed, and in his own bungalow. He admits he does not know exactly what happened to him; and while he thinks he left his body, he admits that he does not know exactly where he went.

From this experience he draws a conclusion which provokes this discussion:

There is a survival of human entity after death of the body, for I have seen and talked intelligently with friends whom I had looked down upon as cold wax in caskets.

Mr. Pelley is not the only one who will regard his experience as evidential, proving the continued existence of a soul after death, for there are many credulous souls who base all their hopes on just such experiences as his.

The most striking thing about all this is the credulity of the human heart as opposed to faith in the Word of God. God's Word plainly and repeatedly tells us that there is a continued conscious existence for all men after death. It tells us that upon the death of the body a soul goes at once either to Hades, there to await the final judgment of the wicked, or to Paradise to await the reward of the righteous. It tells us that those in Hades are tormented, while those in Paradise are comforted. I

(Continued on page 139.)

THE PASSION FOR SOULS

by E. F. HALLENBECK

THE FIRES of ambition are glowing in many a heart today. Look out across the world's life and you will see men and women who, with splendid consecration of their powers, are pressing on toward some chosen goal. Many are possessed with the passion for gold. They are willing to give time and talent and comfort and health and home, and, alas, oftentimes eternity, if only they may fill their coffers with gain.

Other lives are governed by the ambition for power. No sacrifice is counted too great if only they may grasp a scepter and fight their way to a throne.

Still others display this consuming zeal in effort to secure the treasures of knowledge.

There are many worthy pursuits in life. There are many desires to which we may rightly cling, but there is only one passion for a blood-bought heart; that is, the all-controlling purpose which brought the Son of God from the skies and drove Him to the cross—the passion for the salvation of men.

WE have only to read our Bible with care to be assured that this is the divine plan for those who have been redeemed.

Jesus said to the men whom He called from their nets, "Follow Me and I will make you fishers of men." He announced His own mission in those immortal words, "The Son of Man is come to seek and to save that which is lost"; then He said, "As the Father hath sent Me, even so send I you."

In the book of Proverbs the Spirit tells us, "He that is wise winneth souls." He put upon the pen of James those words which we have often considered, but whose meaning we have not begun to grasp, "He that converteth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

And as though this were not enough to stir the dulllest heart, we have that marvelous promise in the prophecy of Daniel, "They that be

wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

This then is our mission; everything else is to have a subordinate place. By word and by prayer and by life we are to point sin-cursed souls to the Lamb of God that taketh away the sin of the world. Henry Ward Beecher used to say, "Every Christian is to be a pilot-boat. He is to cruise about hard by the harbor of salvation watching for the tempest-tossed soul, if perchance he may guide that soul into the harbor of life."

But this must be more than a theory in the life. It must become a passion whose fires shall touch every word and every deed with warmth and power.

"Give me only fire enough," said Bernard Palissy, "and these colors shall be burned into this china." His neighbors said, "The man is mad." "More fire!" he continued to cry, "More fire!" The fire was kindled, the colors were fixed, and the name of Palissy comes down through the years a synonym for determination and success. This is the plea that I make with reference to our God-appointed work. "More fire, more holy, heavenly fire!" Then shall the church begin a new era in her history; then shall the multitudes be won for Christ.

THE most inspiring literature for the church today, aside from revelation, is Christian biography. It will thrill the dulllest heart and quicken the feeblest pulse to meditate upon the marvels which God hath wrought through those heroic souls that have been willing to count all things loss for Him. There is one thing that impresses us as we study. With one accord they were possessed with this passion for souls.

It was this that caused Xavier to cry out from the deck of that Indian ship when a vision of untold hardship and suffering came before his eyes as the price of turning isles and empires to Christ: "All this and

THE salvation of lost souls meant so much to God the Father that He was willing to give His only begotten Son to save them. It meant so much to His Son, our Lord Jesus Christ, that He was willing to take their sins in His own body and to suffer in their stead all the anguish which they deserved. Should not the desire to win the lost to Christ be the passion of all who have been saved by that stupendous sacrifice? This stirring plea for Christians to permit God's Spirit to burden them for the lost is taken from "The Passion for Souls," by Edwin Forrest Hallenbeck.

more, O my God, if only I may win souls for Thy kingdom."

This was the ambition that impelled Wesley through his devoted life, with its numberless ministries and self-denials.

It was this that gave birth to the mighty zeal of Whitefield and sent him up and down the land and across the sea, a flaming torch for Christ.

This passion burned in the breast of Rowland Hill. The people of Wotton called him a madman. This was his defense: "While I passed along yonder road I saw a gravel pit cave in, and bury three men alive. I hastened to the rescue, and shouted for help until they heard me in the town almost a mile away. Nobody called me a madman then. But when I see destruction about to fall on sinners and entomb them in an eternal mass of woe, and cry aloud, if perchance they may behold their danger and escape, they say I am beside myself; perhaps I am, but oh, that all God's children might thus be fired with desire to save their fellows!"

It was this that led Shaftsbury to turn aside from the attractions of a brilliant social life that he might minister to the riffraff of London. He literally turned his nights into day. He made himself the companion of thieves and harlots that he might win souls for Christ.

The passion drove Robert McAll from his beautiful English home to the slums of Paris. He was a cultured man, fond of art and letters, but he put these aside and took up his abode amid the moral destitution of the French metropolis that he might point wretched souls to the cross. Can you think of anything more pathetic or more beautiful than the picture of this man and his devoted wife opening their first hall in an empty shop, with a little organ, a table and a few chairs, and standing up before twenty-eight people to speak in broken French the message of a Saviour's love? But such fires of zeal could not be extinguished. They burned on and on until scores of gospel halls had been opened to shine like beacons in the midst of this night of sin.

Matthew Henry said: "I would think it greater happiness to win one soul for Christ than to gain mountains of gold and silver for myself."

Doddridge cried: "I long for the conversion of souls more sensibly than for anything besides. Methinks I could not only labor, but die for it with delight."

The sainted Brainerd, after years of such toil and sacrifice as have seldom been equaled, wrote: "I cared not where or how I lived or what hardships I went through, if only I could win souls for Christ. While I was asleep I dreamed of these things; when I waked my first thought was of this great work."

And what more shall I say? The time would fail me to tell of Edwards, and Finney, and Spurgeon, and Moody, and a host of others whose deeds were mighty because they were fired with this passion for souls.

ON THE 6th of December, 1878, in the city of Poughkeepsie, N. Y., with a "hallelujah" upon his lips, one of the greatest soul winners of his century went home. John Vassar was a noble man. His attainments in the various departments of life where the world seeks success were not large. He had but one ambition which was sufficiently developed to find recognition—that ambition was mighty enough to be called a passion. He lived for the salvation of men. He delighted to call himself "the Shepherd's dog." "My business," he would say, "is not to preach, but to go over hills to seek for the sheep that is lost."

He had gone to a New England village for a season of special effort. The pastor met him at the station, and as they walked together toward the place where Mr. Vassar was to be housed, he said, pointing across the road, "There is the blacksmith's shop. Step in some day and speak to the smith about his soul." No sooner had he heard the words than John Vassar put down his travelling bag and started for the place. Ten minutes later the smith had released the foot of the horse he was shoeing and was on his knees behind the forge crying unto God for mercy.

In another place Mr. Vassar was going from house to house distributing tracts and speaking with the people as opportunity came. An Irish woman heard of this strange man who was entering the houses of the town without introduction, and she said, "If he comes to my door he shall not be kindly treated." The next day, with no knowledge of this threat, he rang her bell. When she recognized him she slammed the door in his face. Nothing daunted, he sat upon the door-step and sang:

But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away;
'Tis all that I can do.

A few weeks later this woman sought admission to the membership of a Presbyterian church. As she made her confession before the elders she could only say between her sobs, "'Twas those drops of grief. They burned themselves into my heart."

This was the man's life. To win the lost was his meat. He sought no other joy. He was greedy for opportunities to point the unsaved to Christ.

He was waiting for a friend in the parlor of a Boston hotel. A fashionably dressed lady was sitting across the room. Mr. Vassar went over and said, "Excuse me, madam, but I feel that I must ask if you are trusting in Jesus Christ." Then followed a conversation which deeply impressed this butterfly of fashion. When, a little later, the woman's husband appeared, she told him of the strange man who had asked her so personal a question. He replied in anger, "Why did you not tell him it was none of his business?" "O husband," she said, "if you had seen that expression upon his face and heard the earnestness with which he spoke you would have thought it *was* his business."

That was his secret. It was his business to win souls. He had no other mission in life. The passion was in his heart.

And God expects us to make it our business. To neglect this is to fail at the vital point. Nothing else can atone for unfaithfulness here.

O, the possibilities of this holy passion! It will

sweep away selfishness, and swallow up indifference, and push aside strife. It will lift our service out of the common-place. It will cause the lifeless machinery in the church to move with power.

In its trail a great multitude shall rejoice in the knowledge of Christ, Whom to know is life eternal.

THE PRECIOUS BLOOD

THE ESSENTIAL MESSAGE OF THE SOUL WINNER

by D. L. MOODY

"THE Gospel of Christ is the power of God unto salvation to everyone that believeth." If we would be winners of souls we must bring them the message which God has invested with saving power. We are happy to be able to pass on to "the Family" this lucid presentation of the way of salvation from the pen of one of the greatest soul winners who ever trod this continent. It is taken from the book, "Short Talks," by Dwight L. Moody, Copyright, 1900, by the Bible Institute Colportage Association, of Chicago, who have very kindly given permission for its use.

IN 1 PETER 1:18, we read: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot."

Peter was an old man when he wrote those words. I suppose the blood of Jesus grew more precious to him as the years went by.

IT REDEEMS

NOW, why is it precious? First, because *it redeems us*. Not only from the hands of the devil, but from the hands of the Law. It redeems me from the curse of the Law; it brings me out from under the Law. The Law condemns me, but Christ has satisfied the claims of the Law. He has tasted death for every man, and He has made it possible for every man to be saved. Paul says, God gave Him up freely for us all, and what we want to do is to take Him.

Silver and gold could not redeem our souls. Our life had been forfeited. Death had come into the world by sin, and nothing but blood could atone for the soul. If gold and silver could have redeemed us, do you not

think that God would have created millions of worlds full of gold? It would have been an easy matter for Him. But we are not redeemed by such corruptible things, but by the precious blood of Christ. Redemption means "buying back;" we had sold ourselves for naught, and Christ has redeemed us and bought us back.

A friend in Ireland once met a little Irish boy who had caught a sparrow. The poor little bird was trembling in his hand, and seemed very anxious to escape. The gentleman begged the boy to let it go, as the bird could not do him any good; but the boy said he would not, for he had chased it three hours before he could catch it. He tried to reason it out with the boy, but in vain. At last he offered to buy the bird. The boy agreed to the price, and it was paid. Then the gentleman took the poor little thing, and held it out on his hand. The boy had been holding it very fast, for the boy was stronger than the bird, just as Satan is stronger than we; and there it sat for a time scarcely able to realize the fact that it had got liberty; but in a little it flew away chirping, as if to say to the gentleman: "Thank you! thank you! you have redeemed me."

That is what redemption is—buying back and setting free. Christ came to break the fetters of sin, to open the prison doors and set the sinner free.

IT BLOTS OUT SIN

IT IS precious, because *it blots out sin*. Thank God for that! You see a cloud, and it is gone soon into vapor and disappears; can it ever be found in the history of the world? Never. There may be other clouds, but that cloud will never appear again. A child writes on his slate, and then rubs the writing out. Where is it gone? It cannot be found. Can any of your modern philosophers find it? And so does the blood of Jesus Christ blot out sin. There was a woman in Ireland they were telling about when I was over there, that had a little class in school; and she asked if there was anything that God couldn't do. And one little child said, "Yes, He can't see my sins through the blood of Jesus Christ." That is what He cannot do. The blood just blots out.

I believe that when we get to heaven we will find men whom we have known to be thieves and drunkards and murderers, men as black and vile as any men that ever trod this earth, as pure as the Son of God, because the blood of Jesus Christ has made them clean. And so any man or woman in this wide world who is steeped in the blackest kind of sin, can be as white as a lily by the blood of Jesus Christ.

IT BRINGS US NIGH

Another thing: *the blood brings us nigh.*

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” (Eph. 2:13).

It not only brings us near to God, but brings us near to one another. I can go to any community where I am an entire stranger, and preach this doctrine of atonement, and get better acquainted in twenty-four hours than I could if I talked about old Socrates and Plato for twenty-four years. The blood brings us nigh; we realize that we are "blood relatives." The tie is stronger than any natural tie. If a church got divided and I wanted to bring them together, what I would do would be to preach Christ. Hold up the Cross, and you will get the true believers around it in a little while; but go to preaching science, and botany, and astronomy, and metaphysics, and you will get them all quarreling. The Cross is the drawing power. The Cross is the center. Bring people nigh to God, you bring them nigh to each other.

Let some one die and see how quick family will come together. So we gathered at the place where Christ died for me and for you. I am a blood relative of you all. I am a blood relative of you all.

IT MAKES

The blood is precious. It
 "Having made peace through
 (Col. 1:20).

*IF IT is heroic to rescue a
life, it is Christly to save a
soul. To cheat the grave is an
hoor, but to people heaven is
glorious.* —G. F. Oliver

—G. F. Oliver

You can look for peace the world over, and you will never find it until you get to the Cross. You haven't got to make it; it is already made. Did you ever think when Christ died, He made out His will? Perhaps you thought you had never been mentioned in any will. Well, you have, if you are a child of God. When Christ was on the Cross, He made out His will. He willed His spirit back to His Father; He willed His body to Joseph of Arimathea; He willed His mother to John, the son of Zebedee; and to His disciples He said, "Peace I leave with you; My peace I give unto you." Joy and peace were His legacies. Pretty good legacies, weren't they? You can have them if you will.

They say now-a-days that they can't make a will that is so sure that some keen lawyer can't smash it all to pieces; but I challenge any man to break Christ's will. He rose to execute His own will. Neither man nor devil can break it. He made peace by His blood on the Cross.

I want to say very emphatically that I do not believe there is a man or woman on this earth who knows what peace of conscience and peace of mind and peace of soul are who doesn't know the doctrine of the atonement. I did not believe there is a spot where peace can be found except under the shadow of the Cross. The billows may come surging and rolling up against us, but if we find refuge and shelter under the Cross of Jesus we have peace.

rest peace? Is your soul tossed on the waves
of sorrow and affliction? If you do, my
dear child, get hold of me.

in the last civil war, when many were losers. South, Secretary Stanton out: War Department that no more ref into the Union army. A souther that, and he came into the Uni had the him. He didn't k he w o the Southern d the Northern into the woods

*O GOD, whatever else men
may say of us when we
are gone, let some one say this,
"He was my best friend. He
led me to Christ."*

—E. F. Ellentuck

between the armies and stayed until he got starved out. He saw an officer going by, and he rushed out of the woods and told this officer that if he didn't help him he would have to take his life. The officer asked what was the trouble. He told him. The officer said:

"Haven't you heard the news?"

"No, what news?"

"Why, the war is over. Lee has surrendered. Peace is declared. Go to the first town, and get all the food you want."

The man waved his hat and went to the town as quick as he could.

I want to say that peace is declared the war is over. Be ye reconciled to God, and the whole thing is settled. The trouble is on your side. The blood is on the mercy seat, and as long as it is there the vile sinner can enter and be saved for time and eternity.

IT JUSTIFIES

It is precious, because *it justifies* *ye*. "Being now justified by His blood we shall be saved from wrath through Him" (Rom. 5:9).

I haven't been able to climb up the height of that word "justified." Do you know what it means? It is better than pardon. Justification means that there is no charge against you. Your sins are completely laid out; they are not to be remembered; they are not to be mentioned. Think of it! God says that He has blotted them out of His memory. In other words, I have been running up an account down at the Grocery store for years, and I haven't any money to pay. I go there, and the store-keeper says,

"Moody, I have good news for you. A friend of mine came here today and paid the whole bill; it is

That is justification. "Who shall lay anything to the charge of God's elect? God that justifieth?" He won't do it; He would be a strange judge if He justified a man and then brought a charge against him. "Who is he that condemneth? Christ that died, rather than that is risen again?" Thank God for the precious blood which justifies me. No wonder when that truth dawned on Martin Luther, he rose and he shook Europe.

IT CLEANSSES

It is precious because *it cleanses* *me*. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ the Son cleanseth us from all sin" (I John 1:7).

The blood of Jesus Christ cleanses from all sin. Think of it. Not a part of our sin, but ALL. Christians ought to be the happiest people in the world.

IT GIVES BOLDNESS

And it is precious because it is going to give us boldness in the day of judgment. Isn't that good?

Do you know I pity these people who live all their life-time under the bondage of death. If I am believing in the blood of the Son of God, judgment is already passed; it is behind me; it is not before me. Know ye not that ye shall judge the world? People live in constant dread of the great white throne judgment. When that comes, I am going to be with Christ on the throne. I am not going to be judged! That day is passed. I am the true child of God. "He was wounded for our transgressions, He was bruised for our iniquities," is God going to demand payment twice? I am going to have boldness in the day of judgment.

There is a story of a man who was going to be tried for his life, and if found guilty there was no hope for him unless the king would intercede. He went to the king, and he finally consented to give him pardon, but he said,

"Let it be secret, and if the man isn't condemned, do not say anything about it; if he is condemned, he can use the pardon."

The man went into court with the pardon in his pocket, and he was quite cheerful about his trial. The king went against him, and when the judge pronounced sentence upon him, he took pains to say that he and the whole court were shocked to think that a man could be on trial for his life and be so unconcerned.

When the judge got through, the man stepped up and laid the king's pardon on the judge's desk, and he walked out bold as a lion.

You have a charge against me. What do I care? God has justified me. He comes and says, "Moody, you are a saved man." Yes, saved by grace, saved for time and for eternity.

IT BLOTS OUT SIN

IT IS precious, because *it blots out sin*. Thank God for that! You see a cloud, and it is gone soon into vapor and disappears; can it ever be found in the history of the world? Never. There may be other clouds, but that cloud will never appear again. A child writes on his slate, and then rubs the writing out. Where is it gone? It cannot be found. Can any of your modern philosophers find it? And so does the blood of Jesus Christ blot out sin. There was a woman in Ireland they were telling about when I was over there, that had a little class in school; and she asked if there was anything that God couldn't do. And one little child said, "Yes, He can't see my sins through the blood of Jesus Christ." That is what He cannot do. The blood just blots out.

I believe that when we get to heaven we will find men whom we have known to be thieves and drunkards and murderers, men as black and vile as any men that ever trod this earth, as pure as the Son of God, because the blood of Jesus Christ has made them clean. And so any man or woman in this wide world who is steeped in the blackest kind of sin, can be as white as a lily by the blood of Jesus Christ.

IT BRINGS US NIGH

Another thing: *the blood brings us nigh*.

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13).

It not only brings us near to God, but brings us near to one another. I can go to any community where I am an entire stranger, and preach this doctrine of atonement, and get better acquainted in twenty-four hours than I could if I talked about old Socrates and Plato for twenty-four years. The blood brings us nigh; we realize that we are "blood relatives." The tie is stronger than any natural tie. If a church got divided and I wanted to bring them together, what I would do would be to preach Christ. Hold up the Cross, and you will get the true believers around it in a little while; but go to preaching science, and botany, and astronomy, and metaphysics, and you will get them all quarreling. The Cross is the drawing power. The Cross is the center. Bring people nigh to it and you bring them nigh to each other.

Let some one die and see how quickly the family will come together. So we gather around the Cross where Christ died for me and for you. That brings us nigh; I am a blood relative of yours.

IT MAKES PEACE

The blood is precious because *it makes peace*. "Having made peace through the blood of the Cross" (Col. 1:20).

IF IT is heroic to rescue a life, it is Christly to save a soul. To cheat the grave is an honor, but to people heaven is glorious.

—G. F. Oliver

You can look for peace the world over, and you will never find it until you get to the Cross. You haven't got to make it; it is already made. Did you ever think when Christ died, He made out His will? Perhaps you thought you had never been mentioned in any will. Well, you have, if you are a child of God. When Christ was on the Cross, He made out His will. He willed His spirit back to His Father; He willed His body to Joseph of Arimathea; he willed His mother to John, the son of Zebedee; and to His disciples He said, "Peace I leave with you; My peace I give unto you." Joy and peace were His legacies. Pretty good legacies, weren't they? You can have them if you will.

They say now-a-days that they can't make a will that is so sure that some keen lawyer can't smash it all to pieces; but I challenge any man to break Christ's will. He rose to execute His own will. Neither man nor devil can break it. He made peace by His blood on the Cross.

I want to say very emphatically that I do not believe there is a man or woman on this earth who knows what peace of conscience and peace of mind and peace of soul are who doesn't know the doctrine of the atonement. I do not believe there is a spot where peace can be found except under the shadow of the Cross. The billows may come surging and rolling up against us, but if we find refuge and shelter under the Cross of Jesus Christ we have peace.

Do you want peace? Is your soul tossed on the waves of trouble and sorrow and persecution? If you do, my friends, just get hold of this doctrine.

During the last days of the civil war, when many men were deserting from the South, Secretary Stanton sent out a notice from the War Department that no more refugees be taken into the Union army. A Southern soldier hadn't seen that, and he came into the Union lines and they read the order to him. He didn't know what to do. If he went back into the Southern army he would be shot as a deserter, and the Northern army wouldn't have him. So he went into the woods

GOD, whatever else men
may say of us when we
are gone, let some one say this,
"He was my best friend. He
led me to Christ."

—E. F. Hallenbeck

between the armies and stayed until he got starved out. He saw an officer going by, and he rushed out of the woods and told this officer that if he didn't help him he would have to take his life. The officer asked what was the trouble. He told him. The officer said:

"Haven't you heard the news?"

"No, what news?"

"Why, the war is over. Lee has surrendered. Peace is declared. Go to the first town, and get all the food you want."

The man waved his hat and went to the town as quick as he could.

I want to say that peace is declared, the war is over. Be ye reconciled to God, and the whole thing is settled. The trouble is on your side. The blood is on the mercy seat, and as long as it is there the vilest sinner can enter and be saved for time and eternity.

IT JUSTIFIES

It is precious, because *it justifies me*. "Being now justified by His blood we shall be saved from wrath through Him" (Rom. 5:9).

I haven't been able to climb up to the height of that word "justified." Do you know what it means? It is better than pardon. Justification means that there isn't a charge against you. Your sins are completely wiped out; they are not to be remembered; they are not to be mentioned. Think of it! God says that He puts them out of His memory. In other words, I have been running up an account down at the Grocery store for some years, and I haven't any money to pay. I go down there, and the store-keeper says,

"Mr. Moody, I have good news for you. A friend of yours came here today and paid the whole bill; it is all settled."

That is justification. "Who shall lay anything to the charge of God's elect? God that justifieth?" He won't do it; He would be a strange judge if He justified a man and then brought a charge against him. "Who is he that condemneth? Christ that died, yea, rather that is risen again?" Thank God for the precious blood which justifies me. No wonder when that truth dawned on Martin Luther, he rose and he shook all Europe.

IT CLEANSSES

It is precious because *it cleanses me*. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7).

The blood of Jesus Christ cleanses from all sin. Think of it. Not a part of our sin, but ALL. We Christians ought to be the happiest people in the world.

IT GIVES BOLDNESS

And it is precious because it is going to *give me boldness in the day of judgment*. Isn't that good?

Do you know I pity these people who live all their life-time under the bondage of death. If I am behind the blood of the Son of God, judgment is already passed; it is behind me; it is not before me. Know ye not that ye shall judge the world? People live in constant dread of the great white throne judgment. When that comes, I am going to be with Christ on the throne, I am not going to be judged! That day is passed to the true child of God. "He was wounded for our transgressions, He was bruised for our iniquities," and is God going to demand payment twice? I am going to have boldness in the day of judgment.

There is a story of a man who was going to be tried for his life, and if found guilty there was no hope for him unless the king would intercede. They went to the king, and he finally consented to give a pardon, but he said,

"Let it be secret, and if the man isn't condemned, do not say anything about it; if he is condemned, he can use the pardon."

The man went into court with the pardon in his pocket, and he was quite cheerful about his trial. It went against him, and when the judge pronounced the sentence upon him, he took pains to say that he and the whole court were shocked to think that a man could be on trial for his life and be so unconcerned.

When the judge got through, the man stepped up and laid the king's pardon on the judge's desk, and walked out bold as a lion.

You have a charge against me. What do I care? God has justified me. He comes and says, "Moody, you are a saved man." Yes, saved by grace, saved for time and for eternity.

SOUL WINNING—A LIFE WORK

by H. CLAY TRUMBULL

IN VIEW of the fact that a personal appeal to me, from an individual, to seek the Saviour, had had an influence over my thoughts and actions beyond all the sermons and addresses to any collection of persons of which I had been a part, the importance of the individual effort with individuals for Christ naturally assumed a new importance in my mind. And the fact that the friend whose first appeal to me had won me to Christ had, even while often prompted to it as a duty, postponed that appeal for years, to his lack and mine, because of his "timidity and fear," had emphasized the truth that the individual Christian has a duty to urge individuals about him to come to Christ, whether he likes to do it or not.

And thus, in my being won to Christ as I had been, I had not only received a rich blessing to my own soul, but I had at the same time, been taught with fresh and irresistible force, a truth of truths as to my personal duty in work for Christ and for those whom Christ loves. I, as an individual, had been won to Christ by an individual follower and representative of Christ. And I had been taught that every individual follower of Christ has a duty to make known to other individuals the duty of serving and representing Christ. And thus my life mission was given me as a duty when my life trust in Christ was shown me as a privilege. Does it seem strange, then, that my half-century of Christian service since that time has been largely influenced by this beginning of my Christian life, under its peculiar circumstances?

It was some time after this that I learned how prominent this method of extending the truth had been among the most devoted lovers of Christ in former centuries; but to me it came as a fresh truth, and as almost a self-evident one. I later found that this had been the method of evangelizing, not only among the apostles, but in almost every revival of apostolic zeal. Reinerius,

the papal inquisitor, reported against the Vaudois, or Waldenses, in the thirteenth century, that "he who has been a disciple for seven days looks out some one whom he may teach in his turn, so that there is a continual increase." That, surely, is a good way of having the cause of Christ progress where the followers of Christ are, in our neighborhood—or anywhere else.

SO SOON as I had come to the point of Christian decision for myself, I looked about me for another man. I did not have far to go. An associate with me in the office of the chief engineer was a fellow-boarder with me in the house which was my temporary home. We were accustomed to walk together to and from the boarding-house and the office. We were near each other all day in the office, and we sat near each other at the boarding-house table. As we walked together from the house to the office, I told my friend of my new decision for Christ, and I urged him to make a like decision. He turned toward me as we walked, and said earnestly:

"Trumbull, your words cut me to the heart. You little think how they rebuke me. I've long been a professed follower of Christ; and you have never suspected this, although we've been in close association in house and office for years. I've never said a word to you for the Saviour Whom I trust. I've never urged you to trust Him. I've never said a word for Him. And now a follower of His, and a friend of yours, from a distance, has been the means of leading you to Him. And here are you, inviting me to come to that Saviour of Whom I have been a silent follower for years. May God forgive me for my lack of faithfulness!"

It will be believed that this new incident pressed on me more forcibly the common unwillingness of Christians to speak for Christ to their individual friends or associates, and the duty of such speaking as a hopeful

THIS earnest discussion of the importance of personal work in soul winning is taken from the book, "Individual Work for Individuals," by H. Clay Trumbull. It is used by the gracious permission of his esteemed son, Charles Gallaudet Trumbull, who succeeded his father in the editorship of the Sunday School Times. The book "Individual Work for Individuals," which has been richly blessed to many lives, and which has been used of God to burden many of His children to be diligent in winning souls for Christ, is now out of print.

means of honoring their Master and of helping their fellows.

THEN it was that I made a purpose and resolve for life. The purpose I formed was, as an imperative duty, not to fail in my Christian life in the particular way that these two friends of mine confessed they had consciously failed. I determined that as I loved Christ, and as Christ had loved souls, I would press Christ on the individual soul, so that none who were in the proper sphere of my individual responsibility or influence should lack the opportunity of meeting the question whether or not they would individually trust and follow Christ. The resolve I made was, that whenever I was in such intimacy with a soul as to be justified in choosing my subject of conversation, the theme of themes should have prominence between us, so that I might learn his need, and, if possible, meet it.

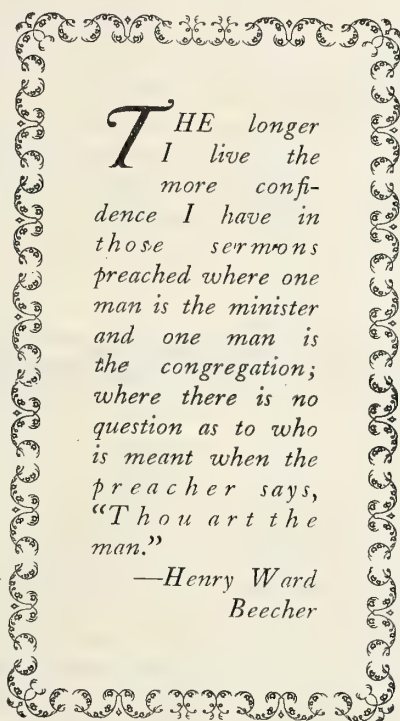
That decision has largely shaped my Christian life-work in the half-century that has followed its making. I have not always been faithful in this sphere of Christian service, as, indeed, I have failed or lacked in every other sphere; but my resolve at this point has been adhered to as faithfully as any other resolve I ever made, and I have steadily grown in the conviction that it was a wise resolve. The more extensive and varied has been my experience, the more I have known of the Christian labors of others, the more positive is my conviction that the winning of one soul to Christ, or of ten thousand souls to Christ, is best done by the effort of an individual with an individual, not by the proclamation of an individual to a multitude, larger or smaller, without the accompanying or following face-to-face pleading with a single soul.

My experience came to be varied, but in every fresh phase of that experience the preeminent value of work on one soul at a time, over work for a multitude of souls on the same occasion, stands out as the truth beyond challenge or question. This was my conviction in the first days of my Christian consecration. This is my conviction today more positively than ever before. However others may feel about it, I cannot have a doubt on the subject. Winning one soul at a time usually results in the winning of a multitude of souls in the process of time. But addressing a multitude of souls, and urging them all to trust and serve Christ, may not be the means of winning even one soul to Christ, now or at any time.

WITHIN a few weeks of my first entering Christ's service, I most unexpectedly found myself summoned to superintend a newly organized mission Sunday school in Hartford. In this way I was providentially started in the line of religious work that has been my chief method of Christian effort from that time to the present. In this, my first field of Christian work, I found that I could do most and best for my charge by appealing to the individual when he and I were alone together, rather than by my most effective appeals from the desk, or by the most attractive endeavors to impress the school as a whole. Occasionally, when a boy whose conduct and influence seemed hopelessly bad was not to be reached through anything said by the teacher or superintendent in the presence of others, I found that a personal talk with him near his haunts of an evening, when no one else could see us, would give me a hold on him, so that I could lead him to a better view, and a higher estimate, of his possibilities and duties. A good superintendent or a good teacher will often do more for Christ and for the most incorrigible pupil by a half-hour's talk with that pupil all by himself out of the school than is done for such a person in a year's time by superintendent and teacher in the school or class as a whole. And this kind of effort I came to value more and more.

National politics was just then assuming more importance as a great moral issue, in view of the struggle over the extension of slavery into free territory. It was about the time of the formation of the Republican party. I was on the stump for the first candidates of that party; and I was active in the work of canvassing for the election of those candidates. In this field, as in the mission Sunday-school field, I found that the effective political work was to be done, not in the public meetings, addressed by eloquent speakers, but in the quiet, systematic searching out of the individual voter, and winning him to the right side. Indeed, I had the privilege of introducing and advocating measures for an extension of this canvassing for individual voters which were novel then, but which gained in recognition and prominence as their superior effectiveness was evidenced. No political campaign is won by speakers on the stump. Stump speeches are well enough in their way. They arouse enthusiasm and make voters ready to work; but the campaign is won by the man-to-man canvass of the individual voter. One man is more than a hundred in the field of missions or of politics.

During the Civil War I unexpectedly received an



THE longer I live the more confidence I have in those sermons preached where one man is the minister and one man is the congregation; where there is no question as to who is meant when the preacher says, "Thou art the man."

—Henry Ward Beecher

invitation to enter army service as a chaplain. My state of health having forbidden my accepting any other position in the army, I accepted this as one where I might hope to be of some service. I was accordingly ordained and went out, and for three years I was privileged to be in active army service. There, again, the Christian work that I did was not that of address to a collection of persons, but the man-to-man appeal of the chaplain to the single officer or soldier, when no one else was within sight or hearing. And this advantage was not because the chaplain was a chaplain, and, therefore, he had to work in a peculiar way, but it was because the chaplain was a man and his charge was made up of individual men, and his best way to deal with his men was the best way to deal with all men.

After my return from the army I was again in the Sunday-school missionary field, which I had left to go out as a chaplain. For ten years I addressed gatherings of persons in numbers from ten or fifteen to five or six thousand each. In this work I went from Maine to California, and from Minnesota to Florida. This gave me an opportunity to test the relative value of speeches to gathered assemblies. Later, I have been for more than twenty-five years an editor of a religious periodical

that has a circulation of more than a hundred thousand a week during much of the time. Meanwhile I have published more than thirty different volumes. Yet looking back over my work, in all these years, I can see more direct results of good through my individual efforts with individuals, than I can know of through all my spoken words to thousands upon thousands of persons in religious assemblies, or all my written words on the pages of periodicals or of books. And in this I do not think that my experience has been wholly unlike that of many others who have had large experience in both spheres of influence.

REACHING one person at a time is the best way of reaching all the world in time. Reaching one person at a time is the best way of reaching a single individual. Therefore seeking a single individual is the best way of winning one person or a multitude to Christ. The world is made up of individuals. Christ longs for individuals to be in His service. Therefore he who considers Christ's love, or the world's needs, will think most of individuals, and will do most for individuals.

SOUL WINNING

by C. H. SPURGEON

He that winneth souls is wise (Prov. 11:30).

THE TEXT does not say, "He that winneth sovereigns is wise," though no doubt he thinks himself wise, and perhaps, in a certain grovelling sense in these days of competition, he must be so; but such wisdom is of the earth, and ends with the earth; and there is another world where the currencies of Europe will not be accepted, nor their past possession be any sign of wealth or wisdom. Solomon, in the text before us, awards no crown for wisdom to crafty statesmen, or even to the ablest of rulers; he issues no diplomas even to philosophers, poets, or men of wit; he crowns with laurel only those who win souls. He does not declare that he who preaches is necessarily wise—and alas! there are multitudes who preach, and gain

much applause and eminence, who win no souls and who shall find it go hard with them at the last, because in all probability they have run and the Master has never sent them. He does not say that he who talks about winning souls is wise, since to lay down rules for others is a very simple thing, but to carry them out one's self is far more difficult. He who actually, really, and truly turns men from the error of their ways to

God, and so is made the means of saving them from going down to hell, is a wise man; and that is true of him whatever his style of soul-winning may be. He may be a Paul, deeply logical, profound in doctrine, able to command all candid judgments; and if he thus win souls he is wise. He may be an Apollos, grandly rhetorical, whose lofty genius soars into the

THIS stirring appeal for soul winning was preached by Charles Haddon Spurgeon in his great tabernacle in London. It has a message of tremendous importance for our generation. Spurgeon appealed to his constituency to support his Pastor's College as one means of soul winning. Let this appeal burden your heart for the support of the Denver Bible Institute, which, under God, exists solely to train young men and women in the study and use of God's Word and to prepare them to go forth as reapers into the fields which are white indeed unto the harvest.

very heaven of eloquence; and if he win souls in that way he is wise, but not otherwise. Or he may be a Cephas, rough and rugged, using uncouth metaphor and stern declamation, but if he win souls he is no less wise than his polished brother or his argumentative friend, but not else. The great wisdom of soul-winners according to the text, is proven only by their actual success in really winning souls. To their own Master they are accountable for the ways in which they go to work, not to us. Do not let us be comparing and contrasting this minister and that. Who art thou that judgest another man's servants? Wisdom is justified in all her children. Only children wrangle about incidental methods: men look at sublime results. Do these workers of many sorts and divers manners win souls? Then they are wise; and you who criticize them, being yourselves unfruitful, cannot be wise, even though you affect to be their judges. God proclaims soul-winners to be wise, dispute it who dare. This degree from the College of Heaven may surely stand them in good stead, let their fellow mortals say what they will of them.

"He that winneth souls is wise," and this can be seen very clearly. He must be a wise man in even ordinary respects who can by grace achieve so divine a marvel. Great soul-winners never have been fools. A man whom God qualifies to win souls could probably do anything else which providence might allot him. Take Martin Luther! Why, sirs, the man was not only fit to work a Reformation, but he could have ruled a nation or have commanded an army. Think of Whitfield, and remember that the thundering eloquence which stirred all England was not associated with a weak judgment, or an absence of brain-power; the man was a master-orator, and if he had addicted himself to commerce would have taken a chief place amongst the merchants, or had he been a politician, amid admiring senates would have commanded the listening ear. He

that winneth souls is usually a man who could have done anything else if God had called him to it. I know the Lord uses what means He wills, but He always uses means suitable to the end; and if you tell me that David slew Goliath with a sling, I answer—it was the best weapon in the world to reach so tall a giant, and the very fittest weapon that David could have used, for he had been skilled in it from his youth up. There is always an adaptation in the instruments which God uses to produce the ordained result, and though the glory is not to them, nor the excellence in them, but all is to be ascribed to God, yet there is a fitness and preparedness which God seeth, even if we do not. It is assuredly true that soul-winners are by no means idiots or simpletons, but such as God maketh wise for Himself, though vainglorious wiseacres may dub them fools.

"He that winneth souls is wise," because he has selected a wise object. I think it was Michael Angelo who once carved certain magnificent statues in snow. They are gone; the material readily compacted by the frost as readily melted in the heat. Far wiser was he when he fashioned the enduring marble, and produced works which will last all down the ages. But even marble itself is consumed and fretted by the tooth of time; and he is wise

who selects for his raw material immortal souls, whose existence shall outlast the stars. If God shall bless us to the winning of souls, our work shall remain when the wood, and hay, and stubble of earth's art and science shall have gone to the dust from which they sprang. In heaven itself, the soul-winner, blessed of God, shall have memorials of his work preserved for ever in the galleries of the skies. He has selected a wise object, for what can be wiser than to glorify God, and what, next to that, can be wiser than in the highest sense to bless our fellow men; to snatch a soul from the gulf that yawns, to lift it up to the heaven that glorifies; to deliver an immortal from the thralldom of Satan, and

THE WORKER'S PRAYER

*Oh, Son of God, Who loved me,
And gav'st Thyself to set me free,
Inflame my heart with grateful love,
And let my life's devotion prove
That Thou art ALL in ALL to me—
That I remember Calvary.
The value of one soul, O Lord,
Teach me to see; and as Thy Word
Assures me of the awful fate
Which doth the Christless soul await,
Oh, may I wrestle and prevail
With God and men, like Israel!
Give me Thy tenderness and tact,
Guide every thought, and word, and act,
And cause me so to do my part
To reach the hard or longing heart,
That men to Thee, O Christ, may turn,
More of Thy tenderness to learn.
Let those I seek to win for Thee,
Know that the Lord Who died for me
Has shown through me His strong desire
To save them from eternal fire;
O God! until life's work is done,
Use me to save them—one by one.*

—Estelle Edmeades

"R. MOODY, what is the way to reach the masses with the Gospel?" "Go for them!" was the quaint and characteristic answer; and it expresses the life principle of Dwight L. Moody.

—Arthur T. Pierson

to bring him into the liberty of Christ? What more excellent than this? I say that such an aim would commend itself to all right minds, and that the angels themselves may envy us poor sons of men that we are permitted to make this our life-object, to win souls for Jesus Christ. Wisdom herself assents to the excellence of the design.

To accomplish such a work, a man must be wise, for to win a soul requires infinite wisdom. God Himself wins not souls without wisdom, for the eternal plan of salvation was dictated by an infallible judgment, and in every line of it infinite skill is apparent. Christ, God's great soul-winner, is "the wisdom of God," as well as "the power of God." There is as much wisdom to be seen in the new creation as in the old. In the sinner saved, there is as much of God to be beheld as in a universe rising out of nothing; and we, then, who are to be workers together with God, proceeding side by side with Him to the great work of soul-winning, must be wise too. It is a work which filled a Saviour's heart—a work which moved the eternal mind or ever the earth was. It is no child's play, nor a thing to be achieved while we are half asleep, nor to be attempted without deep consideration, nor to be carried on without gracious help from the only wise God, our Saviour. The pursuit is wise.

Mark ye well, my brethren, that he who is successful in soul winning, will prove to have been a wise man in the judgment of those who see the end as well as the beginning. Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose, if I might, under God, to be a soul-winner, for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order, till I first heard of one who had sought and found a Saviour through my means. I recollect the thrill of joy which went through me! No young mother ever rejoiced so much over her first-born child—no warrior was so exultant over a hard-won victory.

Oh! the joy of knowing that a sinner once at enmity has been reconciled to God, by the Holy Spirit, through the words spoken by our feeble lips. Since then, by grace given me, the thought of which prostrates me in self-abasement, I have seen and heard of, not hundreds only, but even thousands of sinners turned from the error of their ways by the testimony of God in me. Let afflictions come, let trials be multiplied as God willeth, still this joy preponderates above all others, the joy that we are unto God a sweet savour of Christ in every place, and that as often as we preach the Word, hearts are unlocked, bosoms have new life, eyes weep for sin, and their tears are wiped away as they see the great Substitute for sin, and live. Beyond all controversy, it is a joy worth worlds to win souls, and, thank God, it is a joy that does not cease with this mortal life. It must be no small bliss to hear, as one wings his flight up to the eternal throne, the wings of others fluttering at one's side toward the same glory, and turning round and questioning them, to hear them say, "We are entering with you through the gates of pearl; you brought us to the Saviour." To be welcomed to the skies by those who call us father in God—father in better bonds than those of earth, father through grace and sire for immortality. It will be bliss beyond compare, to meet in yon eternal seats with those begotten of us in Christ Jesus, for whom we travailed in birth, till Christ was formed in them, the hope of glory. This is to have many heavens—a heaven in every one won for Christ; according to the Master's promise, "They that turn many to righteousness, shall shine as the stars for ever and ever."

I have said enough, brethren, I trust, to make some of you desire to occupy the position of soul-winners: but before I further address myself to my text, I should like to remind you that the honour does not belong to ministers only; they may take their full share of it, but it belongs to every one of you who have devoted yourselves to Christ: such honour have all the saints. Every man here, every woman here, every child here, whose heart is right with God, may be a soul-winner. There is no man placed by God's providence where he cannot do some good. There is not a glowworm under a hedge, but gives a needed light; and there is not a labouring man, a suffering woman, a servant-girl, a chimney-sweeper, or a crossing-sweeper, but what has opportunities for serving God; and what I have said of soul-winners, belongs not to the learned doctor of divinity, or to the eloquent preacher alone, but to you all who are in Christ Jesus. You can each of you, if grace enable you, be thus wise, and win the happiness of turning souls to Christ through the Holy Spirit.

I am about to dwell upon my text in this way—"He that winneth souls is wise;" I shall, first, *make the fact stand out a little clearer by explaining the metaphor used in the text—winning souls*; and then, secondly, *by giving you some lessons in the matter of soul-winning, through which I trust the conviction will be forced upon each believing mind that the work needs the highest wisdom.*

FIRST, LET US CONSIDER THE METAPHOR USED IN THE TEXT—"He that winneth souls is wise."

We use the word "win" in many ways. It is sometimes found in very bad company, in those games of chance, juggling tricks and sleight-of-hand, or thimble-rigging (to use a plain word), which sharpers are so fond of winning by. I am sorry to say that much of legerdemain and trickery are to be met with in the religious world. Why, there are those who pretend to save souls by curious tricks, intricate maneuvers, and dexterous posture-making. A basin of water, half-a-dozen drops, certain syllables—heigh, presto!—the infant is a child of grace, and becomes a member of Christ and an inheritor of the kingdom of heaven. This aqueous regeneration surpasses my belief; it is a trick which I do not understand: the initiated only can perform the beautiful piece of magic, which excels anything ever attempted by the Wizard of the North. There is a way, too, of winning souls by laying hands upon heads, only the elbows of the aforesaid hands must be encased in lawn, and then the machinery acts, and there is grace conferred by blessed fingers! I must confess I do not understand the occult science, but at this I need not wonder, for the profession of saving souls by such juggling can only be carried out by certain favoured persons who have received apostolic succession direct from Judas Iscariot. This episcopal confirmation, when men pretend that it confers grace, is an infamous piece of juggling. The whole thing is an abomination. Only to think that in this nineteenth century there should be men who preach up salvation by sacraments, and salvation by themselves forsooth! Why, sirs, it is surely too late in this day to come to us with this drivell! Priestcraft, let us hope, is an anachronism, and the sacramental theory out of date. These things might have done for those who could not read, and for the days when books were scarce, but ever since the day when the glorious Luther was helped by God to proclaim with thunder-claps the emancipating truth, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God," there has been too much light for these Popish owls. Let them go back to their ivy-mantled towers, and complain to the moon of those who spoiled of old their kingdom of darkness. Let shaven crowns go to Bedlam, and scarlet hats to the scarlet harlot, but let not Englishmen yield them respect. Modern Tractarianism is a bastard Popery, too mean, too shifty, too double-dealing to delude men of honest minds. If we win souls it shall be by other arts than Jesuits and shavelings can teach us. Trust not in any man who pretends to priesthood. Priests are liars by trade, and deceivers by profession. We cannot save souls in their theatrical way, and do not want to do so, for we know that with such jugglery as that, Satan will hold the best hand, and laugh at priests as he turns the cards against them at the last.

How do we win souls, then? Why, the word "win" has a better meaning by far. It is used in warfare. Warriors win cities and provinces. Now, to win a soul, is a much more difficult thing than to win a city. Observe the earnest soul-winner at his work; how cautiously he seeks his great Captain's directions to know when to hang out the white flag to invite the heart to surrender to the sweet love of a dying Saviour; when, at the proper time, to hang out the black flag of threatening, showing that if grace be not received, judgment will surely follow; and when to unfurl, with dread reluctance, the red flag of the terrors of God against stubborn, impenitent souls. The soul-winner has to sit down before a soul as a great captain before a walled town; to draw his lines of circumvallation, to cast up his intrenchments and fix his batteries. He must not advance too fast—he may overdo the fighting; he must not move too slowly, for he may seem not to be in earnest, and may do mischief. Then he must know which gate to attack—how to plant his guns at Ear-gate, and how to discharge them; sometimes, to keep the batteries going, day and night, with red-hot shot, if perhaps he may make a breach in the walls; at other times, to lay by and cease, and then on a sudden, to open all the batteries with terrific violence, if peradventure he may take the soul by surprise or cast in a truth when it was not expected, to burst like a shell in the soul, and do damage to the dominions of sin. The Christian soldier must know how to advance by little and little—to sap that prejudice, to undermine that old enmity, to blow into the air that lust, and at the last, to storm the citadel. It is his to throw the scaling ladder up, and to have his ears gladdened as he hears a clicking on the wall of the heart, telling that the scaling ladder has grasped and has gained firm hold; and then, with his sabre between his teeth, to climb up, and spring on the man, and slay his unbelief in the name of God, and capture the city, and run up the blood-red flag of the cross of Christ, and say, "The heart is won,

I WANT no great preachers in this mission field. If I can find a man who can talk familiarly, face to face, with another man whenever he meets him, I have missionary work for that kind of a man in China.

—Dr. Nevius

won for Christ at last." This needs a warrior well trained—a master in his art. After many days' attack, many weeks of waiting, many an hour of storming by prayer and battering by entreaty, to carry the Malakoff of depravity, this is the work, this the difficulty. It takes no fool to do this. God's grace must make a man wise thus to capture Mansoul, to lead its captivity captive, and open wide the heart's gates that the Prince Immanuel may come in. This is winning a soul.

The word "win" was commonly used among the ancients, to signify winning in the wrestling match. When the Greek sought to win the laurel, or ivy crown, he was compelled a long time before to put himself through a course of training, and when he came forth at last stripped for the encounter, he had no sooner exercised himself in the first few efforts than you saw how every muscle and every nerve had been developed in him. He had a stern opponent, and he knew it, and therefore left none of his energy unused. While the wrestling was going on you could see the man's eye, how he watched every motion, every feint of his antagonist, and how his hand, his foot, and his whole body were thrown into the encounter. He feared to meet with a fall: he hoped to give one to his foe. Now, a true soul-winner has often to come to close quarters with the devil within men. He has to struggle with their prejudice, with their love of sin, with their unbelief, with their pride, and then again, all of a sudden, to grapple with their despair; at one moment he strives with their self-righteousness, at the next moment with their unbelief in God. Ten thousand arts are used to prevent the soul-winner from being conqueror in the encounter, but if God has sent him he will never renounce his hold of the soul he seeks till he has given a throw to the power of sin, and won another soul for Christ.

Besides that, there is another meaning to the word "win," upon which I cannot expatiate here. We use the word, you know, in a softer sense than these which have been mentioned, *when we come to deal with hearts*. There are secret and mysterious ways by which those who love win the object of their affection, which are wise in their fitness to the purpose. I cannot tell you how the lover wins his fond one, but experience has probably taught you. The weapon of this warfare is not always the same; yet where that victory is won the wisdom of the means becomes clear to every eye. The weapon of love is sometimes a look, or a soft word whispered and eagerly listened to; sometimes it is a tear; but this I know, that we have, most of us in our turn, cast around another heart a chain which that other would not care to break, and which has linked us twain in a blessed captivity which has cheered our life. Yes, and that is very nearly the way in which we have to save souls. That illustration is nearer the mark than any of the others. Love is the true way of soul-winning, for when I spoke of storming walls, and when I spoke of wrestling, those were but meta-

HAVE YOU BEEN GUILTY?

WU TING Fang, Chinese ambassador to the United States, . . . spent his last Sunday in New York City before leaving America. The Rev. Huio Kin, a Chinese pastor, phoned Mr. Wu and asked him to attend church service. Mr. Wu replied: "When I was a boy in China I was acquainted with some Christian people and thought highly of Christianity. When I was appointed to America, I decided that I wanted to throw in my lot with Christian people there, and made up my mind that I would accept the first invitation that was given me to attend a Christian service." Then after a moment's pause, he added: "This is the first invitation I have had!"

—Christian Herald

phors, but this is near the fact. We win by love. We win hearts for Jesus by love, by sympathy with their sorrow, by anxiety lest they should perish, by pleading with God for them with all our hearts that they should not be left to die unsaved, by pleading with them for God that, for their own sake, they would seek mercy and find grace. Yes, sirs, there is a spiritual wooing and winning of hearts for the Lord Jesus; and if you would learn the way, you must ask God to give you a tender heart and a sympathising soul. I believe that much of the secret of soul-winning lies in having bowels of compassion, in having spirits that can be touched with the feeling of human infirmities. Carve a preacher out of granite, and even if you give him an angel's tongue, he will convert nobody. Put him into the most fashionable pulpit, make his elocution faultless, and his matter profoundly orthodox, but so long as he bears within his bosom a hard heart he can never win a soul. It requires a soul full of the milk of human kindness; this is the *sine qua non* of success. This is the chief natural qualification for a soul-winner, which, under God and blessed of Him, will accomplish wonders.

I have not looked at the Hebrew of the text, but I find—and you will find who have margins to your Bibles—that it is, "He that *taketh* souls is wise," which word refers to fishing, or to bird-catching. Every Sunday when I leave my house, I cannot help seeing as I come along, men, with their little cages and their stuffed birds, trying all around the common, and in the fields, to catch poor little warblers. They understand the method of alluring and entrapping their little victims. Soul-winners might learn much from them. We

COULD THIS BE SAID OF YOU?

IN A city not very far from here, the Chinese boys from the Mission school were going home for the holidays when a group of them were captured by bandits. The boys told them they were from a Mission school. At first they were not believed; then the bandits said, "Well, **ALL CHRISTIANS CAN PREACH.** You preach to us!" This the boys did, evidently very well, for the bandits said, "Yes, you preach just like the Christians." They took them for a little distance, blindfolded them so that they could give no information, then led them on to another village and set them free.

—Miss Alice Hunt, *China's Millions*

comes, with very simple language, but with a warm heart, and, straightway, men are converted to God. Surely there must be a sympathy between the minister and the souls he would win. God gives to those whom He makes soul-winners a natural love for their work, and a spiritual fitness for it. There is a sympathy between those who are to be blessed and those who are to be the means of blessing, and very much by this sympathy, under God, souls are taken; but it is as clear as noonday, that to be a fisher of men a man must be wise. "He that winneth souls is wise."

AND now, brethren and sisters, you who are engaged in the Lord's Work from week to week, and who seek to win men's souls to Christ, I am, in the second place, to illustrate this **BY TELLING YOU OF SOME OF THE WAYS BY WHICH SOULS ARE TO BE WON.**

The preacher himself wins souls, I believe, best, *when he believes in the reality of his work, when he believes in instantaneous conversions.* How can he expect God to do what he does not believe God will do? He succeeds best who expects conversion every time he preaches. According to his faith so shall it be done unto him. To be content without conversions is the surest way never to have them; to drive with a single aim entirely at the saving of souls is the surest method of usefulness. If we sigh and cry till men are saved, saved they will be.

He will succeed best, *who keeps closest to soul-saving truth.* Now, all truth is not soul-saving, though all truth may be edifying. He that keeps to the simple story of the cross, tells men over and over again that whosoever believeth in Christ is not condemned, that to be saved, nothing is wanted but a simple trust in the crucified Redeemer; he whose ministry is much made up of the glorious story of the cross, the sufferings of the dying Lamb, the mercy of God, the willingness of the great Father to receive returning prodigals; he who cries, in fact, from day to day, "Behold the Lamb of God, which taketh away the sin of the world," he is likely to be a soul-winner, especially if he adds to this much prayer for souls, much anxious desire that men may be brought to Jesus, and then in his private life seeks as much as in his public ministry to be telling out to others the love of the dear Saviour of men.

But I am not talking to ministers, but to you who sit in the pew, and therefore to you let me turn myself more directly. Brothers and sisters, you have different gifts. I hope you use them all. Perhaps some of you, though members of the church, think you have none; but every believer has his gift, and his portion of work. What can you do to win souls? Let me recommend to those who think they can do nothing, *the bringing of others to hear the Word.* That is a duty much neglected. I can hardly ask you to bring anybody here, but many of you attend other places which are not perhaps half filled. Fill them. Do not grumble at the small congregation, but make it larger. Take somebody with you to the very next sermon, and at once the congrega-

must have our lures for souls adapted to attract, to fascinate, to grasp. We must go forth with our bird-lime, our decoys, our nets, our baits, so that we may catch the souls of men. Their enemy is a fowler possessed of the basest and most astounding cunning; we must outwit him with the guile of honesty, the craft of grace. But the art is to be learned only by divine teaching, and herein we must be wise and willing to learn. The man who takes fish, must also have some art in him. Washington Irving, I think it is, tells us of three gentlemen who had read in Izaak Walton all about the delights of fishing. So they must needs enter upon the same amusement, and accordingly they became disciples of the gentle art. They went into New York and bought the best rods and lines that could be purchased, and they found out the exact fly for the particular day or month, so that the fish might bite at once, and fished the live-long day, but the basket was empty. They were getting disgusted with a sport that had no sport in it, when a ragged boy came down from the hills, without shoes or stockings, and humiliated them to the last degree. He had a bit of a bough pulled from off a tree, and a piece of string, and a bent pin; he put a worm on it, threw it in, and out came a fish directly, as if it were a needle drawn to a magnet. In again went the line, and out came another fish, and so on, till his basket was quite full. They asked him how he did it. Ah! he said, he could not tell them that, but it was easy enough when you had the way of it. Much the same is it in fishing for men. Some preachers who have silk lines and fine rods, preach very eloquently and exceedingly gracefully, but they never win souls. I know not how it is, but another man

For the church to have no partnership in Christ's seeking to save a lost world, is to put Him to an open shame and to wound Him in the house of His friends.

—J. C. Massee

tion will be increased. Go up with the prayer that your minister's sermon may be blessed, and if you cannot preach yourself, yet by bringing others under the sound of the Word, you may be doing what is next best. This is a very common-place and simple remark, but let me press it upon you, for it is of great practical value. Many churches and chapels which are almost empty, might soon have large audiences if those who profit by the Word would tell others about the profit they have received, and induce them to attend the same ministry. Especially in this London of ours, where so many will not go up to the house of God—persuade your neighbours to come forth to the place of worship; look after them; make them feel that it is a wrong thing to stop at home on Sunday from morning till night. I do not say upbraid them, that does little good; but I do say entice them, persuade them. Let them have your tickets for the Tabernacle, for instance, sometimes, or stand in the aisles yourself, and let them have your seat. Get them under the Word, and who knoweth what may be the result? Oh, what a blessing it would be to you if you heard that what you could not do, for you could scarcely speak for Christ, was done by your pastor, by the power of the Holy Spirit, through your inducing one to come within gunshot of the gospel!

Next to that, soul-winners, *try after the sermon to talk to strangers*. The preacher may have missed the mark—you need not miss it; or the preacher may have struck the mark, and you can help to make the impression deeper by a kind word. I recollect several persons joining the church who traced their conversion to the ministry in the Surrey Music Hall, but who said it was not that alone, but another agency cooperating therewith. They were fresh from the country, and some good man, I knew him well, I think he is in heaven now, said he hoped they had enjoyed what they had heard; heard their answer; asked them if they were coming in the evening; said he would be glad if they would drop into his house for tea; they did, and he had a word with them about the Master.

The next Sunday it was the same, and at last, those whom the sermons had not much impressed, were brought to hear with other ears, till by-and-by, through

the good old man's persuasive words, and the good Lord's gracious work, they were converted to God. There is a fine hunting-ground here, and indeed in every large congregation for you who really want to do good. How many come into this house every morning and evening with no thought about receiving Christ. Oh! If you would all help me, you who love the Master, if you would all help me by speaking to your neighbours who sit near to you, how much might be accomplished! Never let anybody say, "I came to the Tabernacle three months, and nobody spoke to me;" but do, by a sweet familiarity, which ought always to be allowable in the house of God, seek with your whole heart to impress upon your friends the truth which I can only put in your ear, but which God may help you to put into the heart.

Further, let me commend to you, dear friends, *the art of button-holing acquaintances and relatives*. If you cannot preach to a hundred, preach to one. Get hold of the man alone, and in love, quietly and prayerfully, talk to him; "One!" say you. Well, is not one enough? I know your ambition, young man; you want to preach here, to these thousands; be content, and begin with the ones. Your Master was not ashamed to sit on the well and preach to one, and when He had finished His sermon he had really done good to all the city of Samaria, for that one woman became a missionary to her friends. Timidity often prevents our being useful in this direction, but we must not give way to it; it must not be tolerated that Christ should be unknown through our silence, and sinners unwarned through our negligence. We must school and train ourselves to deal personally with the unconverted. We must deal personally with the unconverted. We must not excuse ourselves, but force ourselves to the irksome task till it becomes easy. This is one of the most honourable modes of soul-winning, and if it requires more than ordinary zeal and courage, so much more reason for our resolving to master it. Beloved, we must win souls, we cannot live and see men damned; we must have them brought to Jesus. Oh! then, be up and doing, and let none around you die unwarned, unwept, uncared for. A tract is a useful thing, but a living

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH
WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

The First Unit Nearing Completion

DURING the past two weeks material progress has been seen on the first unit of D. B. I.'s new dormitories. The stucco finish has been rapidly going on the outside, and in a few weeks this work should be completed. Contracts have been let for the plastering, plumbing and heating, and bids are now being received for the sewage system and water supply. This work will be pushed as rapidly as possible, and within a few weeks this unit will be ready for occupancy.

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9).

total supplied to date on the \$200,000.00 fund to \$12,600.00. This leaves a balance of \$187,400.00 needed by September first to provide the buildings which will stop the rent drain. The second unit, which will be the large administration building, will cost at least \$125,000.00, and large provision must be made before we can go far with the work on this building. Let us rise to the challenge of this crisis and meet it with believing prayer. Even greater than the need of money just now is the need of prayer, for we are convinced that only in answer to prayer can the provision be made. Let us pray, therefore, and as God leads let us give.

"My God shall supply all your need according to His riches in Glory by Christ Jesus."

"Ask and ye shall receive that your joy may be full."

The Financial Situation

SINCE the last issue of "Grace and Truth" was published funds have been sent in which bring the

A Year of Great Blessing

IT WAS just a year ago, the nineteenth of this month, that the Board of Directors signed the



The stucco finish being applied to the first Unit

**As
the
money
comes
in
the
buildings
go
up!**

contract for the purchase of the Campus. Truly this has been a year of wonderful blessing, and it will be profitable for us briefly to review the blessings with which God has prospered in the building project.

When the Board of Directors signed the contract for the purchase of the Campus there was only \$2,500.00 in the building fund, and this has been accumulating over a period of several years. This

\$2,500.00 was paid down as a cash payment, and we looked to God for the balance of \$19,000.00 which, according to the terms of the contract, must be paid in ninety days. We let our friends know of the need, and together we united in praying for the full supply. By the nineteenth of July the full amount had been provided in answer to prayer, and final payment was made of \$19,000.00 cash, the title to the property was transferred to the Board of Directors, and a beautiful Campus of forty acres became the permanent home of D. B. I. unencumbered by debt.

On the evening of July the eighteenth the Board of Directors voted to begin at once with the building program, and within a few days excavation was begun for the first unit. This unit is now nearing completion, and within a few weeks will be occupied. Plans have been completed for the administration building, the survey has been made, ground has been broken, and as rapidly as funds are provided to make it possible work will be pushed on this, the second unit of the new buildings.

And now here is one of the most wonderful evidences of God's blessing. In all, counting funds provided for the purchase of the Campus; and funds in the building fund provided both prior to and subsequent to the beginning of the \$200,000.00 campaign, *during the year considerably over \$40,000.00 has been provided.* This of course does not include current expenses, which have been maintained in the meantime. Consistent with the policy which the Spirit of God laid upon our hearts in the very beginning of the building program, work on

the new buildings has gone forward only as funds have been provided, consequently in God's providence *both Campus and buildings stand today absolutely free of debt.*

Surely we should thank God for His wonderful blessings during the year, and our hearts should be encouraged to give ourselves with new earnestness to the ministry of intercession, asking in faith for the full supply of the \$188,000.00 needed to complete the \$200,000.00 fund.

**As
the
buildings
go
up
the
RENT
DRAIN
STOPS!**

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9).

Electric Lights

WE ARE happy to report that we have been able to obtain electricity from the Public Service Company of Colorado, which relieves us of the necessity of purchasing and installing our own power and light plant. As we have said before, the new building was wired as it was erected, so that within the next week or ten days electric lights will be available both for this building and for the other buildings on the Campus.

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9).

*My God shall supply all your need according to
His riches in glory by Christ Jesus.*

—Phil. 4:19

PRAYER CHANGES THINGS!

\$187,400.00 NEEDED!

Here is the situation in the Building Fund:

Needed by Sept. 1 \$200,000.00

Received to date 12,600.00

Balance needed \$187,400.00

This is a call to prayer!

Only in answer to believing prayer can this tremendous need be met!

Prayer changes things!

Let us pray!

CUT THIS OUT! PRAY! GIVE!

"Call unto Me and I will answer thee, and shew thee great and mighty things which thou knowest not!"

Dear Friends at D. B. I.

I am with you with all my heart in the move to "Stop that Rent Drain!" Realizing that you need \$200,000.00 at once to meet the building need and to maintain the current expense free of debt, I want you to know that you can count on me for the support indicated by the check marks and figures given below:

- ☐ I will pray daily for the full supply of the \$200,000.00
- ☐ I will give \$.....per week until Sept. 1st
- ☐ I will give \$.....per month until Sept. 1st
- ☐ I enclose \$.....as a cash offering toward the need

Name.....

Address.....

*Every man according
as he purposeth
in his heart, so let
him give; not grudgingly,
or of necessity: for God loveth
a cheerful giver.*

II Cor. 9:7



word is better. Your eye, and face, and voice will help. Do not be so cowardly as to give a piece of paper where your own speech would be so much better. I charge you, attend to this, for Jesus' sake.

Some of you could write letters for your Lord and Master. To far-off friends a few loving lines may be most influential for good. Be like the men of Issachar, who handled the pen. Paper and ink are never better used than in soul-winning. Much has been done by this method. Could not you do it? Will you not try? Some of you, at any rate, if you could not speak or write much, *could live much.* That is a fine way of preaching, that of preaching with your feet, I mean by your life, and conduct, and conversation. That loving wife who weeps in secret over an infidel husband, but is always so kind to him; that dear child whose heart is broken with a father's blasphemy, but is so much more obedient than he used to be before conversion; that servant whom the master swears at, but whom he could trust with his purse, and the gold uncounted in it; that man in trade who is sneered at as a Presbyterian, but who, nevertheless, is straight as a line, and would not be compelled to do dirty action, no, not for all the mint; these are the men and women who preach the best sermons; these are your practical preachers. Give us your holy living, and with your holy living as the leverage, we will move the world. Under God's blessing we will find tongues, if we can, but we need greatly the lives of our people to illustrate what our tongues have to say. The gospel is something like an illustrated paper. The preacher's words are the letterpress, but the pictures are the living men and women who form our churches; and as when people take up such a newspaper, they very often do not read the letterpress, but they always look at the pictures—so in a church, outsiders may not come to hear the preacher, but they always consider, observe, and criticise the lives of the members. If you would be soul-winners, then dear brethren and sisters, see that you live the gospel. I have no greater joy than this, that my children walk in the truth.

One thing more, *the soul-winner must be a master of the art of prayer.* You cannot bring souls to God if you do not go to God yourself. You must get your battle-axe, and your weapons of war, from the armoury of sacred communion with Christ. If you are much alone with Jesus, you will catch His Spirit; you will be fired with the flame that burned in His breast, and consumed His life. You will weep with the tears that fell upon Jerusalem when He saw it perishing, and if you cannot speak so eloquently as He did, yet shall there be about what you say somewhat of the same power which in Him thrilled the hearts and awoke the consciences of men. My dear hearers, specially you members of the church, I am always anxious lest any of you should begin to lie upon your oars, and take things easy in the matters of God's kingdom. There are some of you—I bless you and bless God at the remembrance of you—who are in season, and out of

season, in earnest for winning souls and you are the truly wise; but I fear there are others whose hands are slack, who are satisfied to let me preach, but do not preach themselves; who take these seats, and occupy these pews, and hope the cause goes well, but that is all they do. Oh, do let me see you all in earnest! A great host of four thousand members—for that is now as nearly as possible the accurate counting of our members—what ought we not to do if we are alive, and all in earnest! But such a host, without the spirit of enthusiasm, becomes a mere mob, an unwieldy mass, out of which mischief grows, and no good results arise. If you were all firebrands for Christ, you might set the nation on a blaze. If you were all wells of living water, how many thirsty souls might drink and be refreshed!

One thing more you can do. If some of you feel you cannot do much personally, *you can always help the college,* and there it is that we find tongues for the dumb. Our young men are called out by God to preach; we give them some little education and training, and then away they go to Australia, to Canada, to the islands of the sea, to Scotland, to Wales, and throughout England, preaching the Word; and it is often, it must be often, a consolation to some of you, to think that if you have not spoken with your own tongues as you could desire, you have at least spoken by the tongues of others, so that through you the Word of God has been sounded abroad throughout all this region.

Beloved, there is one question I will ask, and I have done, and that is, *Are your own souls won?* You cannot win others, else. Are you yourselves saved? My hearers, every one of you, under that gallery there, and you behind here, are you yourselves saved? What if this night you should have to answer that question to another and greater than I am? What if the bony finger of the last great orator should be uplifted instead of mine? What if his unconquerable eloquence should turn those bones to stone, and glaze those eyes, and make the blood chill in your veins? Could you hope, in your last extremity, that you were saved? If not saved, how will you ever be? When will you be saved if not now? Will any time be better than now? The way to be saved is simply to trust in what the Son of Man did when He became man, and suffered the punishment for all those who trust Him. For all His people, Christ was a substitute. His people are those who trust Him. If you trust Him, He was punished for your sins; and you cannot be punished for them, for God cannot punish sin twice, first in Christ, and then in you. If you trust Jesus, Who now liveth at the right hand of God, you are this moment pardoned, and you shall ever be saved. Oh, that you would trust Him now, and then, trusting in Jesus, dear friends, you will have no need to hesitate when the question is asked, "Are you saved?" for you can answer, "Ay, that I am, for it is written, 'He that believeth on Him is not condemned.'" Trust Him, then, trust Him now, and then God help you to be a soul-winner, and you shall be wise, and God shall be glorified.

ON TO INDIANAPOLIS

by J. C. McCASLIN

Executive Secretary, Indiana Christian Fundamentals Association

THE Editorial staff of "Grace and Truth" takes pleasure in cooperating with the Convention Committee of the World's Conference on Christian Fundamentals in calling attention to the Annual Convention to be held at Cadle Tabernacle, Indianapolis, Ind., May 26 to June 2. In these days of apostasy all who love the truth should lend all possible support to every organization which is faithful in its defence of the Fundamentals of the Faith.

PLAN now to be one of that number to invade this stronghold of Modernism and attend the World's Christian Fundamentals Convention at the Cadle Tabernacle, May 26 to June 2. Bible Study, Missions, Christian Education, Sunday School Work, Sound Doctrine and True Evangelism will have prominent places on the program. The great Fundamentals of Christianity will be emphasized by such world-renowned speakers as Dr. Mark Matthews of Seattle, Dr. T. T. Shields of Toronto, Dr. Harry Rimmer of Los Angeles, Dr. W. B. Riley of Minneapolis and others of equal ability. Mr. Harry Clark, one of the greatest choir directors and soloists on the American Continent, will direct the music, while that famous composer of Gospel songs, Mr. Robert Harkness, will preside at the piano. You cannot afford to miss the greatest convention of Christian people ever to assemble thus far in the history of the Fundamental Movement. So plan to go, and go with your plans to remain during the entire Convention.

Never were the men who deny the great Fundamentals of Christianity more determined to capture and control all the Churches, Sunday Schools, Public Schools, Denominational Colleges, State Universities, Social Clubs, Fraternal Orders, and Industrial Organizations than they are today. Such men deny the supernatural creation of the universe, the Virgin Birth, Deity, Blood Atonement and Physical Resurrection of Jesus Christ, the future punishment of the impenitent, the reality of heaven and the experience of personal salvation by the grace of God, as well as the God-given inspiration and infallible authority of the Bible. Because of their presumptuous scholarship, flattering manner, deceptive language and political methods, many good people do not realize how rapidly the faith of young people is being destroyed in the Fundamentals of Christianity. Modernists cry, "Down with dogma! Scrap

the creed! Stay in the middle of the road! Avoid controversy and unite all the churches!" while they continue to sow the seed of infidelity, provoke controversy, divide churches and maintain an attitude of intolerance toward those who do not accept their agnostic dogmas. It is high time for each believer in Jesus Christ to awaken to the danger of "these perilous times" of rebellion against the Bible authority of God and lawlessness among men, and to take a definite stand for the "faith once for all delivered unto the saints." Be at Indianapolis to take your stand!

God raised up the leaders of the Protestant Reformation to meet the crisis of ecclesiastical corruption in that day; even so, He has now chosen the leaders of the great Fundamental Movement to lead the children of God as they unitedly combat the doctrinal depravity which abounds in many churches and educational institutions. Significant developments within some of the largest ecclesiastical organizations in recent months reveal exact conditions as never before and make it evident that the Indianapolis Convention of Fundamentalists will be the most important and influential thus far in relation to the future course of events in this God-sent Movement. The time has come to rally unitedly to the support of the sacrificing leaders of Fundamentalism. Such unpopular movements make necessary the utmost sacrifice upon the part of those who fall in line with the will of God. Let intercession be continually made for the leaders, speakers, singers, and all who have great responsibilities for the success of this Convention. In the name of Jesus Christ; for the glory of God, the good of the Church, the unity of believers, the faith of our young people; to honor the Holy Spirit and the Holy Bible; and as a testimony to our Coming King each reader of this appeal is most earnestly requested to be one of the company of registered delegates present at the World's Christian Fundamentals Convention at Indianapolis, May 26 to June 2.

IN THE HARVEST FIELD

Conducted by A. H. YETTER

Herewith we present a picture of the South America home of Stanley and Nila Skivington, '25, with Mrs. Skivington, Bobby, and the native help on the porch.

Mr. and Mrs. Skivington will shortly be the only white missionaries on the Island of Margarita, Venezuela. One young woman who has been associated in the work there is on furlough, and a young man who has been working with them temporarily expects shortly to be transferred to another post. This will leave the Skivingtons and one native preacher with full responsibility for the 65,000 souls on this island—a tremendous burden which should enlist our prayer help.

Mr. Skivington is pastor of two churches on this island, the one at Juan Griego, where their home is located, and the other at Puerto Firmin, about ten miles away. Until a few weeks ago they had a horse and buggy which Mr. Skivington used to travel between the two, but the buggy is worn out and the horse has died, so he is compelled to walk the entire distance to and from Puerto Firmin, where he works for three days out of every two weeks. These dear servants of Christ are very much in need of a car, properly to care for their work, and we trust the readers of "Grace and Truth" will take this need upon their hearts in prayer, and if God so leads, with their gifts. "Grace and Truth" will be glad to forward any offerings which He may constrain you to make to help meet this need.

On March first Dr. W. B. Riley completed his thirty-second year as pastor of the First Baptist Church of Minneapolis, Minnesota. During those years his church has witnessed remarkable growth, and God's blessing has been very evident upon the labors of the pastor. Dr. Riley has stood in the forefront of the ranks of those who have staunchly defended the Fundamentals of the Faith, and it

truly gives us pleasure to see the blessing with which God has crowned his labors. The "Grace and Truth" editorial staff extends to our distinguished contributor, Dr. Riley, and to his church, our sincere congratulations.

J. L. ("Lee") Chavez is now pastor of the Baughet St. Baptist Church (Spanish), of Los Angeles, California. This church has just closed a very fruitful series of evangelistic services, and the pastor seems to have quite won the hearts of his people.



The Home of the Skivingtons, Juan Griego, Margarita, Venezuela

that "Grace and Truth" may be used of God both to promote and to deepen the fellowship of those who have gone out from D. B. I. into the harvest field and to enlist on their behalf the prayers of the "Grace and Truth Family." Hearty cooperation on the part of former students in sending in items of interest will be greatly appreciated.

We have just learned that tentative plans have been made to station Joe and Florence Wright, '28, on the same station with Erdie and Ella Nelson, in Tanganyika Territory, East Africa. We feel that both the Nelsons and the Wrights are to be congratulated on this arrangement. Inasmuch as it has been our privilege here at D. B. I. to enjoy fellowship with both couples, we know they will be used of God to bring blessing each into the other's life. The Wrights are still looking to God for funds for their outfit and passage, so remember them in your prayers.

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

FROM DEATH TO LIFE

EPHESIANS 2:1-10

- I. A SINFUL CONDITION
Eph. 2:1-3
- II. A DIVINE INTERVENTION
Eph. 2:4-5
- III. A MIRACULOUS TRANSLATION
Eph. 2:6
- IV. A GLORIOUS MANIFESTATION
Eph. 2:7
- V. AN UNDESERVED SALVATION
Eph. 2:8-9
- VI. A HEAVENLY ORDINATION
Eph. 2:10

—A. H. Y.

SEVEN CHARACTERISTICS OF THE BELIEVER

II TIMOTHY 2

- I. WE ARE SONS
vs. 1
- II. WE ARE SOLDIERS
vs. 4
- III. WE ARE ATHLETES
vs. 5
- IV. WE ARE WORKMEN
vs. 15
- V. WE ARE VESSELS
vss. 20-21
- VI. WE ARE SERVANTS
vs. 24
- VII. WE ARE HUSBANDMEN
vs. 6

—M. G. D.

REJOICING IN THE LORD

PHILIPPIANS 4:4

- I. A TIMELY EXHORTATION—"Rejoice"
- II. A DIVINE LIMITATION—"In the Lord"
- III. A CONSTANT OCCUPATION—"Always"
- IV. AN EMPHATIC REPETITION—"And again I say, Rejoice"

—A. H. Y.

WHAT IT MEANS TO "DELIGHT THYSELF IN THE LORD"

ISAIAH 58:13-14

- I. "HONOR HIM"
- II. "NOT DOING YOUR OWN WAYS"
- III. "NOR FINDING YOUR OWN PLEASURE"
- IV. "NOR SPEAKING YOUR OWN WORDS"
- V. "THEN THOU SHALT DELIGHT THYSELF IN THE LORD"

—J. R.

FOUR ASPECTS OF FAITH

- I. SAVING FAITH
Acts 16:31
- II. UNDERSTANDING FAITH
Heb. 11:3
- III. REJOICING FAITH
Rom. 15:13
Phil. 1:25
- IV. OVERCOMING FAITH
I John 5:4

—A. H. Y.

THREE QUESTIONS CONCERNING SALVATION

- I. IS GOD ABLE TO SAVE ME?
Matt. 19:24-26
Heb. 7:25
Jude 24
Phil. 3:20-21
- II. IS GOD WILLING TO SAVE ME?
I Tim. 2:4
II Pet. 3:9
John 3:16-18
Isa. 1:18
- III. AM I WILLING TO BE SAVED?
John 3:18
John 3:36
Acts 13:38-39
Rev. 3:20

—A. H. Y.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Second Quarter, Lesson 9

Sunday, June 2, 1929

LATER EXPERIENCES OF JEREMIAH

Lesson Text: Jer. 20:1-6; 37:1 to 38:28; 43:1-7
Read also Matt. 3:5-11

Golden Text:

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake" (Matt. 5:11).

Perilous times shall characterize the last days of the age in which we are living. The Scripture both testifies the fact and reveals the cause (II Tim. 3:1-8). The cause is essentially religious, the peril of the times growing out of the fact that self-love shall crowd out the love of God; and in keeping with this, the nature of the peril is shown to be primarily religious also, the Scripture speaking particularly of two things:

1. The persecution of all who will live godly in Christ Jesus.
2. The seduction of those who will not endure sound doctrine. (II Tim. 3:12-13)

We are well aware that in previous lessons we have spoken of this fact, but inasmuch as we are most certainly living in the last days of this age it is a thing of which we cannot be reminded too frequently. Of all men who have lived during this age, we Christians of this present generation need to be mindful of the warning of Scripture, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

It is not a thing to be wondered at that the believer in Christ should suffer persecution in this evil age. Immediately before its beginning, the enmity against God in the hearts of men found manifestation in the crucifixion of the Saviour. And immediately following its close that enmity shall reach its climax in the blasphemous rebellion of Antichrist. Living as we do between these two outstanding expressions of man's enmity against God, let us not be lulled to sleep with a false sense of security, for as certainly as we are true to Christ we must suffer persecution at the hands of the children of this world. Truly we need to remember the word of the Saviour, "The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you" (John 15:20).

Seeing that persecution is certain to be the experience of all yielded Christians in this age it is well for us to consider also some of the blessings of persecution and this our present lesson gives us an excellent opportunity to do. Inasmuch as our lesson must of necessity deal with things which are not seen with the natural eye we will consider Jeremiah's persecution merely as one example among many and engage in a topical study which might well be entitled "The Blessings of Persecution."

I. THE BLESSING OF TRIUMPHANT ASSURANCE

In the midst of his persecution Jeremiah was undoubtedly comforted by the assurance of the promise which God had given him in the beginning of his ministry, "Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord" (Jer. 1:8).

Likewise in the midst of the most fierce persecution a believer may be sustained by triumphant assurance. This assurance is two-fold.

First, there is the assurance that nothing can separate us from the love of Christ. Persecution may separate us from all earthly possessions; it may rob us of loved ones; it may rob us of physical comfort, of health, and even of life itself; but there is one thing which it can never do: it can never "separate us from the love of God which is in Christ Jesus our Lord." Persecution is among the things concerning which the Apostle once asked whether they could separate us from the love of Christ and then returned the triumphant answer, "Nay, in all these things we are more than conquerors through Him that loved us" (Rom. 8:37, read also verses 35-36, 38-39).

Again, no matter how extreme the persecution may be, the believer may enjoy the assurance that the persecution is among the "all things" which God has promised to work together for his good. It is our purpose as we proceed in the study of this lesson to point out some of the ways in which the very persecution itself is used of God for the good of the believer, so for the present let us content ourselves with facing the declaration of this fact which we find in Romans 8:28, "We know that all things work together for good to them that love God, to them who are the called according to His purpose." As we see some of the ways in which this promise works out let us remember that it is working out whether or not we may see it at the time. When we are passing through deep waters, more frequently than not we do not understand the purposes of blessing which God has for us in that experience; but this does not alter the fact that God is working this for our good together with all else which He permits to come into our lives. (Heb. 12:11)

II. THE BLESSING OF DIVINE ENABLING

Another blessing which the believer may enjoy in the midst of persecution is that of divine enabling. This is suggested in the fact that no matter how fiercely he was persecuted, the prophet was able in the strength of his Lord to give forth an unfaltering testimony. (Jer. 20:3-6)

The Apostle Paul once asked the Lord to remove a thorn in the flesh which had caused him much suffering. God denied his petition but gave him a word of assurance: "He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness" (II Cor. 12:9). Accepting this word by faith, the Apostle was victorious over his suffering and made his thorn in the flesh an occasion for thanksgiving, saying with the exultant abandonment of faith, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:9-10).

One has only to read the fourth chapter of this second epistle to the Corinthians to see how fully Paul entered into the blessing of divine enabling. Referring to his physical weakness he could say, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Frankly facing the fact that in preaching Christ he was taking his life in his hands he could speak of himself as "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (II Cor. 4:7-11).

But we need not search far for other striking examples of the divine enabling in the midst of persecution. One more we would mention particularly, and that is the effect of persecution in the case of the church at Jerusalem. In speaking of the persecution that arose after the death of Stephen, the Scripture says, "They that were scattered abroad went everywhere preaching the Word" (Acts 8:4). Such should always be the effect of persecution. It should cause us to realize that our time is short here and should stir us to give ourselves as never before in making Christ known. God has used the persecution of the saints at Jerusalem to scatter the gospel far and wide; so when we are persecuted if we will but yield ourselves to Him He will enable us to declare His Word the more boldly, trusting Him for the strength to carry on in the face of the persecution. (Acts 4:23-31; Phil. 1:14, 28)

III. THE BLESSING OF PERSONAL GROWTH

Persecution may become the means of great blessing to the believer in contributing to his spiritual growth. Though he recognized the part which Zedekiah had played in his persecution, and though he must rebuke his sin sharply, Jeremiah could plead with him tenderly to obey the voice of the Lord that it might be well with him. In this he was victorious over the natural vengeful tendency of the human heart. (Jer. 38:20)

To produce growth is one of the things which God purposes to accomplish in permitting persecution to come upon His children. One who had learned this lesson wrote by inspiration of the Holy Spirit, "Not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:3-5).

Herein lies the explanation of certain passages of Scripture which are difficult for some to understand. The Lord Jesus Christ said to His disciples, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). Similar to this is the exhortation of Romans 12:14, "Bless them which persecute you: bless, and curse not." Such a standard is impossible for the natural man. Such a spirit can characterize the life only by divine enabling. Once one has learned the truth expressed in that Scripture, "My grace is sufficient for thee: for My strength is made perfect in weakness," however, it becomes almost ridiculously easy for him to forgive his enemies and to bless the persecutors. Persecution casts us back on Christ and makes us trust Him more fully, perhaps, than we might were we free from persecution. Thus it not only affords us occasion for

exhibiting His love to this poor lost world, but it actually becomes the means whereby we grow in grace so that we can manifest His love. The Apostle Paul had learned this lesson for he testified, "Being reviled, we bless; being persecuted, we suffer it" (I Cor. 4:12).

Many other examples of the personal growth which persecution brings into the life of a Christian may be found in the pages of God's Word, but we will mention only two more. Stephen is the first of these, for when he was dying, stoned to death by his persecutors, he lifted up his voice in intercession for those who were stoning him, saying, "Lord, lay not this sin to their charge" (Acts 7:60). In this hour of testing he was enabled by the One Who, when He was dying on the cross, said, "Father, forgive them; for they know not what they do." Another example is found in the case of the Thessalonian believers to whom Paul wrote, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure" (II Thess. 1:3-4). Can any one doubt that the persecutions and tribulations had much to do with the growing faith and abounding love which characterized these believers? Such will always be the fruit of these things when the soul permits the persecutions and tribulations which come upon them to accomplish their God-ordained purpose in turning the mind toward Christ.

IV. THE BLESSING OF INCOMPARABLE FELLOWSHIP

Surely the care which God put in the heart of Ebed-Melech for him must have been a source of great blessing to Jeremiah and must have warmed his heart with the realization that in this way the Lord was keeping His promise to deliver him.

In this is suggested another blessing which comes to the believer through persecution and this blessing underlies the last two which we have seen. Through suffering persecution the believer is drawn into closer fellowship with his Lord. Paul counted the cost when he expressed his desire that he might "know Him, and the power of His resurrection, and the fellowship of His sufferings" (Phil. 3:10). Those words "fellowship of His sufferings" are very significant, for it is preeminently through the suffering of persecution for His sake that we may know such fellowship with Him.

A signal example of the fellowship which the persecuted believer may enjoy is found in Paul's testimony in II Corinthians 4:9 where he says that he is "persecuted, but not forsaken." Persecuted indeed of men was he, even to the point of death, yet he was not forsaken of his Lord. In all his persecutions he knew the comforting, strengthening, transforming fellowship of his Lord, and the very persecution made that fellowship all the more real and all the more precious. (John 9:34-35)

A beautiful revelation of the fellowship which the persecuted believer enjoys with his Lord is found in the Saviour's words to Saul of Tarsus when he met Him on the road to Damascus. When Saul had been prostrated by the blinding light from heaven, he heard a voice saying, "Saul, Saul, why persecutest thou Me?" (Acts 22:7-8) These words reveal that when the children of God are persecuted their Lord is persecuted in them. The glory of this revelation is augmented when in answer to the question, "Who art Thou, Lord?" the answer is given, "I am Jesus, Whom thou persecutest." Yes, persecution draws the believer into closer fellowship with his Lord, and it is in that fellowship that the secret lies of the divine enabling and the personal growth which we have already considered. (Col. 1:24)

V. THE BLESSING OF HEAVENLY REWARD

Surely the blessings which we have noted outweigh the suffering occasioned by the persecution, but there is yet another consideration which makes the suffering shrink into insignificance. This is disclosed in our golden text,

and in the verses which accompany it. "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:10-12). In these verses we are told both of the reward which is laid up for Jeremiah and of the reward which we shall share if we are so faithful to our Lord as to bring upon ourselves the persecutions which are the assured portion of all who will live godly in Christ Jesus.

The Bible plainly teaches that believers are rewarded in the future life for their faithfulness in this life. These rewards must be carefully distinguished from salvation. Salvation is a gift, but rewards are earned. Any soul who trusts Christ as his Saviour is robed instantly in the righteousness of the Lord Jesus Christ, and instantly becomes a recipient of His gift of life eternal. But only those souls who after trusting Him as Saviour yield to Him as their Lord and Master will share in the rewards. On this account the believer's reward is called in some places "a crown of life" and in others "a crown of righteousness." (II Tim. 4:8; I Pet. 5:4; Rev. 2:10; see also I Cor. 3:11-15)

The rewards which the believer receives for patiently enduring in the midst of persecution and tribulation will be surpassingly glorious. In comparison our present sufferings are almost trivial. So it is written "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:17-18; Rom. 8:17-18; II Cor. 5:10). As surely as we are willing to live godly in Christ Jesus we shall suffer persecution, but when persecution comes upon us for Christ's sake, let us be exercised thereby to even greater faithfulness, that in the day when we stand before the judgment seat of Christ we may receive a full reward.

Let us be heartened by the blessings with which God blesses us in the present life, but let us not miss the blessing of looking beyond the present suffering to the glory that shall be revealed in us at His appearing.

VITAL TRUTH ILLUSTRATION

The point we shall illustrate in this lesson is God's care of His men in their extremity, and we use this incident of the work of the Shantymen's Christian Association as told some years ago by Wm. Henderson in Christian Worker's Magazine:

In the winter, snow drifts and intense cold, fifty degrees below zero occasionally, had been our principal obstacles in visiting the lumber camps; but in summer, extreme heat, flies, and open water to cross, were our greatest handicaps.

One incident speaks for itself. The two missionaries came to a lake and found no canoes to take them over. One of them, after considering the width, decided he could swim it and bring back a canoe for the other. When he reached what he had thought was the bank, he found it only a belt of reeds with another stretch of water before him. By this time his strength was gone and he was so numbed by the cold that he felt it impossible to make the shore. He started to pray for the loved ones at home whom he never expected to see again, and as he prayed, fresh energy came to him, and in this new strength given to him, he made the bank. Even then he was so chilled that to row back to his companion undressed was likely to prove fatal; but here on the bank, hundreds of miles from town, was a suit of winter underwear lying waiting for him! Putting this on, he paddled back, and his companion and a camp doctor who had joined them, completed the work of restoring circulation by giving him a vigorous rubbing. How the underwear happened to be there we do not know; only that the Lord in Whose work we are, saw it would be needed and thus provided it.

Second Quarter, Lesson 10

Sunday, June 9, 1929

JUDAH TAKEN CAPTIVE

Lesson Text: Jer. 35:1-19

Read also Ps. 107:1-9

Golden Text:

"But they said, we will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever" (Jer. 35:6).

The story of the Rechabites sets before us a powerful argument for the reasonableness of obeying God's Word and a conclusive demonstration of the blessing which attends obedience. Before we study the lesson, however, let us pause for a moment to remark upon the meaning of the name "Rechabites." The Rechabites took their name from Rechab, their grandfather, his son Jonadab being their father. According to the lexicographers, the name "Rechab" means "companionship." The Rechabites, therefore (according to Hebrew custom), might well be called and literally in English "the sons of companionship." Is there not in this a suggestion for our profit? The very fact that they were known by the name of their grandfather testifies to his influence, and his godliness is indicated in the name which he gave his son, "Jonadab" meaning literally "Jehovah is liberal." There can be no doubt that the spirit of obedience which we see in the Rechabites grew out of the close companionship which that family enjoyed with their godly grandfather, and with the son who so revered his father, Rechab, as to cause all his descendants to be known by the name "Rechabites." Likewise obedience in the lives of God's children springs from close and constant companionship with God through our Lord Jesus Christ. In preparing to teach this lesson, therefore, let the teacher first make sure that the members of his class are trusting in the Lord Jesus Christ as their

Saviour, and consequently are in a position where it is possible for them to enjoy such companionship. Let it be made plain also that such companionship is the exclusive privilege of a soul who has trusted Christ, for it is impossible for the unbeliever either to know fellowship with God or to render obedience to His Word.

God uses the obedience of the Rechabites as a challenge to Israel. We may, therefore, use it as a challenge to the believers to whom we minister.

I. THE REASONABLENESS OF OBEYING GOD'S WORD

The Rechabites present a noteworthy example of obedience.

Obedience is one of the fundamental laws of human relationship. Every normal man or woman knows something of the benefits of obedience. For instance, seldom, if ever, is the boy or girl who really learns obedience in the home found among those who must pay the penalty of breaking the laws of the community. And it is a generally recognized principle in business that the most valuable employee is the one who most loyally obeys instructions. It is true that many other things contribute to a man's usefulness in business relationships, but ask any employer how valuable a man would be who had all other desirable qualifications but yet had not the preeminent qualifications of willingness and ability to obey orders! Earthly children obey the word of their earthly father—should not the children of God obey the voice of their heavenly Father? An earthly slave bought with gold obeys his master's voice—should not the servants of Christ obey His

voice, who have been purchased and set free by the shedding of His own blood? The word of an earthly king commands the obedience of his subject—can we, who are citizens of heaven, render less respect to the Word of the living God by Whose authority the kings of the earth wield their scepters? Since we recognize the reasonableness of obedience in human relationships, as we must if we are normal in our thinking, how much more should we recognize it in respect to the Word of God. "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:9).

Our conviction is profound that the need for the children of Israel to obey the Word of God was not greater in their day than is the need for such obedience in the lives of professed Christians in our own day. If we may judge by his conduct and by his conversation, the average Christian today utterly ignores or despises the authority of God's Word, whether it be in the passages of the pages of the Bible or on the lips of the minister of Christ. Were the Bible merely the writings of the man who penned its pages, we could not reasonably be expected to obey its precepts. But God is its Author and the men who wrote it were simply instruments in His hands. God Himself speaks to our souls in the words of the Bible. We should, therefore, give to its message the most earnest heed; and we should render to its precepts unqualified obedience. Can we honestly say that God is our God when we despise His Word and regard it as lightly as we do? (II Tim. 3:16-17; Heb. 1:1-2; II Pet. 1:20-21)

II. THE DIFFICULTY OF OBEYING GOD'S WORD

Reasonable as obedience is, to obey God's Word is, **difficult**. To unsaved men it is impossible, and to the believer it is possible only by God's gracious enabling.

One thing which contributes to the difficulty of obeying the Word of God is the perfection of its standards. The righteousness which it testifies is the righteousness of God (Rom. 1:17; Rom. 3:21). It says to men, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). But men are imperfect. Their hearts are deceitful above all things and desperately wicked. They are all as an unclean thing and all their righteousnesses are as filthy rags. How can imperfect, sinful men obey the perfect Word of a holy God? (Jer. 17:9; Isa. 53:5-6)

In addition to the difficulty involved in the perfection of God's Word are the difficulties which arise from opposition on the part of the enemies of our souls. The Devil has three tools: the world, the flesh, and the demons. The world consists of the men and women about us and includes both unbelievers and carnal believers. It is a revelation how completely the world is under the control of Satan to read in God's Word, "The whole world lieth in the evil one" (I John 5:19, R.V.). The demons are invisible evil spirits who are under the curse of God and awaiting His judgment. (Matt. 12:24-26; Matt. 8:28-29) The flesh is the evil nature which was begotten in man by the fall and which dwells in every man even after he has trusted the Saviour. This wicked thing is in league with the world and the demons, seeking to keep the soul from God and to keep it in bondage to Satan. Surely the difficulty of obeying God's Word appears to be very great when we realize that both by choice and by habit the souls of men have become enslaved to a wicked nature which is enmity against God, which is not subject to the law of God, and which cannot be subject to His law. (Eph. 6:12; Rom. 8:7; I Cor. 2:14)

But difficult as it is to obey God's Word, for a soul to refuse obedience is **inexcusable**. It is rebellion against His authority—yea, it is high treason, for disobedience in the life of a Christian means that a citizen of heaven has surrendered to the enemy the cause of his King. And it is more: for a soul to refuse to obey God is to question His wisdom and His love. It is to say in effect, "I know better than God what is good for me, and I will trust my own judgment rather than His love to secure the greatest happiness for my soul." Surely if we really believe that God is infinite in wisdom and of tender love we will never be guilty of refusing to obey His Word. Disobedience to

the Word of God is sheer unbelief. Sad to say many who have trusted Christ as their Saviour are guilty of this sin as well as those who have never trusted Him at all. (Rom. 8:32; I Cor. 2:9-10)

III. THE ABILITY TO OBEY GOD'S WORD

As we stated before, to obey God's Word is impossible to the unbeliever. "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6). But for the believer it is gloriously possible through the gracious enabling of our loving God.

In the first place, we need to recognize that the only obedience which has anything to do with the believer's salvation is the obedience which he rendered when he trusted Christ as his Saviour. This he could do only because when he became willing God gave him the gift of faith (Eph. 2:8-9), thus enabling him to trust the Saviour. But upon trusting Him the believer was robbed with the perfect righteousness which he could never attain by his own good works (Rom. 3:22). To him God imputed the perfect obedience which Christ rendered to His will. (Rom. 10:4; Rom. 3:31; Rom. 4:5) In this is settled forever the question of the salvation of his soul. Upon believing in Christ, the soul receives eternal life and the guarantee that he can never perish, having already passed from death to life (John 5:24; John 10:28-29).

But in saving our souls God provides for us the ability to obey His will in our daily lives. He frees us from the power of sin (Rom. 6:14-18). He sends His Holy Spirit into our hearts to remind us of what His Word says and to interpret it for us (John 14:26). He puts within us a new nature, even His own divine nature, who strengthens us with all might and who produces fruit in our souls. Among the fruits which the Spirit produces is "love" and it is written in the Scriptures, "Love is the fulfilling of the law" (II Pet. 1:4; Gal. 5:22; Rom. 13:10).

Surely it is no difficult thing to be obedient to the Word of God when the Lord Jesus Christ Himself has come to dwell in our hearts to live out His will in us. By grace what naturally was an impossible thing has become an effortless thing, for "It is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13; Gal. 2:20).

All that is necessary on our part, in order that we may obey the Word of God, is a choice. We must choose to walk in the Spirit. Perhaps it will help to understand what this means to say that in every problem and in every task and testing in the believer's life, two opposing thoughts are suggested to the soul, the one by the old nature and the other by the new. At every step, therefore, the soul makes a choice. Either he chooses to give his mind to the things which the flesh suggests, or he chooses to give his mind to the things which the Spirit suggests. "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit" (Rom. 8:5). Recognizing on the one hand the divine enabling, on the other hand, from the human standpoint, right here is the secret of victory. For a soul to choose to think the thoughts which the flesh suggests is to capitulate to the enemy and to suffer defeat; but for the soul to choose to think the thoughts which the Spirit suggests is to triumph over the enemy and to enjoy glorious victory. "This I say, then, walk in the Spirit and ye shall not fulfil the lust of the flesh" (Gal. 5:16; Rom. 6:16; I Cor. 6:19-20).

IV. THE BLESSINGS OF OBEDIENCE

Who can tell the blessings which that soul enjoys who obeys God's Word? For Israel, obedience meant life and peace and enjoyment. "If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1:19). This is seen also in the blessing with which God blessed the Rechabites for their obedience to the will of their father. Such, too, is the blessing of the soul who chooses in His strength to obey the Lord. The Scripture says, "To be spiritually minded is life and peace" (Rom. 8:6).

One of the blessings which attends obedience is the

blessing of fellowship. This is promised in John 14:21, "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." And in John 14:23, "If a man love Me, he will keep My words: and My Father will love him, and We will come to him, and make Our abode with him." What joy could excel the joy of the consciousness of the abiding presence of Christ and the assurance that there is unbroken fellowship between us? Such is the joy of the obedient Christian. Surely this comprehends all other blessings which we could name, for it is impossible to separate the blessings from the One Who gives them. Many are included in that marvelous statement of Holy Writ, "The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly" (Ps. 84:11).

But there is another aspect of the blessings of obedience which should be mentioned particularly, lest it should be forgotten, and that is that obedience in this life brings reward in the life to come. Many Scriptures present the fact of rewards, but we will mention only one which is found in the Saviour's words to John in the book of the Revelation, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Rev. 22:12). That the rewards of believers will be based on obedience is a conclusion which could rest for its authority upon the ground of logic, but one Scripture will serve forever to put it beyond the possibility of a doubt, and with this Scripture we conclude our study: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to

obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22-23).

VITAL TRUTH ILLUSTRATION

He was a good farmer; the furrows in the field he was ploughing stretched like railway tracks to the fence a quarter of a mile away.

"How do you make such straight furrows?" I asked.

"You see that slender pole with a white rag tied to the top of it?" he said in reply. "Well, I set that pole at the point where I want my furrow to end. If I keep my eyes on it all the way across, I can make the furrow almost as straight as a crow can fly; if you get a crook in the first one, the rest have to follow it, for the guiding wheel of the plough runs in the old furrow. Get your first one straight, and the rest will be straight too.

I reflected that as much depends on the first furrow in the life as on the first furrow in the field. As I looked back over my life and saw in it the many stretches of crooked ploughing and remembered that they all began with a crooked furrow I despaired of making it like the field of the ploughman. Then I remembered the slender pole with its fluttering white flag and again heard the ploughman saying, "I keep my eyes on it all the way across." Now I understand. The crooked furrow had come when my eyes were not on Christ. I resolved that, God helping me, I would plough my furrows straight from then on, and that I would do it looking unto Jesus, the Author and Finisher of my faith.

—"Sunday School Times"

Second Quarter, Lesson 11

Sunday, June 16, 1929

THE STORY OF THE RECHABITES

Lesson Text: II Kings 25:1-21

Read also Ps. 107:10-16

Golden Text:

"Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 13:34).

Last Sunday we studied the blessings of obedience, seeking to learn the personal lessons which God's Word teaches in the story of the Rechabites. Just so surely as obedience is rewarded, however, disobedience is punished. So today we study concerning the captivity which came upon the children of Israel because of their sin. As in last Sunday's lesson, so in today's Israel's experiences become an object lesson for our instruction and guidance in our personal Christian lives.

I. ISRAEL WENT INTO CAPTIVITY IN SPITE OF ALL THAT GOD COULD DO TO SAVE HER FROM IT

In every possible way God sought to save the children of Israel from captivity. The story of the kingdom from the days of King Solomon to the events of today's lesson is a story of heart-breaking sin. One after another the kings of Judah and of Israel led the people into sin. There are happy exceptions to this, of course, for occasionally a king was found who walked uprightly before the Lord; but with few exceptions even the kings who were most righteous in some respects, in others sinned grievously against the Lord. Throughout that period God had sent chastening after chastening to warn the people and to turn them from their evil ways, and invariably He had blessed them insofar as they made it possible for Him to bless, thus setting before them clear examples of the blessings of obedience in contrast to the woes of disobedience. And from the division of the kingdom He had sent His prophets to plead with the children of Israel. In the books of the Prophets Isaiah, Jeremiah, and Ezekiel, and from Hosea to Zephaniah, we have the story of God's pleading with His people during this period. These books reveal that wrath against sin was mingled in God's heart with compassion for the sinner. Throughout those years His

continual cry had been, "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33:11). And finally God had made Israel an example to Judah, for the kingdom of Israel had gone into captivity with the fall of Samaria one hundred and thirty-five years before the events of today's lesson. So when the children of Israel went into captivity, it was in spite of all that a loving God could do to spare them that experience. (Jer. 7:13-15; Jer. 7:23-26; Jer. 25:3-11)

So it is with the Christian. If he will, he can become the slave of sin, but when he does, it is in spite of all that God can do to save him from it. His Son died on the cross to free us from the bitter bondage of sin. He has given us His Holy Spirit and has put within us His own holy nature to strengthen us to live victorious over sin. He has given us His own armor and with it the shield of faith and the sword of the Spirit which is the Word of God. Surely He has left nothing undone that He can do when He can say, as He does in II Corinthians 10:4-5, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (See also Titus 2:14; Rom. 6:6, 14; Gal. 5:16; Eph. 6:10-18; Rom. 8:37)

II. ISRAEL WENT INTO CAPTIVITY BECAUSE SHE CHOSE TO GO INTO CAPTIVITY

God had plainly warned the children of Israel that to continue the wicked course which they were pursuing must inevitably mean that they would go into captivity. There was not one of the prophets who did not declare this so clearly that even a little child could understand it, and by their mouths God had shown them just as clearly how they could escape the impending judgment. Had they been willing and obedient they would have been established in their own land and would have enjoyed there the choicest blessings which God could lavish upon them. Furthermore, the Lord did not stop with plainly setting

before the children of Israel both the way of life and the way of death; He prolonged in an amazing manner Israel's opportunity to choose life. Were God the heartless tyrant that some picture Him to be, He would never have borne with the sin of Israel for four hundred years in order to give them full opportunity to repent, before finally He drove them into captivity. When Israel went into captivity, therefore, it was by her own choice. It is true she did not choose the captivity, as such, nor the sufferings which captivity brought upon her; but she did choose to rebel against the Word of the Lord and to harden her heart against His tender pleading, and that with full knowledge of what such a choice would mean; so we must repeat it—Israel went into captivity by her own deliberate and voluntary choice. (Isa. 1:18-20; Ezek. 12:1-4; Ezek. 18:31-32; Jer. 26:2-6; Jer. 35:14-17)

So, too, the Christian can come under the bondage to sin only by his own deliberate choice. We are freed from the power of sin. In Christ Jesus we have crucified the flesh with the passions and the desires. Strength has been provided for us whereby we may overcome all the enemies of our souls, and God's Word exhorts us, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). If, however, we turn a deaf ear to the Spirit's pleading with our souls and choose to yield ourselves instead to sin, we bring ourselves under bondage to that hard taskmaster whom once we served by nature, but whose power has been broken at the cross, and who can now have dominion over us only as we voluntarily yield to his control. Not only is it true that we can come under bondage to the old sinful nature only by our own voluntary choice, but it is just as true also that such bondage can continue only so long as we consent that it shall continue. If he will, a believer in the Lord Jesus Christ can turn instantly to Him, confessing his sin and in His strength be victorious over it. Inasmuch as only by our own choice is it possible for us who are the children of God to become the slaves of sin, how foolish it is for us to do it. Let us choose to walk in the Spirit and we shall not fulfil the lusts of the flesh. (Rom. 6:12-14, 16; Gal. 5:16; Rom. 8:2)

III. ISRAEL HAS SUFFERED TERRIBLY IN CAPTIVITY

The Babylonian captivity was only the beginning of Israel's sufferings in captivity. Though she was restored to her own land in the days of Ezra and Nehemiah, she continued in her sin and was sent again into captivity under the Roman armies commanded by Titus. Israel's suffering in her captivity has been intense. Whether in the Babylonian captivity or in her present captivity, in her has been fulfilled the Word of the Lord by Moses and the Word by the mouths of His prophets by which He confirmed his message through Moses, "If thou wilt not observe all the words of this law...the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see" (Deut. 28:64-67)

This is suggestive of the sufferings which the believer experiences who goes into sin. Joy and peace are the fruits of the Spirit (Gal. 5:22); the backslider, therefore, has neither. The agony of such an experience caused the Apostle Paul to say, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:23-24). It is said that one form of punishment which the Romans meted out to a

certain class of criminals was to take the offender out into the desert, chain him face to face and breast to breast with a dead man, and to leave him there alone with that putrifying corpse. This is the figure in the Apostle's words "the body of this death" or as some translate it "this body of death." This is a graphic illustration of the living death which a believer suffers who yields himself to sin. (Rom. 7:9; Rom. 7:14-21; Rom. 8:6; Rom. 8:13)

IV. ISRAEL WAS PRESERVED IN THE MIDST OF HER CAPTIVITY

Though God must send Israel into captivity because of her sin, He did not utterly cast her off. In the midst of her captivity He preserved her. Her sins warranted utter destruction, but God did not deal with Israel after her sins nor reward her according to her iniquities. In the midst of desolation He preserved to Himself a remnant. And this is true to this day. Israel's preservation is one of the miracles of the ages. Many of the nations who oppressed her have utterly perished from the earth, and many of them have passed almost from the memory of man. Then, too, many of those who have survived have so mingled themselves with other nations that their national identity has been lost. But though the children of Israel have been dispersed among all nations, they have been preserved to this day; and wherever they are found they stand out sharply distinguished from the people round about. So evident is it that Israel's preservation is due to supernatural providence, that this is recognized as one of the most striking evidences of the inspiration of the Scriptures which promised her preservation. (Jer. 31:35-37; Jer. 33:20-26; Rom. 11:1-5; Rom. 9:27-29; Ezek. 11:16)

So, too, though he may sin, and sinning bring suffering upon himself, the child of God will never be cast off. He is eternally secure through the grace and providence of God. Sinful though his life may be, and though unquestionably his sin deserve eternal damnation, yet that soul who once has trusted Christ as his Saviour can never lose his salvation. God has sworn that He will never cast him out, and the Word of God stands secure, having this seal, "The Lord knoweth them that are His." (John 10:28-29; John 5:24; John 6:37-40; II Tim. 2:19)

V. ISRAEL'S CAPTIVITY IS A TYPE OF HER TRIBULATIONAL SUFFERINGS

We must not leave this lesson without calling attention to the fact that Israel's captivity in Babylon was a type of her tribulational sufferings. Without recognizing the principle which is involved in this we could not understand nor appreciate as we should the message of the prophets. Their burden primarily pertained to the sins of their own day and the judgments which were immediately impending. Beyond these, however, they looked forward to Israel's restoration. But the Spirit of God which was in the prophets was looking on beyond their time to the coming days of Tribulation and the Kingdom that shall follow. All the sins of Israel in the days of the prophets in the mind of the Spirit are typical of her tribulational sins. The captivities which came upon them in those early days point forward to their sufferings in the persecution which Antichrist shall bring upon them. And their restoration in the days of Ezra and Nehemiah looks forward to their restoration in the Kingdom of Christ. To appreciate the national message of the prophets it is imperative, therefore, that we recognize both the local setting and the dispensational outlook. (Jer. 30:7; Ps. 83:1-5; Matt. 24:15-22; Rev. 12:13-16)

In this lesson we have been seeking to point out the personal truths which may be learned from Israel's experience, but it is well to remind ourselves occasionally of the different great lines of truth which the Spirit of God has inwrought into the Word. Then, too, many will read these lines who did not follow us through our former studies in the writings of the prophets. For the sake of any to whom this may be a new line of teaching as well as for the sake of reminding those who know it already, we pause for a moment to call attention to the four lines of teaching which may be found pervading the Old Testa-

ment, and which Dean Fowler has so clearly outlined in his valuable little booklet, "The Four-Fold Message of the Psalms."

1. The Local Historical Message
These things have direct bearing on Israel's experiences in the days when they were written.
2. The Prophetic National Message
These things typify Israel's experiences in the Great Tribulation and Kingdom.
3. The Prophetic Messianic Message
In all the Old Testament Scriptures we may read marvelous prophecies pertaining to the Lord Jesus Christ.
4. The Individual Devotional Message
In all of these Scriptures there is a wealth of truth for the individual believer in all ages. As Dean Fowler says, "The Nation Israel is God's photograph of the individual believing soul." It is this lesson which we are emphasizing particularly in today's study.

V. ISRAEL SHALL BE RESTORED WHEN HER HEART TURNS AGAIN TO THE LORD

Our study of this lesson would be incomplete if we failed to call attention to the fact that Israel will be restored when her heart turns once more to the Lord. This restoration was typified by Israel's restoration under the captaincy of Ezra and Nehemiah. Even before He sent His people into the captivity in Babylon, God had limited the duration of that captivity and had plainly stated that it was to continue only through seventy years. (Jer. 25:11-12; Jer. 29:10-14) When the seventy years had passed God raised up Ezra and Nehemiah to lead His people once more back into their own land, to rebuild the city and to restore the temple. (The story is told in Ezra and Nehemiah, and in the writings of the prophets Haggai Zechariah, and Malachi.)

In fulfillment of this type, Israel will be restored once more in the Kingdom of Christ, and that restoration, thank God, will be final! Never again shall the hearts of that people turn away from the Lord. They shall be established before Him in righteousness forever. Rather than attempting ourselves to describe that restoration, let us listen to one of the inspired descriptions of it.

"For a small moment have I forsaken thee; but with great mercies will I gather thee.

"In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

"For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

"For the mountains shall depart, and the hills be removed: but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." (Isa. 54:7-10; Ezek. 11:17-20; Jer. 32:36-39; Ezek. 36:21 to 37:28)

In conclusion let us note that Israel's restoration is a type of the restoration which every child of God enjoys when, after falling into sin, he turns his heart once more to the Lord, confessing his sin and looking to Him for forgiveness and for strength to overcome. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9; Ps. 23:3; Ps. 51).

VITAL TRUTH ILLUSTRATION

One of the scientific men of California is quoted as saying, "It is almost incredible that business interests of this state should willingly and weakly, year after year, allow a permanent threat to hang over their very existence, without making any intelligent effort to study the subject or to meet the problem." The people there have unwittingly drifted into a false attitude, that of ignoring the earthquake. They are afraid to frighten away capital and people. The real estate agents never heard of earthquakes. The newspapers have joined in a conspiracy of silence about them. When the geologists tried to gather data on the subject, they were told to "forget it," "cut it out," etc. And so it came about, to quote this scientist, that "when the earthquake of 1906 broke the water-mains and at the same time set the city on fire, the people were entangled in a snare of their own weaving."

—"Christian Workers Magazine."

Second Quarter, Lesson 12

Sunday, June 23, 1929

A PSALM OF PRAISE

Lesson Text: Ps. 103:1-22
Read also Ps. 107:23-31

Golden Text:

"Bless the Lord, O my soul: and all that is within me, bless His holy Name" (Ps. 103:1).

In preparing to teach this lesson the teacher will do well to secure and read the little booklet by Dean Fowler which we mentioned in our last lesson—"The Four-Fold Message of the Psalms." This booklet may be ordered from the Institute Book Nook, 2047 Glenarm Place, Denver, Colo., price 15 cents postpaid. This booklet sets forth most clearly the principles governing the exposition which we present herewith.

I. WHAT MAY WE LEARN FROM THIS PSALM ABOUT DAVID?

This Psalm is first of all David's own personal testimony. In it we get a glimpse into the heart of this man after God's own heart.

First we see his gratitude. David had been the recipient of rich blessing from God's bounty and in this Psalm he gratefully testifies of these benefits. That expression, "Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies" (Ps. 103:4), and the words, "The Lord executeth righteousness and judgment for all that are oppressed" (Ps. 103:6), are reminiscent of the protection and tender mercies which God had extend-

ed to him in his conflict with Goliath and in his experiences when King Saul was seeking him to slay him. After his sad experience in sin in the matter of Uriah and Bathsheba, and the confession which followed, surely it was with deep meaning that he wrote, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities" (Ps. 103:10). And surely it was in the joy of restoration that he penned those words, "As the heaven is high above the earth, so great is His mercy toward them that fear Him" (Ps. 103:11). So, too, it was with rapturous consciousness of forgiveness and cleansing from his sins that he wrote, "As far as the east is from the west, so far hath He removed our transgressions from us" (Ps. 103:12; I Sam. 24:1-22; II Sam. 11:1-27 with Ps. 51).

Here we may read also of David's faith. Not only did his faith lay hold on the mercy which God had extended to him in forgiving his sins; it also laid hold upon the promises which God had given him. As he penned those words, "The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children" (Ps. 103:17), is it not probable that he had in mind God's promise concerning his Seed, that He should establish his kingdom, and though He must chasten, yet should not His mercy depart from Him? (II Sam. 7:12-16; I Chron. 17:11-14). By faith David laid hold of the promises, and by faith he looked forward to Christ in Whom they should find their final

fulfilment.

And finally in the things which we have noted and in many other things in this Psalm we see the occupation of David. His occupation was in the Lord. He recognized all his benefits as proceeding from the gracious hand of Omnipotence, and this recognition brought him to his knees in worship and adoration and filled his lips with praise to his God. (Isa. 26:3)

II. WHAT MAY WE LEARN FROM THIS PSALM ABOUT ISRAEL?

This Psalm is also the testimony of the nation Israel.

The experiences through which she has already passed would warrant this testimony. Her redemption from bondage in the land of Egypt, the mercies extended to her in the wilderness, God's mighty manifestations of His power in the conquest of the land, His grace in preserving a remnant in spite of Israel's sin and the consequent captivities, the restoration which Israel enjoyed in the days of Ezra and Nehemiah, all of these and many more would make this Psalm a most appropriate testimony for that people whom God has blessed above all people that dwell upon the earth. Indeed, reference is made to these past mercies in verse seven.

But in the future Israel will be able to give this testimony with cause even more strong. There is coming a day when that man of sin whom the Scripture calls the "beast" and "Antichrist," shall be aroused by Satan to persecute Israel with unprecedented fury. So fierce will be his persecution that Israel will be compelled to flee into the wilderness, where she will be miraculously nourished by the hand of her God for three and a half years. After this time the people will return once more to Jerusalem, opportunity having been afforded by the absence from that city of the Antichrist, and the sanctuary will be cleansed from the abomination—the image of Antichrist which he has caused to be erected therein. But this act will only provoke Satan's world-ruler to even greater fury, and he will return to Jerusalem with the determination utterly to destroy the children of Israel and to cut them off from being a nation. But just as his hand is reached out to crush the remnant of the people, the heavens will open and Christ shall come again in power and great glory to judge the Antichrist and his armies and to deliver His people. This great deliverance will be celebrated in the words of the Psalm before us, "Who redeemeth thy life from destruction." (Rev. 12:1-17; Ps. 83:1-5; Zech. 14:1-5; Joel 2:1-11, 18-20; Matt. 24:15-22, 29:31)

In the Kingdom which follows Christ's second coming Israel can testify with special significance of the healing of her diseases and of the forgiveness of her sins. It will be when the eyes of those who pierced Him behold the wounds of the Son of God that this people will cry, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities"; and cleansed as she will be then from all the abominable things which polluted her in days gone by, she will be able to testify with great force, "As far as the east is from the west, so far hath He removed our transgressions from us." (Rev. 1:7; Zech. 12:9-10; Jer. 50:20; Ezek. 36:25-29; Ezek. 37:23-28)

In such a brief discussion as this we must of necessity confine ourselves to mere suggestions. But if the teacher will follow up the clue which is here afforded he will find many more wonderful correspondences between the statement of this Psalm and Israel's experiences in the Kingdom to which direct reference is made in verse 19 of our lesson text.

III. WHAT MAY WE LEARN FROM THIS PSALM ABOUT THE LORD JESUS CHRIST?

This Psalm, like all the Scriptures, is preeminently a revelation of the Lord Jesus Christ.

He is the Shepherd of Israel. He it was Who redeemed His people from Egypt and Who led them in the wilderness as a shepherd leads his flock. He it was Who vouchsafed to them the great deliverances which are testified here, Who satisfied their mouths with good things, and Who executed righteousness and judgment for them

when they were oppressed. We do not for a moment question the doctrine of the Trinity, nor would we minimize the part which the Father and the Spirit have had in God's dealing with His people, but we maintain (and we believe with abundance of scriptural reasons) that whenever God has manifested Himself to man, whether in the Old Testament times or in the New, it has always been in the Person of the Lord Jesus Christ. With full cognizance of the doctrine of the Trinity, for a soul to recognize in the Jesus of the New Testament the Jehovah of the Old makes his Bible a new book to him. It was in the Lord Jesus Christ that every blessing came to Israel of which this Psalm testifies. (Matt. 1:21, note "His people"; John 1:11, note, "His own"; John 12:41; John 1:18)

Our Lord Jesus Christ is revealed here also as the Saviour of our souls. Each of the prophecies which speak of forgiveness of sins points forward to the Cross. Take, for instance, that one verse, "As far as the east is from the west, so far hath He removed our transgressions from us" (Ps. 103:12). That was never accomplished by the Old Testament sacrifices. "Without shedding of blood is no remission," says the Scripture (Heb. 9:22), but almost immediately it adds, "It is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). Ah, no! The blood of bulls and of goats is not sufficient! Our sins could be removed only by the blood of the Lord Jesus Christ, the only begotten Son of the living God! So it is written, "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9:26). Yes, thank God, our sins are removed from us as far as the east is from the west, but this could only be accomplished by the death of Christ, "in Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7; Eph. 2:13; Rom. 3:24-25).

And finally here we may see the Lord Jesus Christ as the Sovereign of the whole earth. "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all," says our lesson Scripture (Ps. 103:19). But Luke's Gospel adds that the Lord Jesus Christ, the "certain nobleman" of the parables, has gone into a "far country," even into heaven itself, "to receive for Himself a kingdom and to return" (Luke 19:12). In exposition of Psalm 45:6-7 the writer of the Epistle to the Hebrews tells us that God the Father says to God the Son, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom" (Heb. 1:8). And John the Revelator supplements this with the account of the vision in which he heard the Lord Jesus Christ saying, "I overcame, and am set down with My Father in His throne" (Rev. 3:21). Thus by progressive revelation the Scriptures show us that it is our Lord Jesus Christ Who sits upon that throne in the heavens of which the Psalmist speaks. But the revelation does not stop here, for the Scriptures go on to declare that in His Kingdom the Lord Jesus Christ will sit upon the throne of His father David and will rule and reign in all the earth as King of kings and Lord of lords. Then shall be the time when all His works in all places of His dominion shall bow down and praise the Lord. (Luke 1:32; Matt. 25:31; Rev. 20:4; Isa. 9:6-7; Micah 4:1-7; Phil. 2:10-11)

IV. WHAT MAY WE LEARN FROM THIS PSALM ABOUT OURSELVES?

Last of all we learn that this Psalm should be our own personal testimony. In it we learn three things touching our personal Christian lives.

First we may see that we are indebted to our Lord Jesus Christ for all the blessings of temporal life. While miraculous protection from danger, the healing of diseases, and the judgment of the cause of the oppressed have dispensational limitations which must be recognized if we are to avoid confusion, yet these things suggest the temporal blessings which all God's children enjoy at His hand in all ages. The measure of health which we enjoy, the food which nourishes our bodies, the clothing which warms us, the homes which protect us from the rigors of the weather, these and all other material blessings which we enjoy so richly we should recognize as coming from His gracious

hand. Yes, indeed, we are indebted to Him for all our temporal blessings. True it is, some men have not the blessings which others enjoy in this realm, but there is none so poor or so infirm that he cannot testify to many wonderful and divinely bestowed blessings that we in our blindness call "commonplace." With all the sufferings which we endure, and with all the privations which we suffer, after all how good our God is to us all! (Phil. 4:11-19; I Tim. 6:17b)

From this Psalm also we learn that we are indebted to God for all things which pertain to eternal life. He it is Who has given us eternal life though we deserve eternal death. He it is Who hath forgiven us all our trespasses and robbed us in His own perfect righteousness. Surely His mercy to us is not less than His mercy to David or to the children of Israel. Accepting by faith the statements of His Word concerning His dealing with us, we can make the testimonies of the Psalm the testimony of our own souls. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will He keep His anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame: He remembereth that we are dust. As for man, his days are as grass: as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children" (Ps. 103:8-17; Eph. 1:7; Rev. 1:5; Rom. 8:15-18).

And finally in this Psalm we see a revelation of the worship which we should render to Him as His just due. How miserably cold our hearts are at times. How far short we come of the fervency of spirit which should characterize our lives. And the reason for this coldness and lack of fervency unquestionably lies in the fact that we reflect so little, or with so little faith, upon the marvels of God's grace. Surely a sinner who realizes what God in His grace has done for him, at the cost of the shedding of Christ's precious blood, cannot fail to bow with the Psalmist in worship and adoration crying out, "Bless the Lord, O my soul: and all that is within me, bless His holy Name," and then finding himself utterly unable to express the great thankfulness which wells up from his innermost being, he will cry with the Psalmist for angels and

for all created things to join their voices with his in chorus, helping him to praise God. (Heb. 13:15)

VITAL TRUTH ILLUSTRATION

The finest missionary address I ever heard was not by a missionary, or a secretary, or a preacher; it was by a Zulu chief in Natal. I was to address the Christian Zulus, and being late was conducted at once to the church where the people had been waiting several hours. I was taken by a back door to the platform, and suddenly found myself facing an audience of Christian Zulus. People had called the missionaries fools for thinking they could convert the terrible Zulus. There before me was the answer—seven hundred men and women neatly clothed, and suggesting thrift, intelligence and character.

While I was admiring this scene and thinking what a fine demonstration it was, my eyes dropped to the front seat, and there I saw a line of the nakedest, dirtiest savages I had met anywhere in Africa. While I was wondering at the presence of these people, the Christian Zulu chief came forward dressed in all the panoply of civilization, even to the cravat pin. He was going to show this man from America a thing or two. Turning to the heathen men he said in a stern voice of command, "Stand up!" and up they stood like a row of soldiers. Then to the row of women, "Stand up!" and up they got. Then came his convincing missionary sermon. Turning to me, he said, "Mfundisi (Teacher), take a good look at these people." And I took them all in—through more than one of my senses. The chief continued:

"These are heathen, as you see, just like the wild beasts. And Mfundisi, we want you to know that all of us people were once just like that, just like the wild beasts, until Mr. and Mrs. Grout came here to live among us. We want you to know what a great change has come over us Zulus, and we want you to know how grateful we are to the board for sending us these friends to help us."

Then I broke in and said, "I want to say that if I could take you to America with me, and you could take this row of raw heathens just as they are, and have them stand up while you make this same speech, you would convert every remaining unbeliever in foreign missions."

—Condensed from Dr. C. H. Patton in "Missionary Review of Reviews."

(We have chosen this illustration out of many that are good, because it emphasizes "all His benefits.")

Second Quarter, Lesson 13

Sunday, June 30, 1929

REVIEW: PROPHETS AND KINGS OF JUDAH'S DECLINE

Lesson Text: Ps. 130

Golden Text:

"The Lord hath appeared of old to me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3).

In our study of the lessons for this quarter we have sought to consider from time to time all four of the messages which the Holy Spirit has inwrought into the Old Testament Scriptures. These we outlined in lesson twelve, but for the sake of any who may be starting the use of "Grace and Truth" lesson helps with this number, and for the convenience of all who use them, we outline them once again. There are four distinct yet harmonious messages in the writings of the Prophets and in the Psalms, as well as in the historical and legislative sections of the Old Testament. They are:

1. The Local Historical Message

This pertains either to individuals or to nations in the days when the books were written.

2. The Prophetic National Message

This pertains to the future of Israel, particularly

to her experiences in the Great Tribulation and Kingdom.

3. The Prophetic Messianic Message

This pertains to the coming Saviour, and reveals both the first coming and the Kingdom of Christ—"the Sufferings of Christ and the Glory that should follow."

4. The Individual Devotional Message

This pertains to the lessons which are taught for our own personal lives, the key principle being that the experiences of the nation Israel picture forth the spiritual experiences of individual believing souls in all ages.

For review we suggest that the teacher lead his class in seeking to discover, as far as is practical in the time available, how all four of these messages are presented in each lesson. Perhaps some will prefer to take one of these messages and seek to trace it through all the lessons. In this case it would be especially profitable to seek to discover the Messianic message in all twelve of this quarter's lessons.

Some, however, may wish to use our customary

QUESTIONS FOR REVIEW

Lesson 1—"The Ministry of Isaiah"

(Lesson Text: Isa. 6:1-13)

(Golden Text: Isa. 6:8)

1. What did you learn from Isaiah's vision about Israel's God?
2. What did you learn about Israel?
3. What did you learn about yourself?

Lesson 2—"Hezekiah Leads His People Back to God"

(Lesson Text: II Chron. 30:1-27)

(Golden Text: II Chron. 30:9)

1. Who is it that needs to be restored?
2. How can a backslider be restored?
3. What does he need to be restored to?
4. How did Christ's death make it possible for a sinning believer to be restored?
5. What are the blessings and results of restoration?

Lesson 3—"Comfort for God's People"

(Lesson Text: Isa. 40:1-11)

(Golden Text: Isa. 53:5)

1. What is the prophetic teaching in the fortieth chapter of Isaiah?
2. What is the personal teaching?

Lesson 4—"The Suffering Servant of Jehovah"

(Lesson Text: Isa. 53:1-12)

(Golden Text: Isa. 53:5)

1. Whose confession is it which we read in Isaiah fifty-three?
2. Who is the Sufferer of Whom this chapter speaks?
3. Have you trusted the Saviour of Whom this chapter testifies?

Lesson 5—"What Hilkiah Found in the Temple"

(Lesson Text: II Chron. 34:14-23)

(Golden Text: Ps. 119:11)

1. What is meant by the words "the Law of the Lord"?
2. Why should men obey what the Bible says?
3. Can the Word of God be destroyed or broken?
4. What has God's Word Power to do?
5. What have you known of the power of God's Word?

Lesson 6—"The Early Ministry of Jeremiah"

(Lesson Text: Jer. 1:6-10; 26:1-19)

(Golden Text: Acts 5:29)

1. What may we learn for our own personal guidance from Jeremiah's life?
2. What may we learn for our own blessing from God's dealing with Israel?
3. Why do Christians especially need to study the Bible in these days?

Lesson 7—"Jeremiah Calls to Obedience"

(Lesson Text: Jer. 7:1-26)

(Golden Text: Jer. 7:23)

1. What two great spiritual forces, one evil and the other good, were influencing Israel in the days of Jeremiah?
2. What choice must Israel make?
3. What were the results of her choice?
4. What may we learn from her experience?

Lesson 8—"God's Law in the Heart"

(Lesson Text: Jer. 31:29-34; Heb. 8:7-13)

(Golden Text: Ps. 119:11)

1. What was the old covenant and what was the new covenant spoken of in this lesson?
2. Which are we under?
3. What may we learn about Christ's Kingdom from this lesson?

Lesson 9—"Later Experiences of Jeremiah"

(Lesson Text: Jer. 20:1-6; 37:1 to 38:28; 43:1-7)

(Golden Text: Matt. 5:11)

1. What is the believer's assurance in the midst of persecution?

2. How can the believer be strong in the midst of persecution?

3. What effect does persecution have on our personal Christian lives?

4. How does persecution affect our fellowship with God?

5. What will be the result in the life to come if we patiently endure persecutions in this?

Lesson 10—"The Story of the Rechabites"

(Lesson Text: Jer. 35:1-19)

(Golden Text: Jer. 35:6)

1. What should be the Christian's attitude toward the Bible?
2. Why is it hard to obey God's Word?
3. How can we obey it?
4. What blessings do we enjoy when we do obey it?

Lesson 11—"Judah Taken Captive"

(Lesson Text: II Kings 25:1-21)

(Golden Text: Prov. 14:34)

1. What does Israel's captivity correspond to in the believer's experiences?
2. What practical lessons for our own guidance may we learn from Israel's experience in captivity?
3. What in our experiences corresponds to Israel's coming restoration?
4. What lessons may we learn from this?

Lesson 12—"A Psalm of Praise"

(Lesson Text: Ps. 103:1-22)

(Golden Text: Ps. 103:1)

1. What do we learn about David in this Psalm?
2. What do we learn about Israel?
3. What do we learn about Christ?
4. What do we learn about ourselves?

VITAL TRUTH ILLUSTRATION

In the forests of the Solomons there grows luxuriantly the great and stately sago palm, crowned here and there with a wealth of glistening ivory nuts. And a stranger judging by its massive trunk, its tremendous fronds, and its network of roots, would suppose it more robust and longer-lived than the slenderer coconut. But the sago palm has a most significant and unexpected life history. It grows steadily stronger and taller and more massive for fourteen years, and then, when apparently in the zenith of its life and strength, suddenly bears it first and only great crop of ivory nuts. This done, without apparent reason, in a month or so it dies and falls to the ground.

A number of these sago palms were planted in the early days at our mission station at Malu, and afforded us for years a good supply of leaf for thatch. About two years ago they bore their one crop of nuts. Today the palms are all fallen and gone, and we have had to take the nuts they bore and replant them over the hillside, to start another growth of palms to supply leaf for the future.

This process of dying out and having to replant again has furnished one with a very impressive and needed object lesson and text for our converts, as to the dangers which continually assail the plantings of truth in men's hearts, in the different ages, or "dispensations" of human history. For the converts it comes as a new idea, and seems unthinkable, that a people, once having been delivered from the delusions and darkness of heathenism, and having entered into the light and knowledge of the love of God, could ever again lose such light and revelation, to plunge again into darkness and idolatry.

So it comes as a surprise to them (and a tremendous shock to the self-complacency of a few who are inclined to drift) to read of races lapsing again into heathenism, as set forth in Rom. 1:21. . . . So it is an intense surprise to these Melanesians to find that we bring to the islands no white-man's God, but that they themselves are a relapsed people, and that our Heavenly Father is the very God of their own far-back ancestors.

—Dr. Northcote Deck in "China's Millions."

(Continued from page 110)

tells us that the hour is coming when all that sleep in the graves shall hear the voice of the Son of God and shall come forth; those made righteous by faith in Christ, in their own order, to the resurrection of life; and those who have rejected Him, in their order, to the resurrection of damnation. And it tells us that a soul's decision to trust Christ as Saviour or his persistence in rejecting Him determines in this life what shall be his experience in the life to come. All this, and more, is plainly declared in the Word of the Living God, but men listen to the testimony of His Word (if they listen at all) either with amused tolerance or with contemptuous indifference.

The same men, however, who turn a deaf ear to the pleading of God's Word eagerly seize upon such an experience as that of Mr. Pelley, and upon it they stake all their hopes for eternity. They are willing to spurn the Word of the Son of God Who died for them and rose again in deathless life, and to rest upon the experience of a dying man like themselves, who for a moment has intruded into the world of spirits, whom the Scriptures identify as demons simulating the appearance of humans for the sake of deluding men and luring them to destruction.

Truly we are living in the days of which the Scriptures speak:

The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons (II Tim. 4:1).

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables (II Tim. 4:3-4).

—H. A. W.

"Grace and Truth" Free Pastor's Service

The establishment of this service for Christian workers is the logical outcome of present-day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels, churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

Responses to advertisements appearing in this column will be forwarded by us without delay.

Christian workers who desire further information concerning this free service should address the Business Manager.

Orthodox Baptist Pastor, out and out for Christ, desires a church that wants the Word of God. Firmly believes that we are in the last days of this age, that every Christian should be out after souls, that a church should be separated from the world, and that the Lord's work should be supported by the voluntary offerings of God's children. Not interested in any other method of carrying on the Lord's work. Address B. 5, "Grace and Truth."

they want to know--

so they write to MOTHER RUTH
—who answers in—
THE SUNDAY SCHOOL TIMES

How about Sunday picnics, school and class plays, studying on Sunday, social affairs— which are the right kind? If in love, how about this problem or that perplexity that has arisen? Home difficulties, corporal punishment for children, what is to be done? Dancing, cards, slang, choice of companions— what is a young Christian to do? What is a mission call? How can one witness for Christ? Where can one find time for Bible study? When dissatisfied and thoroughly discouraged— what should a Christian do?

{ in book form for first time
and just off the press }

Girls' Problems of Today

Discussed by MOTHER RUTH

{ Richly bound in Blue Cloth;
Stamped in gold, 220 pages;
\$1.50 per copy; postage 10c }

Mail Your Order Today!

The Bible Institute Colportage Ass'n
843-845 No. Wells St., Chicago

STRAIGHT THINKING MAKES FOR STRAIGHT LIVING

Are you aiming at a right life without a rightly divided Word?

Let the Dean Fowler booklets come to your rescue with their vital messages of practical, personal help.

SALVATION AND REWARDS.....	\$0.25
FOUR-FOLD MESSAGE OF THE PSALMS.....	\$0.15
RESTORATION.....	\$0.15
THE COVERED WOMAN.....	\$0.25
THE DARK SIDE OF LOVE.....	\$0.25
THE GIFT OF GIVING.....	\$0.25

"WHAT SAITH THE SCRIPTURES?"

INSTITUTE BOOK NOOK

"The Cream of Evangelical Literature"

2047 Glenarm Pl., Denver, Colo.

A Golden Opportunity

"Grace and Truth" offers you a Golden Opportunity to

1. Bring to lost friends and loved ones a clear salvation message.
2. Give to uninstructed Christian friends tools which will enable them to mine for themselves the "hid treasure" of God's Word.
3. Introduce perplexed Sunday School Teachers to the very Lesson Helps they have been looking for.
4. Send into the homes of Christians who live in churchless communities a messenger who will faithfully and regularly remind them of the things of Christ.
5. Bring to the bedside of shut-ins a friend who will talk with them of the Saviour and cheer and comfort them in their hours of loneliness and suffering.
6. Give to your pastor a paper which will minister blessing to his own soul and furnish fresh inspiration for his weekly messages.
7. Send to Christ's servants, shut away from Christian companionship in lonely parts of the earth, a friend who will fellowship with them in the things of Christ and strengthen their hands in their warfare with the powers of darkness.
8. Give to your friends the advantage of reduced rates which will help them to secure sound Bible study material.
9. Renew your own subscription free of charge.
(One free subscription is offered for every club of ten which you organize.)

Help us to extend the testimony of "Grace and Truth"

Here is how it works:

1. Regular subscription rate, per year.....\$1.50
2. In clubs of five or more, per year.....\$1.25
3. For every club of ten, one free subscription is offered in addition to the regular reduced club rate on the other ten.
4. All subscriptions in a club must begin with the same issue.
5. Clubs may include your own personal subscriptions, subscriptions which you send as gifts to others, or subscriptions which you secure from your friends.
6. Club rates apply either to new subscriptions or to renewals; both may be included in the same club.
7. All subscriptions must be paid for in advance.
8. Sample copies will be furnished free of charge to assist you in organizing your club.

Send for free sample copies, and for a booklet of special subscription blanks to use in organizing your club.

"Grace and Truth"

A Faithful Defense

A Clarified Testimony

2047 Glenarm Place, Denver, Colo.

PRAY! PRAY! PRAY!

**\$12,600 has been provided up-to-date
\$187,400 more is needed to STOP THAT RENT DRAIN!**

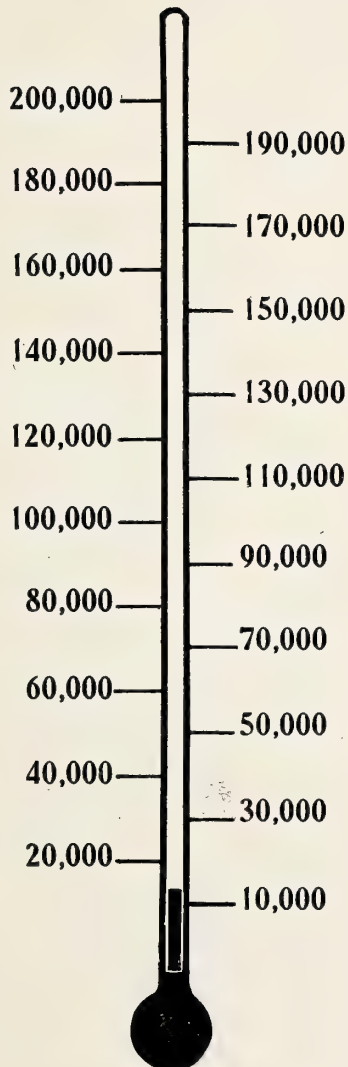
PRAY!

That
Rent
Drain
CAN
BE
STOPPED!

That
Rent
Drain
MUST
BE
STOPPED!

That
Rent
Drain
SHALL
BE
STOPPED!

PRAY!



PRAY!

As
the
Money
Comes
in
the
Buildings
Go
up

As
the
Buildings
Go
up
the
RENT
DRAIN
STOPS!

PRAY!

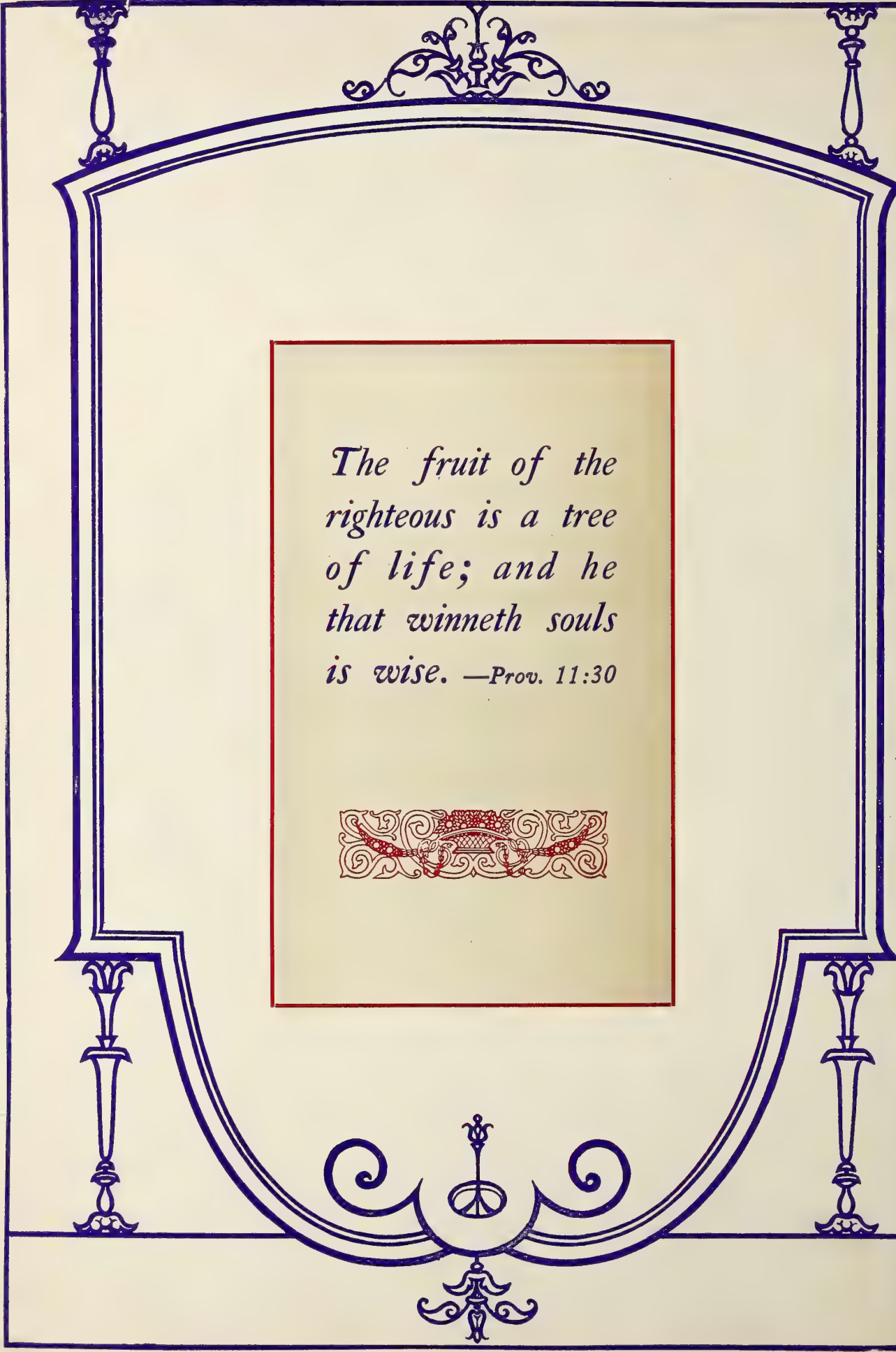
Full Information will be found in D. B. I. Building News, page 124

The Denver Bible Institute

The Bible Training Center of the Rocky Mountain Region

Clifton L. Fowler, Dean

2047 Glenarm Pl., Denver, Colo.



*The fruit of the
righteous is a tree
of life; and he
that winneth souls
is wise. —Prov. 11:30*



GRACE *and* TRUTH

May, 1929



*Fifteen Cents the Copy
One Dollar Fifty
the Year*

Clifton L. Fowler
Editor

Christian Growth Number

*Issued Monthly as the Official Organ
of the Denver Bible Institute*

"Grace and Truth"

"At the Helm"

Clifton L. Fowler *Editor-in-Chief*

Assistant Editors:

H. A. Wilson

Jesse Roy Jones

Maurice G. Dametz

R. S. Beal

C. R. Lindquist, Book Reviews

Roy R. Boese, Publication Dir.

John I. Paton, Business Mgr.

R. E. Obitts, Editorial Sec'y

Contributors:

Frank S. Weston

Henry Ostrom

H. G. Dietz

W. B. Riley

Joshua Gravett

E. B. Hart

R. E. Neighbour

J. C. O'Hair

Aaron Schlessman

I. M. Haldeman

Albert Mygatt

Vol. VII

MAY, 1929

NO. 5

IN THE CHRISTIAN GROWTH NUMBER

As the Editor Sees It.....	141
"Grow in Grace"	
An Imaginary Christ, or the Christ of the Scriptures?	
The Pietsch Meetings	
Enjoyment	
A Missionary Exposition	
Occupation—the Pathway of Growth —	
H. A. Wilson.....	143
The Narrowness of the Narrow Way — R. S. Beal.....	145
Are You Willing To Be Changed? — A. H. Yetter.....	148
Brokenness — R. R. Boese.....	152
The Life of Faith — H. A. Sprague.....	157
In the Harvest Field — A. H. Yetter.....	162
Bible Seed Thoughts — R. S. Beal.....	163
Light on the Lesson — H. A. Wilson.....	164

SUBSCRIPTION PRICE: \$1.50 a year to any address in the world. Issued monthly. Remittances may be sent by bank draft, postal or express money order, or personal check.

Entered as Second Class Matter, October 27, 1922 at the Post Office at Denver, Colo. under the Act of March 3, 1879.

INSTITUTE PUBLISHING COMPANY

Publishers of "Grace and Truth"

Operating the Institute Book Nook

Publishers of Fundamental Literature

2047 GLENARM PLACE, DENVER, COLORADO

THE DENVER BIBLE INSTITUTE

THE BIBLE TRAINING CENTER OF
THE ROCKY MOUNTAIN REGION

Board of Directors

Clifton L. Fowler, Pres. & Dean
T. M. Hopkins, Vice Pres.
C. Reuben Lindquist, Secretary
H. A. Wilson, Treasurer
Jesse Roy Jones
William G. Nyman
H. F. Myers
R. S. Beal
O. B. Bottorff

DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—
Jno. 10:30, and Holy Spirit—Jno 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

"Grow in Grace"

GROW in grace and in the knowledge of our Lord and Saviour Jesus Christ," says the Holy Spirit through the pen of the apostle Peter.

What does it mean to grow in grace?

First of all it means to grow in the apprehension and appreciation of grace. God's grace is like His created universe. There are in it beauties to delight the heart of the little child, but as the astronomer studies the heavens his understanding is constantly enlarging and his soul is lost in wonder and awe at what his telescope discloses. So is it, too, with the soul who meditates on the grace of God. There are infinite reaches here, and glories indescribable which are a source of constant delight to all who behold them; but the more we know of the grace of God, the better we realize how utterly impossible it is for any finite creature to explore its vast expanses or to exhaust its limitless resources.

To grow in grace means also to grow in the appropriation and experience of grace. When a soul first trusts Christ as his Saviour, he receives of the grace of God, and in receiving of His grace receives eternal life and the forgiveness of sins. But grace does not stop here. God's grace provides comfort for the hour of sorrow, wisdom for the hour of perplexity, strength for the hour of weakness, victory for the hour of testing—in short, "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work." The normal Christ-

ian life, therefore, is an unceasing succession of experiences of God's grace as the soul learns to appropriate what His grace has provided for him.

But to grow in grace means more than this; it means also that we will grow in the manifestation and ministration of grace. As we learn to apprehend and to accept God's grace toward us, we will become gracious toward others, and we will be more and more fully yielding ourselves to Him to be used in ministering grace to them. It is to this end that the Scripture looks which admonishes us, "Let no corrupt communication proceed out of your mouths, but that which is good, to the use of edifying, that it may minister grace unto the hearers."

Grow in grace! What a privilege!

—H. A. W.

An Imaginary Christ, or the Christ of the Scriptures?

ARE you worshipping an imaginary Christ, or the Christ revealed in the Word of God?

Our artists have portrayed Christ as a soft, and effeminate, though beautiful Person. This is the Christ of their imagination. But we fear that many of us Christians have much the same conception of the Saviour.

The Word of God will prove to be an idol-breaker to us if we have any such idea of the Lord Jesus Christ.

Have You?

ever stopped to think of the reach of that declaration in Eph. 3:20, to the effect that God "is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us"? With such a promise, how can we doubt that He will fully supply the \$200,000 needed to stop that rent drain? Pray on, dear friends. God is able. He will provide.

As we look into its pages, we find that though Christ is tender-hearted, kind, and loving, He is also just, and at times, stern. He is never "soft." (Matt. 16:22-23) Though He is precious to us who believe, and though He is well-pleasing to the Father, when He lived on this earth, He had no form nor comeliness. He was not beautiful as men estimate beauty. (Isa. 53:2) Then, too, He is manly—a man among men; uncompromising in maintaining His convictions, fearless in the face of danger; uncomplaining in bearing the cruelest suffering. He is never effeminate. (John 3:3-5; John 19:10-11; Isa. 53:7) This is the Christ of God. How does He compare with your conception of Him?

—A. H. Y.

The Pietsch Meetings

ANOTHER great Bible Conference has passed into memory. This time our special speaker was Rev. W. E. Pietsch of Los Angeles. This was the first time the testimony of this messenger of God had been heard at D. B. I. His messages were graciously used of God in our midst, sinners were saved, backsliders reclaimed, and the saints built up and refreshed.

Pietsch's ministry is most helpful. He combines helpful Bible exposition with a constant emphasis upon the practical side of the Christian's life. His humor is contagious, his simplicity and frankness delightful, his devotion to the Word and the Christ of the Word an abiding inspiration. We rejoice that he was sent our way.

Rev. Pietsch was vouchsafed a unique ministry in Great Britain last summer. His meetings in London and neighborhood occurred shortly before the much-advertized and widely-heralded appearance of Mrs. Aimee Semple McPherson in England. He sounded a clear warning to the great metropolis against the charlatanism, fakery, and wicked doctrines of the world-famous, Carmel-cottage lady, and the British responded by giving Mrs. McPherson such a cold reception that it is very doubtful if she will ever make any more attempts to "Chase the Devil out of Britain," as her press agents, with amazing naivette had announced she was going to do. Rev. Pietsch is invited to Great Britain for several more months of ministry beginning in August of this year.

If there are churches or assemblies desiring to communicate with this servant of God, looking to

having his ministry in their midst, send your request to "Grace and Truth," and we shall be happy to place such in touch with him.

Enjoyment

The Living God . . . giveth us richly all things to enjoy (I Tim. 6:17).

DO YOU truly enjoy everything which God brings into your life? It is His purpose that you shall, as the above Scripture indicates. However, we should remember that "all things work *together* for good to them that love God" (Rom. 8:28). So also God giveth us all things to enjoy *together* and not *separately*.

For example, He gives us hunger that we may relish our food; He gives us thirst that we may appreciate water; He gives us the cold of winter that we may enjoy the warm fireside; He gives us the burning heat of summer that we may enjoy the cool and shady nooks; He gives us weariness that we may enjoy the blessing of rest; He gives us weakness that we may experience His sustaining strength; He gives us sorrow that we may know His soul-cheering comfort; He gives us suffering that we may be drawn into closer fellowship with Him. In short, He gives us needs only that we may enjoy His provision for them.

Begin then to enjoy all things and to thank God for them. The Word is clear and plain, "God . . . giveth us richly all things to enjoy."

—A. H. Y.

A Missionary Exposition

THE Student Organization of D. B. I. is planning a Missionary Exposition for Thursday, May 16, and Friday, May 17. One of the features of this Exposition will be a large exhibit of curios and pictures from all over the world. Thursday evening will be a missionary social, for young people only; and Friday afternoon and evening will be given over to Missionary Conference. This day's meeting is open to everybody. Members of the "Grace and Truth" family who can arrange to attend will be most cordially welcomed.

—H. A. W.



EVANGELIST W. E. PIETSCH

OCCUPATION—THE PATHWAY OF GROWTH

by H. A. WILSON

HAVE you ever made a decision to be the real Christian that God wants you to be? Have you then failed to attain unto this high plane of living, and finally dropped down to the same low plane which you firmly purposed to forsake? Did you accuse the Lord of unfaithfulness to His promises? Did you become dismayed and discouraged? Was it God's fault that you failed? Was it not because you failed to follow God's way to reach God's goal? Read Wilson's lucid discussion of "Occupation, the Pathway of Growth," practice the truths which he sets forth, and you will be transformed into the likeness of our Lord.

—A. H. Y.

THE 18th verse of II Corinthians 3 is one of a number of passages of Scripture which point out the pathway of all true Christian growth. As Arthur Way so beautifully puts it, it says,

All of us, with face unveiled, gazing on the mirrored glory of our Lord, are hourly being transformed into the same likeness, from a mere reflected glory into an inherent glory, as well may be, since it proceeds from the Lord the Spirit.

Here, as we shall shortly see, we have the condition, the process, and the agent of Christian growth. Occupation is the condition, transformation the process, and the Lord, the Spirit, the Agent by Whose operation our growth is produced. But before we take up each of these separately, perhaps it will be helpful simply to state that in brief that these verses reveal occupation in Christ as the pathway of Christian growth.

I. THE OCCUPATION

THE condition of growth is put first here. It is found in the words,

We all with open face, beholding as in a glass the glory of our Lord . . .

Or as the King James Version puts it,

We all with open face, beholding as in a glass the glory of the Lord . . .

These words have been the subject of much debate among Bible translators, some holding that the participial phrase should be translated,

"mirroring" or "reflecting, as in a mirror, the glory of the Lord."

While this translation may seem to find some support

in the grammatical construction and in verses preceding, it has no sensible connection with the rest of the verse in which it appears. On the other hand, the Authorized Version, with which Way's beautiful paraphrase is in full harmony, has vital connection both with what precedes and with what follows, and this is the translation which that great scholar, Dean Alford, regards as the only one admissible. Add to this the fact that the thought which this translation denotes is in full agreement with all the rest of Scripture, and it will be seen at once that there can be no reasonable doubt that it is the correct one.

Now ponder for a moment the words, "We all with face unveiled." This contrasts the condition of the believer in the Lord Jesus Christ with that of the unbelieving of Israel, to whom reference has just been made. When the Old Testament (which is to be understood here in the sense in which we commonly do understand it) is read, a veil is upon their hearts because of their unwillingness, and this veil prevents them from seeing the One of Whom the law speaks. On the other hand, the soul who has trusted Christ as his Saviour sees, as in a mirror, the glory of the Lord. Though his vision may be imperfect, yet there is no veil upon his face such as that which veils the hearts of the children of Israel.

In the context a wonderful promise of grace is held out to the unbelieving, "Nevertheless when it (that is their heart) shall turn to the Lord, the veil shall be taken away" (II Cor. 3:16). This Dean Alford compares with Moses' experience as narrated in Exodus 34:29-35. When Moses spoke with the children of Israel, he put a veil over his face to hide the glory which shone therefrom, this veil being sym-



bolic of the veil upon their hearts which blinded the children of Israel and prevented them from seeing the Saviour of Whom their law testified. When he went in to talk with the Lord, however, he took off the veil. So, says Dean Alford, when the children of Israel become willing to enter into fellowship with God the veil shall be taken from their hearts. This interpretation gains added weight from the fact to which Dean Alford calls attention, that the Greek of the New Testament here is very closely parallel with that of the Septuagint version of Exodus 34:29-35.

In all this, one fact stands out most prominently: the fundamental difference between the unbelieving of Israel and the believer in Christ is one of willingness. Their minds were blinded because of the unwillingness and the hardness of their hearts. The believer with unveiled face beholds the glory of the Lord because of his willingness. So too, by extension, the clarity of each believer's perception is determined by the measure of his willingness—the soul whose willingness is greatest perceiving with greatest clarity, and the soul whose willingness is less, with more dim vision, yet still perceiving, in a measure at least, the glory of the Lord.

It is to be noted, too, that in each case the result is the same. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Does one soul see with dim vision? His transformation will be limited accordingly. Does another enjoy clear vision? His transformation is accelerated thereby. But whatever may be the comparative clarity with which we see, in every case beholding the glory of the Lord produces transformation in our lives.

At best our present perception is limited, as indicated by the expression "as in a mirror." The full force of this will be appreciated when we turn to I Corinthians 13:12,

Now we see through a glass, (mirror) darkly.

Because of necessity our vision is imperfect till then, our transformation will not be complete till Christ comes again and we shall see Him face to face. Nevertheless we are transformed by beholding, though it be as in a glass, the glory of the Lord; and our transformation is in proportion to the steadfastness with which we gaze at His mirrored glory.

This leads us to emphasize the thought which we believe is paramount in this Scripture. The condition of our transformation is that we shall gaze on the mirrored glory of our Lord. In other words the condition of our transformation, which we shall shortly see is but another name for growth, is that we shall be occupied with Christ. This thought is further confirmed by the plain statement of II Peter 3:18 which says,

Grow in grace, and (even) in the knowledge of our Lord and Saviour Jesus Christ.

Here our growth is closely linked with a growing knowledge of our Lord Jesus Christ. This Christ-mindedness, which is the secret of all Christian growth, we call "occupation in Christ."

II. THE TRANSFORMATION

THE goal of all growth, whether in the life of the individual believer or in the Body of Christ, is that we shall be conformed to the image of our Lord Jesus Christ. This is stated in another passage in which is revealed the essential place which the knowledge of the Lord Jesus has in producing the desired growth. This passage (Eph. 4:12-13) says that gifts were given

For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

With these words before our eyes, let us repeat—"The goal of all growth is that we may be conformed to the image of our Lord Jesus Christ."

Once this is recognized it will become apparent that the verse which we are studying does indeed and in truth disclose the secret of Christian growth. It says,

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.

The goal is here: "we are changed into the same image"; and the condition is declared: "beholding as in a glass the glory of the Lord." Way's paraphrase is as suggestive on this point as it is beautiful. He says that as we gaze on the mirrored glory of our Lord we are

hourly being transformed into the same likeness.

Such is the character of all normal growth. It is a matter of steady, hourly progress toward the divinely appointed goal.

Two phrases remain to be considered before we pass on to the next part of our study. They are "from glory to glory." On this point we feel that Way's paraphrase misses the thought, for he renders it "from a mere reflected glory to an inherent glory." The King James Version seems much more nearly true to the thought of the original, and for this also we have the authority of Dean Alford. He suggests two possible meanings for these words. The first, which many translators incline toward, is that as the believer is transformed he passes from one degree of glory to another; and the second is that as we gaze upon the glory of our Lord this glory produces in our souls a glory akin to itself. To this latter suggestion we find ourselves drawn with irresistible force. It is fully in harmony with the self-evident teaching of the rest of

(Continued on page 160)

THE NARROWNESS OF THE NARROW WAY

by R. S. BEAL

JESUS plainly declared in the midst of His gloriously practical "sermon on the mount" that the way of life was indeed a narrow one. This declaration was followed by repeated statements from His lips concerning its narrowness. Added to His own testimony is the Spirit's message along the same line, repeated with crystal clearness in the epistles. Christian growth is utterly impossible unless the life of the believer

is lived out in the way which our Lord has ordained. Unless there is a willingness to follow on after Him, the life will be stifled and stunted. The world has not so much as one single thing to offer a child of God for the promotion of his spiritual well-being. For the Christian to compromise with the world means the suffocation of his entire spiritual breathing apparatus. The

prayer life is completely smothered, any desire for meditation in the Word of God is quenched, and the flame of Christian zeal is extinguished. Worldliness is like the thorns of which our Lord spoke which choke the life to make it fruitless and useless. It is a fact which ought to challenge every born-again-one to the most careful consideration if he would grow in likeness to his Lord, that he cannot live in the sewer-like atmosphere of the world, and yet give forth the sweet fragrance of a life of growing devotion to the Lord Jesus Christ.

The entrance into the narrow way described by our blessed Saviour is exceedingly narrow. He speaks of the door as being a straight gate. This means that all other entrances are excluded. The way from the broad road to the narrow one is narrowed down to faith in the finished work of Christ. In the tenth of John He pointed to Himself as the door, thus eliminating a multitude of doors which man has been erecting ever since he sinned and was put out of the garden and from the presence of God. If Jesus is the entrance,

then character building has nothing to do with it. The finest character man ever built will not be a door opening to the narrow way. That door may be carved with upright conduct, colored with the beautiful shades of family devotion and charitable deeds, and swung on the hinges of a religious profession, yet it will only open into a path that leads to eternal perdition. Jesus is the door. All others are excluded irrespective of character.

It is "not by works of righteousness which we have done, but according to His mercy He saved us."

Reformation, as desirable as it might be in many respects, has no place in the great temple of revelation. If man has erected it as a door and found pride passing through its portals, it has been to continue in the same old broad way. Every door conceived in the

unregenerate mind of man, be it religious or otherwise, is excluded by our Lord when He declared without apology, "I am the door." The whole plan of salvation is narrowed down to Him, and narrow as it may seem, thank God it is broad enough to include every soul who may desire to enter.

But just why is the narrow path a narrow one for those who tread its blessed way? The broad way seems inviting and looks attractive and has many allurements. Can it be that the Christian life is any less desirable or more limited? Must the soul which turns to Christ in salvation live in cramped quarters? Where is the liberty and freeness so many are crying for? The answer is not far away. After all, the open spaces and wide ranges are found in the narrow way, as paradoxical as that may seem. God knows best and we may humbly bow before Him and cry out as did David of old, "Teach me Thy way, O Lord, and lead me in a plain path, because of mine enemies." The path is narrow.



ONE of the crying needs of the hour is for Christians to live in separation from the world, set apart by their own voluntary choice to the will of God. Many think that to take such a step would be to sacrifice their liberty and to take all the joy out of life. On the contrary Beal shows conclusively that true liberty and joy can be found nowhere else than in a life of utter yieldedness to God.



I. Because all TIME is to be for Him

IN Eph. 5:16 we read,

Redeeming the time, because the days are evil.

A similar statement is to be found in Paul's letter to the Colossians, showing the importance of time in the mind of the Spirit. Every hour of the day should be lived out according to God's plan and with an eye single to His glory. Only too often He gets the fag end of a day, or the peelings of our time, the left-overs. What a wonderful example the Master Himself set in this respect. When Peter speaks of Jesus having left us an "example," he chose for "example" the Greek word signifying "the headline of a copybook." As He devoted every moment of His time to the glory of His Father, so should those who profess to follow Him. The Lord Jesus is our pattern. He is as it were our "copy." And we only progress and grow in our spiritual experience as we seek in His strength to reproduce the copy He has set. Surely God has a claim upon our time, and we must give an account to Him for its use. Few things which He has been pleased to give to men are more precious than the thing which we choose to call time. May God give us grace to buy up every precious moment He has allotted to us and use it to the praise of His Name!

II. Because all THOUGHT is to be of and for Him

IN that wonderfully personal second letter to the Corinthian saints, Paul says,

Bringing into captivity every thought to the obedience of Christ.

Here again we see the narrowness of the narrow way. How many of us have been troubled with wandering thoughts, empty day dreaming, and rambling ideas, when our minds should have been fixed upon things above. Our Lord boldly steps into the middle of our minds and demands that all our thinking shall be centered in Him. And if we acknowledge Him as Lord has He not the right? But thoughts often find expression in words, and again the narrowness of this blessed way is apparent, for we read in Eph. 5:3-4:

But fornication, and all uncleanness, or covetousness, let it not be once named among you as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient (befitting): but rather giving of thanks.

There is no room made for filthy language only too often heard upon the lips of those who profess to love the Lord Jesus. "Let it not be once named among you." How plain is the teaching and how narrow! Some excuse themselves by saying it is simply a matter of habit, yet this is unacceptable to Him. He wants every utterance falling from our lips to be such as becometh those who follow Him. The cry of David should be the daily prayer of every Christian:

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

III. Because all AFFECTION is to be for Him

THE message of the Word is very definite in this respect and reveals again the narrowness of the path of a Christian, I John 2:15 says,

Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him.

God is a jealous God. He is not willing that our love be shared with others. He wants every ounce of our love and affection. What business have Christians loving the things which this world has to offer, when the Lord has paid such a price that we might be delivered from them? Someone has well said that worldliness is frost in the garden of God. It ruins the fruitfulness of the life. Jesus said, "I am the Vine, ye are the branches." The branch exists for one purpose only namely fruitbearing. Men do not use branches for building purposes, they are grown and cultivated for the single purpose of bearing fruit. To this end has our Lord saved us, that we might bear much fruit. This purpose of God for the life is thwarted when we allow worldliness, in whatever form and manifestation it may take, to crowd in. The fruit is bound to be blighted if any is produced. The converted actor was right when, warning young Christians against the evil of the profession out of which he had been saved, he said, "Christians have no business on either side of the footlights." God's will for the life is the pathway of separation, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Oh what blessed fellowship awaits the soul which cuts loose from all worldliness and seeks only the path of His choosing! "I will be a Father unto you, and ye shall be my sons and daughters." The joy of our Christian relationship will never be experienced until we walk in fellowship with Him. It is indeed the narrow path, but thank God, the joyful and satisfying one.

IV. Because all FELLOWSHIP is to be for Him

IN Eph. 5:11-12 we read,

And have no fellowship with the unfruitful works of darkness but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.

The "unfruitful works of darkness" means the world and all that it has to offer, whether of pleasure, organization, or companionship. The word "fellowship" is an interesting and beautiful one. In the Old Testament we read how the boards which formed the walls of the tabernacle in the wilderness were coupled together above and beneath. Through the rings provided in their construction, bars were passed which held them firmly in place. They were coupled together. This expression is the same as our New Testament word "fellowship." John says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us and truly our fellowship is with the Father and with

His Son Jesus Christ." We are coupled together above and beneath. A blessed tie binds us all together in one great family. What right have we to seek our friendships and companionships outside the divine family? The best the world can offer is sociability, but God is offering fellowship. How vastly better it is! It is our privilege, as it was Enoch's, to walk with Him and to live with Him. One of the most needed warnings of the day is the word uttered by Paul in that glorious resurrection chapter, First Corinthians fifteen. In the thirty-third verse we read, "Be not deceived: evil companionships corrupt good morals." Multitudes of Christian young people have been tremendously handicapped in their spiritual experience by joining hands with ungodly companions. Far better would it be for us to walk alone than to seek out the society of the "far country" whose chief citizen is Satan himself, and whose people know nothing of grace.

V. Because ALL must be for Him

Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God (I Cor. 10:31).

IT ought to be apparent to all that the narrow way is an exceedingly narrow way. There is not a phase of the life which is not to be brought into entire con-

formity to Him. But is there any bigger and better experience than that which He promises His own? Not in the least, for He offers the very best to His own. Certainly He is worthy of the whole being. All should be placed upon the altar for His honor and glory! There is no sitting on the fence in divine things. Neutrality is unknown in divine affairs. It is said that when Gustavus Adolphus, king of Sweden, came to Germany to help the Protestant princes in the cause of the Reformation, he was sorely tried by their lukewarmness and lack of decision. On meeting the ambassador of the Elector of Brandenburg, he uttered these stirring and memorable words: "This I say unto you plainly beforehand, I will hear and know nothing of neutrality. His highness must be friend or foe. When I come to his border he must declare himself hot or cold. The battle is between God and the devil. Will his highness hold with God? Let him stand on my side. Will he prefer to hold with the devil? Then he must fight against me. A third position will not be granted him." May God help us who are His own through grace divine, to be out and out for the Lord Jesus. We will soon find, as Solomon declared, that "the path of the just is as the shining light, that shineth more and more unto the perfect day."

HIS PRAYER ANSWERED

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

He received nothing he asked for. His prayer is answered. He is most blessed.

ARE YOU WILLING TO BE CHANGED?

by A. H. YETTER

WE BELIEVERS in Christ are greatly in need of being changed!

It is true that when we accepted Christ as our personal Saviour we were changed: "If any man be in Christ he is a new creature: old things are passed away; behold all things are become new" (II Cor. 5:17).

It is also true that we shall be changed into the likeness of our Lord Jesus Christ at His coming: "Our conversation is in heaven; from whence also we look for a Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:20-21).

One of these changes has to do with our past salvation from the condemnation of sin; the other has to do with our future salvation from the contamination of the presence of sin. What we mean, therefore, when we say that we believers in Christ Jesus are really in need of being changed is that we need to be changed right now. This change has to do with our present salvation from the control of sin. In honesty we all must admit, as regards our daily experience, that we are not entirely free from the control of sin; consequently, we need to be changed from day to day into the likeness of our Saviour Who is absolutely sinless. God wills that we should be so changed, as He reveals by the admonition, "Be not conformed to this world, but be ye transformed by the renewing (changing) of your mind, that ye may prove what is that good and acceptable, and perfect will of God" (Rom. 12:2).

In connection with our transformation, there are certain fundamental things which govern our lives. If these fundamentals are right, our lives are bound to be right. Therefore our question, "Are you willing to be changed?" resolves itself into "Are you willing to be

IT SEEMS very difficult for many Christians to realize the necessity for sweeping changes if their lives are to be conformed to God's pattern. We are all prone to cling to habits of life and thought which were crystallized while we were still in unbelief; but ideas formulated while we were living under the control of our sinful old natures are bound to have been warped and perverted, if not entirely unscriptural, hence, the necessity of change. Read Yetter's earnest appeal; then open your heart and let God's Spirit search you and show you what changes He wants to make in your life.

changed as to the fundamentals of your life?"

I. ARE YOU WILLING TO BE CHANGED AS TO THE PRINCIPLE OF YOUR LIFE?

YOUR natural principle of life is to please man. Possibly you are an independent soul and seek only to please yourself, like the men of the Judges period of whom it is written, "Every man did that which was right in his own eyes" (Judges 17:6). It is just as likely, however, that you try to please others. If you are married, you endeavor chiefly to please the wife, or the husband as your case may be (I Cor. 7:33-34). Then you try to please other men whom you respect and

whose respect you desire. Do not think that you are unusual in that your natural principle of life is to please man. Saul, the king of Israel, had the same principle. When God had given him definite orders and his people asked him to do otherwise, he hearkened unto the people. "Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice" (I Sam. 15:24). Peter, the impulsive, also had this principle of life, in part. He went down to Antioch to visit Paul and forgot all about Judaism, eating with the Gentiles. But when certain of the legalists from Jerusalem came down, out of a desire to please them, he separated from the Gentiles and would not eat with them any longer. For this sinful and cowardly man-pleasing action, Paul, directed by the Holy Spirit, sternly rebuked him. (Gal. 2:11-21)

This sinful principle of life led Saul and Peter into sin as we have seen. Has it not led you into sin? To be in style you bobbed your hair, ignoring God's Word, "If a woman have long hair it is a glory to her"

(I Cor. 11:15). You joined a lodge to be a "good fellow" disobeying the command, "Be ye not unequally yoked with unbelievers" (II Cor. 6:14). With a little urging you attend a show or "take in" a dance, forgetting God's appeal, "Be not conformed to this world" (Rom. 12:2). For fear of offending your friends you keep quiet about the Christ Who died to save them, though He has said, "Ye are My witnesses." Or, perhaps, being a minister, you see some one in your audience who does not like to hear about "blood atonement," so you put on the "soft pedal" caring not that the Spirit of God says, "He that hath My Word, let him speak My Word faithfully" (Jer. 23:28). How true it is that "the fear of man bringeth a snare."

The right principle of life—the one which should be yours—is revealed through the Apostle Paul in his letter to the Thessalonians, "As we were allowed of God to be put in trust with the gospel, even so we speak; *not as pleasing men, but God*, which trieth our hearts." Furthermore, he shows that the right principle is not pleasing both man and God." "If I yet pleased men, I should not be the servant of Christ." God does not intend for you to have a divided heart. He wants your purpose to be single. "No man can serve two masters. . . . Ye cannot serve God and mammon" (Matt. 6:24). Your principle must be to please God; nothing more, nothing less, nothing else. "Our one ambition is to please Him" (II Cor. 5:9 Twentieth Cent. N. T.). The only realm in which we can please man, and yet please God is revealed in Romans 15:2, "Let every one of us please his neighbour *for his good to edification.*"

However, lest you should take an unscriptural position—a "don't-care-what-anybody-thinks" attitude—we add this word. Your principle of life is *to please God*, but if you displease men—especially godly men, it may be that you are displeasing God also. You should let God search your heart very definitely in such circumstances. Then, too, though you are to please your earthly masters, your principle in so doing is *to please God and not men*. "Slaves, be obedient to your earthly masters with respect and eager anxiety to please and with simplicity of motive as if you were obeying Christ. Let it not be in acts of eye-service as if you had but to please men but as Christ's bond-servants who are doing God's will from the heart" (Eph. 6:5-6, Weymouth Trans.).

This right principle of life was exemplified by the Lord Jesus Christ. In Hebrews 10:9, He is recorded as saying to the Father, "Lo, I come to do Thy will, O God." As He went about daily doing good, it was not to please men but God. This was the testimony of His own lips, "I do always those things that please Him" (John 8:29). As a result of this applied principle of life, the Lord Jesus was a misfit in this world of men-pleasers. Men had no room for Him at His birth; they sought to stone Him many times during

His life; and finally they succeeded in putting Him to death on the Cross. Nevertheless, He had the Father's endorsement of His earthly life, "This is My beloved Son, in Whom I am well pleased" (Matt. 17:5).

You will note that this righteous principle of life—pleasing God, never led the Lord Jesus Christ into sin. Peter testified that He "did no sin, neither was guile found in His mouth" (I Pet. 2:22). On the contrary this principle led Him in the righteous pathway of God's will. Such, too, will be the case in your life if you make "pleasing God" your principle. You will be living a life of separation from the things of the world, and testifying for Christ to others. This will bring joy to the heart of God. Will you not, therefore, make "pleasing God" your principle of life and let Him teach you to apply it day by day?

II. ARE YOU WILLING TO BE CHANGED AS TO YOUR PATTERN OF LIFE?

WE ARE all idealists. In childhood your ideal probably was your father. He seemed to you the grandest man, and you thought, "If I could just be as good as my father, I would be all right." Or if you were a girl your ideal was your mother. "Oh, if I could only be like mother!" In early years this is quite normal and should awaken parents to the need of living a Christlike life which their children may safely copy.

As we grow into manhood and womanhood our ideals change. Our reading, environment, ambitions, and companions all play their part in the choice. Perhaps your ideal is some hero of the past like Washington or Lincoln, or it may be Moody or Spurgeon. Whatever your ideal may be, the chances are one hundred to one that it is a human being. This is a natural thing for the natural man. Therefore, unless you have adopted God's pattern of life, repudiating your old one as a wrong pattern, it is your pattern still.

A mere man is not a safe pattern for the Christian. Paul taught this when he said, "We dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise" (II Cor. 10:12). Of course ministers of Christ are supposed to show themselves examples to the believers; but they are given a wrong place when we seek to copy their personalities or anything else which makes us lose sight of the fact that they are to be our examples only in so far as their lives are consistent with God's Word. Failure to recognize this has made the example even of a godly minister's life a curse instead of a blessing.

The Lord Jesus Christ is the One Who is to be your pattern of life. By that we do not mean the merely human Jesus of the Modernist. Neither do we mean the man-made Jesus of your imagination, nor the effem-



inate Jesus portrayed by our artists. We mean the Christ of the eternal God revealed in His inspired Word. Peter tells you that He is your pattern by saying that the Lord Jesus Christ left you "an example, that ye should follow His steps" (I Pet. 2:21). John reveals it by writing, "He that saith he abideth in Him ought himself also so to walk, even as He walked" (I John 2:6). The fulness of this Pattern will be found in the Word of God. The entire Book is a revelation of Him Who is your Pattern.

There is, as we have already suggested, a sense in which we are to follow men, copying their pattern of life; but that is only when their pattern is the Lord Jesus Christ, too. This is the reason that Paul could say, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample" (Phil. 3:17). He says this in as many words in I Corinthians 11:1, "Be ye imitators of me as I myself am an imitator of Christ" (Weymouth Trans.).

In the light of these truths, why not exchange your faulty pattern of life for a perfect One? Make Jesus Christ your Pattern of life.

III. ARE YOU WILLING TO BE CHANGED AS TO YOUR POWER OF LIFE?

UNTIL you accepted Christ as your Saviour, you had no power of life except the flesh. Mere human wisdom and strength were your dependence. Since this was the case, even all the deeds which you considered righteous were "filthy rags" in His sight. It was impossible for you to please God as Paul declares, "So then they that are in the flesh cannot please God" (Rom. 8:8). The only way in which you could please God was by crying unto Him for mercy as did the Publican, "God be merciful to me a sinner" (Luke 18:13).

*WHEN we are occupied
with our spiritual condi-
tion, feeding upon our experien-
ces and looking after our frames
and feelings—we must become
weak and low, inasmuch as these
things are certainly not Christ.*

—C. H. M.



After you trusted the Lord Jesus as your personal Saviour you had two possible sources of "power"—the flesh and the spirit; your own strength and the Lord's strength. Perhaps, as is too often the case, Satan has succeeded in getting you to endeavor to live the Christian life in your own strength, at least in part. You do have a commendable desire to serve the Lord, but you have gone about it in the wrong way. Like Israel, you look into God's Word and boastfully say, "All these things will I do." You probably think that your own strength is sufficient, but if so you are deceived by the devil. Such self-dependence always proves disastrous.

Furthermore, your self-dependence, which the world exalts as "self-reliance" is sin against the Lord Who bought you. The Spirit of God denounces such a life in unvarnished terms, revealing its fruitlessness.

Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord: for he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited (Jer. 17:5-6).

The fruitlessness of such a life of so-called "independence" is emphasized by the Lord Jesus in His parable of the vine. He clearly reveals that fruit comes only from the dependent life.

He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing (John 15:5).

How foolish you are, if such is your attitude, to even think you can live for the Lord in your own strength! Not only is it sin, but arrayed against you are forces of evil which dwarf your puny strength into insignificance. You cannot stand against them for a moment. Moreover, God holds out to you His own almighty power, the greatness of which the human mind cannot conceive. His power brought our great universe into being; it commands the sun, moon, and stars in their courses; it controls the rain, the snow, the winds, and the tides; it sets up and overthrows kingdoms; it gives life, heals the sick, and raises the dead. It defeats Satan the strong man, and makes strong the weak. As you read these lines, remember that this power, this mighty power, this exceeding great power of almighty God, is yours for the taking. Folly-filled indeed, is he who is not willing to exchange his weakness for God's strength!

When Ada R. Habershon caught a glimpse of the curse of self-dependence and the blessing of dependence on the Lord Jesus Christ she wrote the following lines:

I cannot on myself rely,
Or on experience gained,
By daily leaning on Himself,
Are peace and joy maintained.
I can depend on Him,
I can depend on Him,
What e'er assails,
He never fails,
I can depend on Him.

May these words be the testimony of your own heart for the glory of God!

IV. ARE YOU WILLING TO BE CHANGED AS TO YOUR PRIZE OF LIFE?

YOU desire glory for yourself by nature. To the gaining of this prize, self-exaltation, you devote your every energy. Your wrong principle of life—man-pleasing—is applied that man may in turn praise you. Truly you do many right things, such as being courteous, kindly, genial, generous, sympathetic, etc., but with a pride-filled motive—to induce people to think well of you. Your struggle for an education is for this same end—that you may be “somebody.” Likewise your desire to be rich is prompted by your desire for the position in the eyes of men which wealth will give you.

Nor is this desire for self-glory confined to nominal Christians. You may be out of their ranks, having yielded your life to the Lord Jesus Christ for service, still there lingers in your soul a wish for self-praise. Your ears are tuned to catch favorable comments upon your teaching, preaching, praying—in short, upon your Christian life and ministry. When you do hear such comments, there is a pleasant glow of self-satisfaction in your heart. And this self-seeking spirit may even dwell side by side with an honest desire that our Lord may be praised.

However, the self-exaltation, the striving for the plaudits of men, even though it be in service for Him, is an abomination to God. (Prov. 6:17)

A striking example of His attitude toward those who exalt themselves is found in Acts 12:21-23:

Upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, it is the voice of a god and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms and gave up the ghost.

Oh, Christian, if you have been seeking your own glory, it is only God's longsuffering that spares you from a like fate, for you have been guilty of a like offence. May His goodness lead you to repentance.

The Psalmist emphatically rules out the sinful and polluting desire to be praised and presents the God-pleasing prize of life in Psalm 115:1, “Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake.” In agreement with this the Apostle Paul exhorts you to “glorify God in your body” (I Cor. 6:20), and as his personal testimony writes, “For we do not proclaim ourselves, but Christ Jesus as Lord, and ourselves as your servants for the sake of Jesus” (II Cor. 4:5, Weymouth Translation).

May you turn your back upon every vestige of the desire that men may praise you, and may your soul join with the Psalmist in crying, “Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!” (Ps. 107:8).

HOW shall these needful changes be brought about? Certainly not by your own effort, for our question is “Are you willing to *be* changed?” not “Are you willing to *change*?” God must do the changing. For our answer we turn once more to the Bible and find it to be “a lamp unto our feet and a light unto our pathway.”

In II Cor. 3:18 we read:

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Here we find that God changes you into His likeness as you behold His glory. This is His part. But note that your part is to behold His glory. To do this you simply exercise the perfect faith which God has given you, “If thou wouldest believe, thou shouldest see the glory of God” (John 11:40). In the Word of God you will find Him revealed in His glory and beauty. In the light of His countenance you shall see wherein you are living unto man instead of God; wherein you are following man instead of Christ; wherein you are depending upon your strength instead of Christ's strength, and wherein you are seeking your glory instead of God's glory. Moreover, you shall receive from Him all that you need to make the necessary changes. Therefore, fear not to answer, “Yes,” to the question “Are you willing to be changed?”

*THE instant we see Jesus
Christ face to face, that instant we will be changed into the
glory of Jesus Christ. And just
so far as we see Him now in communion,
so far are we made like Him,
even down here.*

—James H. McConkey





BROKENNESS

by R. R. BOESE

BROKENNESS is one of the blessed truths in God's Word which cries out for particular emphasis in this lawless age. Since the time of man's fall it has been a hated truth, and this hatred rather than diminishing has increased with the apostasy of the age. Man is proud and rebellious, he loves his own way, he is determined that he shall rule his own life. This rebellion points to one fact—"self has the throne."

Another reason for the rebellion which is so prevalent among men today is a misconception of the Christian life. They think that a man who is abandoned to the will of God is a sad creature. But the Word of God teaches that only as a man fulfils the will of God for his life can he fully enter into the joy which God has for His children. Men have no thought of taking God's Word as the compass for their lives. For this reason many Christians, at the close of a life spent in aimless drifting, are brought face to face with their own failures, and the emptiness of the self-life and are filled with regrets.

Oh, the years of sinning
wasted,
Could I but recall them
now,
I would give them to my
Saviour,
To His will I'd gladly
bow.
Must I go and empty-
handed,
Must I meet my Saviour
so?
Not one soul with which to
greet Him,
Must I empty-handed go?

Oh, dear reader, let us not wait until we meet Him in glory to accept His will. Do it now, this very moment. Let the doing of His will become the supreme motive of your life. Just now, as you read, open the door of your heart to Him, and let Him take full possession to work out His good, and acceptable, and perfect will in your life.

I. THE MEANING OF BROKENNESS

BROKENNESS is taking God's Word as the rule of your life.

This term does not in any wise imply fanaticism. Brokenness does not come to a soul by going forward in a meeting or by praying for the so-called "baptism of the Holy Ghost," or by speaking in tongues. Beware, lest in seeking for the warmth of the Christian life you be swept unawares into the swirl of fanaticism, filled with deadly error. If you would steer clear of the maelstrom which is engulfing many earnest souls today, God's Word must be your chart, nothing more, nothing less.

Nor does it imply, on the other hand, the world's idea of success. The world's philosophy is, "Develop the ego—cultivate the divine spark within—assert yourself." The man who is broken is to them a pitiable object. But not so thinks the man who is broken to the authority of God's Word. He knows that the child who has been taught obedience in the home, who has been

broken to the authority of the parents, is the man who in later life will succeed because he has learned submission to authority. And he knows that spiritual discipline is one of the greatest benefits a soul can have. The Spirit of lawlessness which seems to dominate the youth of today is the menace of the age. But just as definitely as the Word of God teaches that children should obey their parents, it teaches that we as sons of God should obey our heavenly Father. God cannot use us in His service until we are broken unto Him, ready and willing to do His will, whatever it might be.

Brokenness is a term often applied to the will. As we search the Scriptures however, we find that it applies to every faculty of the soul. The five faculties of the natural man are, the Consciousness, the Mentality, the

TO GRASP the significance of the appeal of God's Word for brokenness we must recognize two facts. By nature every man is under the dominion of the old nature—an unspeakably and incorrigibly wicked rebel against the will of God. But every child of God is indwelt by a new nature—God's own perfect and sinless nature, which is constantly seeking to turn the mind toward Christ and to lead our souls captive to God's will. Boese points out that to live a joyous and victorious Christian life, in which is realized the good and acceptable and perfect will of God, the soul must choose to break with the old man, and under the tutelage of the new to be broken to the Word of God.

Will, the Emotions, and the Conscience. Upon believing in the Lord Jesus Christ the divine faculty of faith is imparted to him. Not only does the Lord appeal for the will to be broken to Him, but His desire is that all our faculties shall be brought under the authority of the Word. As we exercise the faculty of faith, it normalizes and brings into balance all the rest of the faculties, which were corrupted and unbalanced when man fell. Faith will always bring us into the right relationship before God, and faith is centered in God's Word.

Without faith it is impossible to please Him: for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him (Heb. 11:6).

This means that all our preconceived ideas must be set aside, and when the Word speaks we shall respond with open, willing souls. When the Holy Spirit says, "Come ye out from among them and be ye separate, saith the Lord, and touch not the unclean thing," He means just what He says. If we are broken as we face this admonition we shall turn our backs upon the world with its glamour and our faces to the light of Calvary. And when again He says, "Love one another with a pure heart fervently," we will lay aside our grudges, and put away all malice, and hypocrisy and in true lowliness of heart, let God teach us to walk in love, in honor preferring one another. So, too, when the Word speaks of submitting ourselves one to another in the fear of God, as it does in Ephesians 5:21, we shall accept it at face value and apply it to our lives. Perhaps you say, "I am willing to break to God but not to man." This cannot be, for if we are broken to God we will be broken to His Word which commands us to obey them (pastors, teachers, and spiritual leaders) which have the rule over us, and submit ourselves (Heb. 13:17). If we would recognize God's plan of organization upon earth we must admit the necessity of brokenness in the human realm as well as in the divine.

Insofar as the Christian applies the truth of brokenness to his life he reduces the possibility of defeat in his daily walk. Satan cannot overthrow the Bible, for it has the power of God back of it. When you take the blessed Word as the rule of your life the power of the old nature is broken. His power was broken once for

all at the cross, and our souls were freed from his dominion, but the deliverance which Christ wrought there can become effective in our experiences only as we are broken to God's Word. From this moment on, dear reader, let us break *with* the old nature and break *to* God. This can only be accomplished as we take God's Word as the rule of our lives. Herein lies the secret of a joy-filled and power-filled Christian life.

II. THE NECESSITY OF BROKENNESS

PERHAPS, dear friend, you have not fully realized the necessity of being broken. But let me ask you a question. "Why did God in His marvelous love and grace save our souls?" The Scripture says that He did it that we might be,

To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved (Eph. 1:6).

In other words, it is that we might bring honor and glory to His Name.

Man in his sinfulness, weakness, and self-effort cannot honor God. Long before our day men have tried to honor God in their own strength but have miserably failed. We read of Cain and his offering unto the Lord—the fruit of his own labor, and of how God rejected it because it spoke of a man-made salvation. Every time the children of Israel leaned on their own strength and failed to follow the instructions of the Lord, they were defeated before their enemies and thus

brought reproach upon the Name of the Lord. God's picture of our own souls, apart from His grace, is given in Isaiah 64:6:

We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

And again in Paul's writings,

I know that in me (that is, in my flesh;) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Thank God, this is not the end of the story, there is deliverance from the self-life.

God can and will enable us to honor Him, but He can do so only as we are broken to His will. The Lord does not force Himself or His blessings upon us. He leaves the choice with us. If we but let Him, He will bring the transformation. Self will no longer have

OBEDIENCE . . . is PROGRESSIVE. *The fellowship, begun in reconciliation, is thus continued and advanced, as every step in a common path advances travellers on toward a common stopping place. . . The first great question of the penitent believer is, "Lord, what wilt thou have me to do?" And every successive step must be taken in the same spirit—conformity to the will of God.*

—Arthur T. Pierson

You can better thrive without nourishment, than become happy or strong in Christian life without fellowship with God.

—James H. Brooks.

the throne in our lives, but the Lord Jesus will have His rightful Lordship. He will be our all in all, our very life. When the Apostle Paul prays for the thorn in the flesh to be removed, the Lord replies,

My grace is sufficient for thee: for My strength is made perfect in weakness (II Cor. 12:9).

Someone has aptly said, "Man's extremity is God's opportunity." All the Lord wants us to do is to *let* Him work through us.

For it is God which worketh in you both to will and to do of His good pleasure (Phil. 2:13).

He takes the full responsibility of your life and mine as we yield to Him. We cannot rule our lives to the glory of God, He must do it all.

Be Thou exalted, Lord, in Thine own strength: so will we sing and praise Thy power (Ps. 21:13).

III. THE APPEAL FOR BROKENNESS

FROM the pages of the written Word of the Living God comes the appeal for brokenness.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise (Ps. 51:17).

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit (Ps. 34:18).

In Jeremiah, the eighteenth chapter, we find the Lord comparing the Israelites to the potter's clay.

Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

Then the Word of the Lord came to me, saying,

O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in Mine hand, O house of Israel (Jer. 18:3-6).

We realize that this Scripture is addressed to the children of Israel, but by application it speaks to you and

to me. Ah, these old clay vessels of ours have been marred. So let us take the place of clay in our Potter's hand that we might be made unto Him vessels of honor.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God (Rom. 6:13).

We will count this giving of ourselves a blessed and glorious privilege as we look upon the living Word Whose mighty love constrained Him to give His all for us. All distrust and unbelief will vanish in the light of His vicarious sacrifice. Can we longer resist the appeal that comes from His great heart of love—the heart that was broken for you and for me? Surely such love demands a complete surrender of ourselves to Him. As you partake of the Lord's supper from time to time, and as you realize that the broken bread is a symbol of His broken body and the wine a symbol of His shed blood, does not your heart flow out to Him in love, because He first loved you? Remember the love of God means action: because He loved you, He gave His all. Have you given your all, your very life to Him?

Not only does the appeal come from both the written and the Living Word of God, but it comes also from a lost and dying world. With the religious world in a turmoil and Modernism and Fanaticism claiming the church, thus robbing it of its testimony, souls without Christ and without hope are left to grope about in the darkness, not knowing which way to turn. If they are to be shown the Way we must lead them. But God can only work through souls which are broken to His will. Only as we are broken to Him can we enter into the burden of our Lord Jesus Christ, Who, seeing the multitudes, was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd, and He said,

The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest (Matt. 9: 37-38).

Reader! does your life manifest the power of God

If we are occupied with the Lord Jesus, we shall find in that occupation the secret of progress in the Christian life.

—W. H. Griffith Thomas.

in your daily walk? As men come in contact with you do they see Christ in you? Or are you so filled with self that the Lord cannot use you? If so, then break with *self* and break *to God*. Remember you are the world's Bible. What do they read in your life? Oh, that we might radiate the Lord Jesus through our lives even as He shines forth in the pages of God's Word.

IV. THE BLESSINGS OF BROKENNESS

IF CHRISTIANS would but fully realize, for one brief moment, the blessings of brokenness, they would never again return to the misery of the old self-life. The Lord's testimony would no longer suffer for the want of faithful witnesses.

A most gracious promise is given to us in John 15:7,

If ye abide in Me, and My Words abide in you, ye shall ask what ye will, and it shall be done unto you.

The secret of power with God lies in the word "abide." Someone has said, "When God can do what *He* wants *with us*, then we can do what *we* want *with God*."

As we have power with God through breaking to His Word the natural result will be power with men, for His power shall flow through us and souls shall be brought to Christ. The commission to the twelve, immediately before Christ's ascension, was, "All power is given unto Me . . . go ye therefore, and teach all nations." This applies not only to our ministry to the lost but to our dealing with the saved as well. As we are centered in Christ we shall have a ministry of evangelism to the salvation of sinners, and a ministry of comfort, of exhortation, and of instruction to the edification of believers; and this ministry will be energized and made effective by His power.

Another blessed result of brokenness to the Lord is a life of victory. If we have the Word of God as the rule of our life, we will use it when the devil brings his testings. This was Christ's weapon when Satan tested Him, and what was the result? Satan was defeated. We see many joyless Christians today and

many who are the slaves of sin; and why? Certainly it is not because they are enjoying their walk with the Lord, for they are not walking with Him. They are in this condition because they have left God out. A broken Christian is a victorious Christian.

This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh (Gal. 5:16).

Sin shall not have dominion over you: for ye are not under the law, but under grace (Rom. 6:14).

We not only receive blessing in the life through brokenness to God, but the Lord has promised us rewards which we shall enjoy throughout eternity. We read in Revelation 22:12,

Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.

We read further in I Corinthians 3:13-14,

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward.

Are you laying up rewards in heaven by living from day to day a life molded by the Word of God?

V. EXAMPLES OF BROKENNESS

THE Word of God abounds with examples of brokenness. First let us consider just a few of the illustrations which stand out in the Word of God.

We read in Exodus 17:6, concerning waters which flowed to refresh Israel from a rock in the desert. This rock is a picture of the Lord Jesus, but remember no water came forth from the rock until it was smitten. It was only as He was broken for us that He could give us the water of life.

Then we read in Judges the seventh chapter, of Gideon's three hundred men and the broken pitchers. Inside each pitcher was a candle, but until the pitchers were broken they gave forth no light. It was then, and



then only that the enemy was defeated. Until you and I have broken to the Lord to do His will above everything else, we cannot shine as lights in the midst of the darkness of this world, holding forth the Word of life.

In John, the sixth chapter, we find the story of the feeding of the five thousand. They had only five small loaves and two fishes, but when they were broken they fed a multitude. God can use us to bring the Bread of life to multitudes, but He can use us only in the measure of our brokenness to Him.

Now we will consider a few outstanding characters in the Scripture, men of God who were broken to the Word. Hebrews 11:7 speaks of Noah.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Noah did not question God's Word, though there had never before been a flood. He obeyed the Lord's instructions and built the ark. God wants you to have the same confidence in His Word, and the same spirit of obedience; only so can His will be fulfilled in your life.

Abraham was another example of brokenness.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went (Heb. 11:8).

God is calling for a life of implicit trust, though at times we may walk in the dark, and such confidence shall be richly rewarded.

Then we come to the life of Moses, the *meekest of men*.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward (Heb. 11:24-26).

If we are faithful to the Lord it will bring reproach from the world. God's Word says,

All that will live godly in Christ Jesus shall suffer persecution (I Tim. 3:12).

but it also says,

If we suffer, we shall also reign with Him (II Tim. 2:12).

Shall not the glory of that eternal reward eclipse all earthly suffering? Yea, verily!

Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal (II Cor. 4:17-18).

And finally, as we come to the New Testament, we find the Apostle Paul a striking example of a man who has forsaken his own will that he might fulfil the will of his heavenly Father. From the moment that he caught a glimpse of the Lord Jesus on the Damascus road, his whole course of life was changed. No matter what it cost him to give it, of suffering and hardship, he had only one message—the Lord Jesus Christ.

*H*AS there ever been in your life such a transformation? Or does your soul shrink from it? Then let me ask you one question, Did the Lord Jesus resist the mob when they took Him and reviled Him, mocked Him, spat upon Him, placed the crown of thorns upon His head, then drove the cruel nails through His flesh, nailing Him to the Cross and leaving Him hanging there between heaven and earth, put to an open shame before the crowd, while at the same time He bore God's awful judgment for your sin and mine? God turned His back upon His only begotten Son that you and I might go free. If you have any gratitude, any love in your heart because of what He has done for you, then you cannot say, "No." But do you say, "The appeal for brokenness does not mean me"? Let me ask you another question. Did Christ's sacrifice for sin atone for *you*? Then, friend, it means *you*. As God has been merciful to your hell-deserving soul, the only reasonable sacrifice which you can make in return, is the sacrifice of a life characterized by utter brokenness:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God (Rom. 12:1-2).

To this appeal let us respond with joyous abandonment

Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life my all.

It is a shame for a Christian's past to be better than his present.

—Northcote Deck



D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH
WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

The First Unit Almost Completed

THE first unit of D. B. I.'s new buildings is rapidly nearing completion. The stucco finish is on, the boiler stands in place, plumbing and heating have been roughed in, the plastering is nearly done, and shortly the carpenters will begin finishing the interior. We realize that the kind of work remaining to be done will take a little longer, but all contracts have been let, and the actual finishing work is on! Though there is still a little need remaining, we are confident that in a few weeks we will be able to dedicate this building free of debt. It has been truly wonderful to see how God has prospered in the work and provided for it, and our hearts are made to rejoice in His goodness.

Now for the Administration Building!

THE great task which now confronts us is to unite in praying and giving for the erection of the administration building. On the next page appears a reproduction of the architect's drawing for the front elevation of this building. Mr. Johnson estimates that to complete it will take at least \$125,000.00. Pray that the full amount may be provided so that when the administration building is completed it, too, like the first unit, will be free of debt.

Already the survey for this building has been completed and the ground has been broken. Work will go forward as rapidly as funds are provided to make it possible. The summer vacation is upon us. During these months it will be possible to give almost undivided attention to the building program and rapid progress should be made. Let us pray and work and give to make it possible for us immediately to go forward, and let us continue until in God's providence this next unit is ready to be used for God's glory.

"Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord" (1 Chron. 28:20).

Some Interesting Facts about the D. B. I. Building Fund

SEVERAL facts about the Denver Bible Institute Building Fund will be of special interest to the "Grace and Truth" Family. The most conservative estimates reveal that between five and six thousand individual offerings are represented in the purchase of the Campus and in the erection of the first unit of D. B. I.'s new buildings. The exact figures, of course, we cannot know, owing to the fact that a number of entries in our book lump the offerings of a large number of persons who united their gifts in one. There were less than ten offerings exceeding \$1,000.00, the rest being well under that figure. In these offerings nearly every state in the Union was represented, and many foreign countries. Surely it is an occasion for thanksgiving that God has wrought so marvelously in burdening His children for the need and in placing in their hands means which have made it possible for them to give as they have.



H. J. JOHNSON
*Architect and Builder for the New
Buildings of D. B. I.*

The Architect and Builder

ON THIS page appears a picture of Mr. Harry J. Johnson, Architect and Builder in charge of the erection of D. B. I.'s new buildings. It was Mr. Johnson who designed and erected the first unit, and the sketch of the Administration building which appears on the next page is also his work. Though he is a skilled builder, Mr. Johnson (like



THE FRONT ELEVATION

all the other workers of the Denver Bible Institute) is giving his time and strength to the work entirely without stated remuneration. His unselfish spirit of sacrificial loyalty, and his earnest Christian life, coupled with his quiet and unassuming manner, have greatly endeared Mr. Johnson to both workers and students at D. B. I. We consider that he is truly God's own man raised up for this hour of crucial need in the history of dear old D. B. I.

"Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord" (1 Chron. 28:20).

More Notable Giving

THE Treasurer's report on a recent Sunday shows that during the past year, the Sunday School of the Church of the Open Bible, averaging about 150 in attendance, has given \$333.32 to the Building Fund of the Denver Bible Institute, or about \$2.25 per member. This, of course, was in addition to maintaining all the expenses of the Sunday School. Perhaps we should explain that the Church of the Open Bible is an interdenominational church, meeting in the auditorium of the Denver Bible Institute. It has been a source of great inspiration to see with what enthusiasm

and with what real burden for the need the children have brought their gifts. Knowing that all of them come from homes in moderate circumstances, can we doubt that God is well-pleased with the sacrifices which these gifts represent?

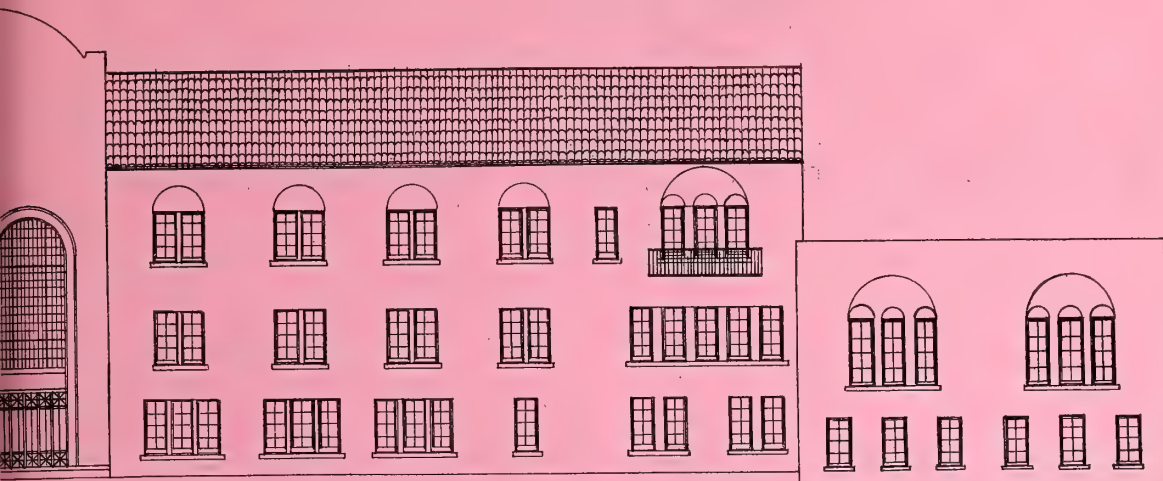
Another offering which brought special blessing was made last Sunday, when Dean Fowler's Sunday Afternoon Bible Class gave in cash and pledges nearly \$2,000.00. This class, averaging 350 in attendance, is composed almost entirely of business men and women, and the support which they have given to the work of the Denver Bible Institute during the past years has been truly loyal. In a very real way God has used their prayers and gifts to make it possible to carry on this great work in the middle West.

"Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord" (1 Chron. 28:20).

The Campus and the Dining Room

WHEN the L. J. Fowler Memorial Campus was purchased, we trusted that it might contribute materially to the needs of the Institute Dining Room. This hope is being realized.

The dairy is contributing its share. We now have



ADMINISTRATION BUILDING

our fine, young cows, all fresh, two heifer calves, and one beef calf which will be ready to butcher when school opens in September. For several months our own dairy has been supplying all the milk used at the Campus and part of that used in the main dining room. This has resulted in a material reduction of the milk bill.

The poultry and rabbit industry is playing its part also. Every week, enough eggs have been available to supply the workers at the Campus and to leave a good surplus for use in the main dining room. Rabbit and chicken has been served frequently, and the contribution of meat will undoubtedly be very much larger in the next few months. Mr. Jones, in charge, has raised twelve hundred baby chicks to the broiler age and is now brooding a thousand more. Enough of these will be marketed to pay expenses for this industry, and from these flocks will come a large number of laying hens for the coming year and a considerable

quantity of meat.

During the next few weeks the garden will begin to count even more largely than last year. Every available foot of ground on the Campus has been planted, and a number of plots in the immediate neighborhood have been leased and seeded also. In our next issue perhaps we will be able to give more full information about the agricultural operations, but in the meantime let us thank God for the beautiful place which He has given and for the way it is counting in helping to put over His work at D. B. I.

"Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord" (1 Chron. 28:20).

HELP ERECT THE New Administration Building

As the money comes in
The buildings go up!
As the buildings go up
The Rent Drain Stops!

Pray! Boost! Give!

USE THE COUPON

Pray! Boost! Give!



NOW *for the* ADMINISTRATION BUILDING!

The first unit of D. B. I.'s new buildings is nearly completed.

Plans and survey for the second unit, the large administration building, are completed, and the ground has been broken.

The summer months are at hand, during which the building program can be given almost undivided attention.

The hour has come when we must go forward!

We are ready to go!

All we lack is money!

We need at least \$125,000 to complete the administration building.

We are counting on your support!

Join us in praying and giving, until by God's grace the second unit has become a reality.

Dear Friends at D. B. I.

You may count on my hearty support in this hour of your need. Realizing that you need \$125,000.00 at once to make possible the erection of the Administration Building, I purpose to help as indicated by the check marks below:

- ☐ I will pray daily for the full supply of the amount needed.
☐ I will give \$..... per week for the next weeks
☐ I will give \$..... per month for the next months
☐ I enclose \$..... as a cash offering to help meet the need

Name.....

Address.....

Date.....

PRAY! PRAY! PRAY!
\$13,200 has already
come in.
\$186,800 more is needed
to complete
the two hundred thousand
dollar fund and to
STOP
THAT RENT DRAIN!

THE LIFE OF FAITH

by H. A. SPRAGUE

AS WE consider the Bible teaching on faith we realize how full is the grace of God. It is through faith that our souls are saved; and it is through faith that we enjoy every rich spiritual blessing which God gives His children in this life. Faith, however, as Sprague points out, is itself the gift of God; so God not only holds out to us many marvelous blessings, but actually gives to us the faith which enables us to respond to His loving invitations and to receive His benefits.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me (Gal. 2:20).

WE ARE living in an age of turmoil and rush, and of infidelity and hatred against the Word of the living God. Every few days we hear of some one who has succumbed to the pressure of this wicked age and departed from the faith. One reason for such drifting lies in the fact that many Christian people have never discovered God's way of victory for their souls. In the verse quoted above, the Holy Spirit has given to us the secret of the life of victory. The Apostle Paul lived such a life, and he revealed its secret when he said, "The life which I now live in the flesh I live by the faith of the Son of God."

The Scriptures teach that through faith the believer is able to overcome the world. This is clearly stated in I John 5:4-5, "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Also the entire eleventh chapter of Hebrews is one glorious illustration of the victories that have been won by godly men of old through their faith. And as these men of old "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens," so today faith is the link that connects the Christian with the power of the almighty God, and being strengthened with the strength of the Lord, who could fail to grow in grace and to live a life of victory?

For a Christian to draw back from a life of faith is to grieve the Heavenly Father. Many of His chil-

dren do not realize this, but think that they can live as they please and yet their life will be pleasing to Him. This is a sad mistake, for the Scripture says, "Without faith it is impossible to please Him" (Heb. 11:6); and again in Hebrews 10:38, "Now the just (the just are saved people) shall live by faith: but if any man draw back (from a life of faith), my soul shall have no pleasure in him."

We call attention here to the fact that, because of the magnitude of the subject with which we are dealing, it becomes necessary to limit ourselves in this discussion. In Galatians 2:20, the Spirit of God has emphasized some important truths in connection with the life of faith, and it is with these that we shall deal, handling them from two standpoints: first, the Godward side of the life of faith; and second, the manward side of the life of faith.

I. THE GODWARD SIDE OF THE LIFE OF FAITH

WE BELIEVE that a great deal of the confusion in the minds of Christian people concerning the life of faith has arisen from a lack of understanding of what part belongs to the Lord and what part belongs to man. Christians are struggling and straining in an effort to do what only God can do, and as a result they are missing the blessings of growth and victory that comes as a result of a life of faith. We shall view the Godward side of the life of faith in the light of three thoughts suggested in Galatians 2:20, namely:

1. The Christian's victory is a provision of God.
2. The Christian's transformation is a work of God.
3. The Christian's faith is the faith of Christ.



The Christian's victory is a provision of God. This is a fact that every child of God should clearly see, and when seen it will mean much in enabling him to live the life of faith. Paul has reference to it in Galatians 2:20, when he says, "I am crucified with Christ: nevertheless I live." His thought is that he has passed through death and resurrection with Christ, and is now alive on resurrection ground. The clear teaching of Scripture is that every Christian is identified with Christ in death and resurrection, and in his standing is already seated in heavenly places with Christ (Cf. Gal. 2:20; Rom. 6:3-5; Col. 3:1-3). Now since the Christian is seated with Christ in the heavenlies he is beyond the reach of the enemies of his soul. They went to the place of death but never rose from the dead. A beautiful picture of this was given to us when the children of Israel crossed the Red Sea. Their enemy went down into the Red Sea (the place of death) but never came forth on the other side. (Cf. Rom. 6:6; Gal. 6:14; Col. 2:14-15). So it is that through Calvary's cross God has provided for the Christian a glorious and complete victory.

But some will ask, "What does a recognition of the believer's standing have to do with a life of faith?" In answer we would say, "It is the very foundation of the life of faith." Only as we begin, by faith, to count on the perfect provision which God has made for our deliverance from the power of sin, can that provision have any practical effect in our lives. To live in the victory which is ours in Christ we must heed the admonition, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

The Christian's transformation is also the work of God. The Scripture says, "It is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13). Paul says in Galatians 2:20, "Christ liveth in

me," and again in Philippians 1:21, "For to me to live is Christ." And in Isaiah 64:8 we find this statement, "But now, O Lord, Thou art our Father; we are the clay, and Thou our Potter; and we all are the work of Thy hand." It is truly a marvelous thing that God is willing to take a weak and sinful man and by His mighty power to work in that life until such an one manifests the Lord Jesus Christ in word and deed. Hannah Whitall Smith, speaking of the transformation

that God seeks to work in a life, says, "We are to be delivered from the power of sin, and are to be made perfect in every good work to do the will of God. 'Beholding as in a glass the glory of the Lord,' we are to be actually 'changed into' the same image, from glory to glory, even as by the Spirit of the Lord.' We are to be transformed by the renewing of our minds, that we may prove what is that good, and acceptable, and perfect will of God. A real work is to be wrought in us and upon us. Besetting sins are to be conquered; evil habits are to be overcome; wrong dispositions and feelings are to be rooted out, and holy tempers and emotions are to be begotten. A positive transformation is to

take place." All this is what our Lord will work in the Christian's life if that Christian will but wholly surrender to Him and let Him do the work. "It is God which worketh in you both to will and to do of His good pleasure" (Col. 2:13).

How we should thank God that He is willing to transform the lives of His children. Having seen this, we then need to see the provision that God makes to link His child to His provision and His power in order that the life may be transformed. This also appears in the Scriptures before us.

The Christian's faith is the faith of Christ. In Galatians 2:20 we have this statement: "The life which I now live in the flesh I live by the faith of the Son of God." From Ephesians 2:8 we know that faith is a

FAITH, FILLING, FELLOWSHIP, FRUITAGE

*How clearly outlined are the golden steps
Whereby we climb to God's ideal for us.
We put our feet first on the stair of FAITH;
Believing that in Christ we are "MADE FULL."*
Thus we receive experience of Christ's Word,
"The Promise of the Father I will send;"
And the Blest Spirit FILLS our longing hearts.
Then He performs His Office, and reveals
To our rapt spirits an Indwelling Christ;
While He, indwelling, makes the Father known.
So with the Sacred Three our souls commune.
In the Strength nourished by such Heav'nly Joy,
We go forth to the work of witnessing.
We find Faith, Fulness, Fellowship, beget
A Power Divine to sway the souls of men,
And bring rebellious hearts at length to bow
At Mercy's Throne in penitence and faith.*

—William Olney

*R. V. of "complete" in Col. 2:10

gift of God, and now from this Scripture we learn that the faith which is given is the faith of the Son of God. Surely such faith is no weak, beggarly faith, that oftentimes fails in linking the soul with the throne of God. This faith is the faith of Christ. It is perfect faith, given to a sinful soul, the exercise of which faith brings to that soul the blessings of a perfect Saviour. This is the faith which God has given to His children that by it they might lay hold of the wondrous provision which He has made for their transformation.

We have now seen, in connection with the Godward side of a life of faith, that God provides a complete and glorious victory for His children, that He does all the work in the transformation of their lives, and that He gives them the perfect faith which links them to His provision and His power. Let us now turn our attention to man's part in the life of faith.

II. THE MANWARD SIDE OF THE LIFE OF FAITH

AS we further consider the life of faith in the light of Galatians 2:20, we find that each phrase not only carries a revelation of God's part in the life of faith, but also sheds light on the part that belongs to man. God's part is to do the work, and man's part is to trust. We shall deal with the manward side under the following headings:

1. In the life of faith the Christian places no confidence in self.
2. In the life of faith the Christian places full confidence in the Lord.
3. In the life of faith the Christian must exercise his God-given faculty of faith.

In the life of faith the Christian places no confidence in self. Two expressions in Galatians 2:20 suggest this. The first is the statement, "I am crucified with Christ." In this we see the unworthiness and sin-

fulness of self. It is a thing which must be crucified, for it was the thing which made it necessary for Christ to die. It is, therefore, not a thing to be trusted. And here we see also the helplessness of self. One who is crucified can do nothing. He is utterly helpless. To trust in self, therefore, is futile. It can avail us nothing. Following this comes the triumphant declaration, "Nevertheless I live," but straightway, lest someone might think that something in self has brought deliverance, the disclaimer is added, "yet not I, but Christ liveth in me." This is the second expression in the verse which shows how foolish it is to trust in self. Faith takes God at His Word, and when He has so conclusively revealed the folly of trusting in self the man who is living a life of faith will gladly and whole-heartedly respond to the appeal, "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. 3:5).

Andrew Murray refers to the folly of trusting in self when he says, "Your failure has been owing to only one thing: you sought to conquer and obey in your own strength. Come and bow before God until you learn that He is the God Who alone is good, and alone can

work any good thing." It is a happy day for the Christian when he comes to the place of absolute surrender to Christ where he can say, "I am of the circumcision 'which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh'" (Phil. 3:3).

In the life of faith the Christian places full confidence in the Lord. In Galatians 2:20 Paul says, "Christ liveth in me," and again in Philippians 2:12 we read, "For it is God which worketh in you both to will and to do of His good pleasure. Now we may be sure that the pleasure of the Lord is not partially to transform the life of His child, but wholly to do so. Not only so, but we are certain that God knows all about every

"GROW IN GRACE"

Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ (II Pet. 3:18).

Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich (II Cor. 8:9).

Therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in Whom all the building, fitly framed together, groweth unto an holy temple in the Lord (Eph. 2:19).

As new-born babes desire the sincere milk of the Word, that ye may grow thereby (I Pet. 2:2).

Every one that useth milk is unskilful in the Word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil (Heb. 5:13-14).

Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection (Heb. 6:1).



child of His; He knows what they need and what is best for them; He tells us in His Word that "no good thing will He withhold from them that walk uprightly," and again, "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Surely such a God is worthy of all the confidence of every child of His. Sad to say, in many cases He is only receiving partial confidence, and in some cases almost none whatever. In the life where faith is normally exercised, however, there is no holding back from God. His will becomes the desire of the soul; and, knowing that His way is always good, the man of faith resents no testing, rebels against no chastening, but through it all can say, "We know that all things work together for good to them that love God" (Rom. 8:28).

It is possible, of course, to recognize that the works of the flesh are of no profit, and also that God is willing to work in the life to transform it, and yet not to exercise faith. To live a life of faith we must choose to put our trust in Him, and this leads us to emphasize a thing which we have already suggested.

In the life of faith the Christian must exercise the faith which God has given him. Paul declares in Galatians 2:20, "The life which I now live in the flesh I live by the faith of the Son of God." Such faith cannot be pumped up, and such faith does not rest upon our feelings. It is exercised by a deliberate decision to trust God's Word and to act in accordance with it. Robert Chapman says, "If we act only because our path

is clear of difficulty, that is not faith. Faith acts upon God's Word whatever the difficulty; and to walk by faith brings highest glory to God."

Abraham is an example of a man who exercised the faith God gave him. The Scripture tells us that when he was called to go out into a place which he should after receive for an inheritance, by faith Abraham obeyed; and went out, "not knowing whither he went" (Heb. 11:8). And in another place with particular reference to the humanly impossible promise of the Seed, it is written, "He staggered not at the promise of God through unbelief; but was *strong in faith*, giving glory to God" (Rom. 4:20). Abraham simply took God at His Word, and so may we, for God has given to us the perfect faith of Christ.

Dear soul, are you eager to live a life of faith? And have you been perplexed and confused as to how it can be done? Rejoice in the perfect provision which God has made for you, even giving you, in the person of the new nature within you, the perfect faith of His own Son; and then by a quiet decision of the soul turn away from the self-life, in the bondage and misery of which our wicked old natures have so long held us; responding to the pleading of the new man, turn the mind toward Christ, take God at His Word, and by the faith which He has given you step out into the liberty, and enter into the joy which is yours in Christ Jesus.

The fruit of the Spirit is... faith.

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh (Gal. 2:22, 16).

OCCUPATION THE PATHWAY OF GROWTH

(Continued from page 144)

the verse, and it is in striking agreement with the teaching of all other Scriptures, as for example I Pet. 1:8-9, which speaking of our Lord Jesus Christ says,

Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable AND FULL OF GLORY:

Receiving the end of your faith, even the salvation of your souls.

III. THE OPERATION

LET us now meditate on the concluding words of this Scripture, which read,

Even as by the Spirit of the Lord.
or as Way puts it

It proceeds from the Lord the Spirit.

The expression "the Lord, the Spirit" agrees most nearly with the context, verse 17 reading, "the Lord is that Spirit." Our transformation, therefore, while conditioned upon our beholding the glory of the Lord, is after all the work of the Lord Himself, operating by the ministration of the Holy Spirit. This leads us to inquire, "In what way does the Spirit operate to reveal

the glory of Christ and to transform us into His image?"

In this the preeminent place must be given to the *Word of God*, which was given by inspiration of the Spirit, and which is declared to be the "sword of the Spirit." Here we must consider the force of the word "mirror" to which reference is made in the first part of the Scripture before us. In James 1:23-25 we are told that

If any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass (a mirror),

For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

And in contrast to this we are told that

Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.

There is much in these verses which we will not deal with now, but one thing is most helpful for our present purposes. From this Scripture it is evident that the "mirror" in which we see the glory of our Lord is

the Word of God. This thought loses none of its luster in the additional light which our citation from James sheds on the subject, namely, that in this mirror we not only see the glory of our Lord Jesus Christ, but we see also a reflection of what God sees when He looks on us. That the Word of God is the preeminent means by which the Spirit works to transform our lives and to bring them into conformity to the image of Christ is further demonstrated in the statement of I Peter 2:2, which says,

As newborn babes, desire the sincere milk of the Word that ye may grow thereby.

Divorce occupation in the Lord Jesus Christ from the revelation which God's Word gives of Him, and you have nothing but an impractical theory. But recognize the Word of God as preeminently the means by which the Spirit teaches us occupation in Him, and at once the soul gains a balanced and practical conception of what occupation really means.

Next, we may learn that *prayer* is also one of the means which the Spirit uses in producing the transformation or growth of which we have spoken. In Jude appears a most illuminating phrase,

But ye, beloved, "building up yourselves on your most holy faith, praying in the Holy Ghost."

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Two things here are of special importance for the purpose of this discussion.

1. We may build up ourselves in our most holy faith by praying.
2. This praying is to be done "in the Holy Ghost."

In this brief exhortation, therefore, we are told that prayer is an important factor in growth, and that to be effective it must be done "in the Holy Ghost."

What it means to pray in the Holy Ghost appears in Romans 8:26 which says,

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

This statement does not mean only that the Spirit supplements the lack in our prayer life by making intercession for us, but also that He teaches us both how to pray and what to pray for. Recognizing that our infirmity is that "we know not what we should pray for as we ought," how else can we understand the expression, "The Spirit helpeth our infirmities"? To be praying in the Holy Ghost, therefore, is in the hour of prayer to be letting the Holy Spirit lay upon our hearts the burdens which are upon His heart, and to be learning of Him how He would have us pray for the burden which He does give. In this connection let it be said with emphasis also that to pray in the Holy Ghost will certainly not confine our praying to mere selfish petitioning, for one of the paramount purposes

for which the Spirit was given was to teach us to worship God in Spirit and in truth (John 4:2).

The close relationship between prayer and the occupation of the heart and of the mind which is the vital force of growth is further seen in Philippians 4:6-7, where we read:

Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Notice that it is as we by prayer and supplication with thanksgiving let our requests be made known unto God that the peace of God guards our hearts and minds by Christ Jesus. Prayer, then, is one of the chief means employed by the Lord the Spirit in producing and maintaining in our lives that occupation in Christ which produces growth and transformation.

And finally, we must note that the Holy Spirit works through *the new nature* which he has begotten in every believer both to lead us into occupation in Christ and thereby to transform us into His likeness. As we said before, occupation is Christ-mindedness. It is significant, therefore, that the Apostle Paul should have prayed for the believers at Ephesus that God would grant them,

According to the riches of His glory, to be strengthened with might by His Spirit in the inner man;

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God (Eph. 3:16-19).

By "His Spirit" in this Scripture we understand the Holy Spirit, and by the "inner man" we understand the new nature which is in every believer. It is in the new nature, then, that the Holy Spirit works to strengthen the believer, and the resultant occupation and growth are clearly seen in the verses which follow.

In the light of the facts which we have noted, we are prepared to understand what is meant by the expression:

Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Rom. 12:2).

Does one ask, "How may I be transformed into the likeness of Christ?" God's Word answers that such transformation comes by "beholding" or "gazing on the glory of the Lord." And does the further question arise, "But how can I behold His glory?" To this the answer is no less clear, "The glory of the Lord is to be seen in the mirror of God's Word, read upon our knees, with the soul attuned to the Spirit's touch, and with the mind and heart submitted to the control of the new man.

Yes, occupation in Christ is the pathway of growth.

IN THE HARVEST FIELD

Conducted by A. H. YETTER

**"Philip isn't the only one that can do business for God,
while riding in a chariot"**
by Marion H. Reynolds

Director Fundamental Evangelistic Association

Perhaps one of the most interesting things in the world is the way God chooses to reach men and women with the Gospel. Indeed as we have read the accounts in the Scriptures concerning God's dealing with men, we have been impressed with this fact, that His thoughts are not our thoughts, neither are His ways our ways.

For years it has fallen to our lot to travel a great deal, going here and there, speaking for Christ. As we look back at the various places we have been, conversations we have had, with their attendant results, none are more satisfactory to us than those we have had on the trains with friends as we have casually met them. Perhaps you would be interested in hearing of one of these.

Located with headquarters in central California, it was a joy to us to go here and there speaking for the Lord. Having met a young man a few weeks before, we had asked him to accompany us to an appointment, some thirty miles distant, feeling that it would present an opportunity for us to deal with him definitely about his soul.

Having arranged to meet him at the depot, we boarded the train together and immediately proceeded to bring the conversation around to the question of his personal relationship to Christ. With the BOOK in our hands it wasn't hard for us to show him that all men are sinners and need a Saviour. To this we heard him give his consent. Opening the book again we showed him that Christ was the very Saviour he needed. When we heard him say, "Yes, I believe he is," we were glad to show him how to make Him "his." It was a happy young man that left us that night, after our service and return trip on the train. We had seen him accept Christ, and heard him confess Him as his Saviour.

Happy day, happy day,
When Jesus washed my sins away.
He taught me how to watch and pray,
To live for Jesus every day,
Happy day, happy day,
When Jesus washed my sins away.

Since that time we have seen this friend grow in grace, and in the knowledge of Christ. He has attended Bible School thus seeking to be fitted for the task of helping others. A recent letter from him said, "We have started a club here which has for its purpose the winning of others for Christ, pray for it." When that letter came we couldn't help but thank God for the privilege of doing business for Him and for our share in this fellow's life. It also made us think of others who could talk to souls as they ride along in the iron chariots, known in our day as railroad coaches.

Oh, we could tell you of a great many others who have been reached with the message of salvation, here and there along the railroads, or on the cars, but time just

won't permit. Surely you will want a part in this great work, so we will simply ask that "You pray for us."

Modern day Philips may be used of God just as surely as of old. If so, then let us all pray definitely to this end. First, that God may raise up men and women who will speak for Christ as they travel here and there, and next that He will bless them with souls, as He does.

Rev. R. S. Beal, pastor of the First Baptist Church of Tucson, Arizona, and member of the Board of Directors of the Denver Bible Institute, recently held a series of revival meetings in the First Baptist Church of Glendale, Ariz. The faithful ministry of Mr. Beal called forth the following testimony from a Glendale paper: "The consensus of opinion is that Rev. Beal is perhaps the greatest Gospel preacher and expositor that has been in Glendale in many years. He has delighted the hearts of his hearers with his fearless and forceful preaching." May the Lord increase the number of men like Beal.

The 1929 Gull Lake Bible Conference is scheduled for the following dates, June 29th to August 18th inclusive. For the information of our readers who may wish to attend we give a summary of the program:

Saturday evening, June 29th to Saturday morning,
July 6th

H. A. IRONSIDE

Saturday evening, June 29th to Saturday morning,
July 13th

DR. HENRY OSTROM

Saturday evening, July 13th to Saturday morning,
July 20th

YOUNG PEOPLE'S WEEK—ISAAC PAGE AND
WM. McCARRELL

Saturday evening, July 20th to Saturday morning,
July 27th

ROY TALMAGE BRUMBAUGH

Saturday evening, July 27th to Saturday morning
Aug. 3rd

WM. L. PETTINGILL

Saturday evening, Aug. 3rd to Saturday morning,
Aug. 10th

J. J. MITCHELL

Saturday evening, Aug. 10th to Sunday evening,
Aug. 18th

DEAN CLIFTON L. FOWLER

For additional information concerning the conference, write to D. J. De Pree, Zeeland, Mich. For hotel reservations write S. J. McCarrell, 64 East Avenue, South, Battle Creek, Mich.; after June 15th, write Midland Park Hotel, R. R. 1, Augusta Mich.

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

WHAT DOES THE HOLY SPIRIT DO FOR THE BELIEVER?

- I. HE ENGRAFTS US INTO THE BODY OF CHRIST
I Cor. 10:13
- II. HE BESTOWS GIFTS FOR SERVICE
I Cor. 12:11
- III. HE ENLIGHTENS OUR UNDERSTANDING
John 14:26
John 16:13-14
I Cor. 2:13-15
- IV. HE EMPOWERS OUR TESTIMONY
I Cor. 2:4
Eph. 5:18-19
- V. HE TEACHES US TO PRAY
Rom. 8:26-27
- VI. HE STRENGTHENS US IN THE HOUR OF TESTING
Eph. 3:16
Conclusion: Eph. 4:29-31

—H. A. W.

"THE LORD IS AT HAND"

PHIL. 4:5

- I. THE RESPONSIBILITY
Phil. 4:5
Jer. 23:23-24
I Sam. 16:7
- II. THE INTIMACY
Phil. 4:5-7
John 14:23
- III. THE SUFFICIENCY
Heb. 13:5
 - a. A fountain of joy
 - b. A means of victory
 - c. A ground of assurance
 - d. An incentive to prayer
 - e. A guard of our hearts and minds

—H. A. W.

THE LOVE OF GOD

- I. AN INFINITE LOVE
John 3:16
- II. AN IMPARTIAL LOVE
Rom. 5:8
Eph. 2:4-5
- III. A SELF-SACRIFICING LOVE
I John 3:16
- IV. A SAVING LOVE
Eph. 2:4
- V. AN UNFAILING LOVE
Rom. 8:38-39
- VI. A CONSTRAINING LOVE
II Cor. 5:14

—H. A. W.

A VISION OF THE GLORIFIED CHRIST

MARK 9:1-19

- I. THE SEPARATION
Mark 9:1-2
Rom. 12:12
II Cor. 6:14-16
- II. THE REVELATION
Mark 9:2-13
 - a. His Person vs. 2-3
 - b. His Purpose vs. 4; Luke 9:31
 - c. His Position vs. 5-8; Col. 1:16-19
- III. THE MINISTRATION
Mark 9:14-19

—H. A. W.

CONFESSION

- I. CONFESSION IS SCRIPTURAL
Num. 5:6-7
I John 1:9
Jas. 5:16
Matt. 5:23-24
- II. CONFESSION IS ESSENTIAL
Isa. 59:2
Ps. 66:18
Prov. 28:13
- III. CONFESSION IS BENEFICIAL
I John 1:9
Jas. 5:16
Prov. 28:13
Ps. 51:7

—A. H. Y.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Third Quarter, Lesson 1

Sunday, July 7, 1929

THE STORY OF EZEKIEL

Lesson Text: Ezek. 1:1-3; 2:1 to 3:27; 8:1-4; 11:22-25;
24:15-24; 33:30-33

(Assigned for printing: Ezek. 3:4-11; 24:15-18)
Read also Ps. 121

Golden Text:

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33:11).

The ministry of Ezekiel, the most picturesque of the Old Testament prophets, was contemporaneous with the later part of Jeremiah's ministry. He was among the captives whom Nebuchadnezzar had taken from Jerusalem into Babylon in the ill-fated reigns of Jehoiakim and Jehoiachin. While Jeremiah was prophesying to the people of Judah who had remained in the Land under King Zedekiah, Ezekiel was prophesying to those who were already in captivity in Babylon.

Many practical personal lessons may be gleaned from the experiences of this prophet of God; but one which is of paramount importance, both because of the emphasis which the Spirit of God gives it in the experiences of the prophet, and because of the tremendous need of our own day, is the lesson we may learn concerning the testimony which every Christian should bear for Christ.

I. EZEKIEL'S TESTIMONY WAS PRECEDED BY VISIONS OF THE LORD

One thing which strikes us as especially significant is that Ezekiel's testimony was given after he had seen visions of the Lord. This we learn in the very opening words of the book—"Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God," and in this connection it is said that "the Word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him" (Ezek. 1:1, 3).

This suggests the necessity for a vision of the Lord in the life of any believer if he would be an effective minister of Christ. We do not say that we shall see visions with our physical eyes such as those which Ezekiel saw; such visions are not for our day but rather in God's Word stand connected with His dealing with Israel. These visions have, however, their counterpart in the spiritual experiences of the believer in any age, and while we may not see visions of God with the eyes of the flesh,

we may and must see Him with the eye of faith if we are to bear fruitful testimony for Him. It is hard to convince others of the reality of truths which are not real to us. And it is hard to introduce men to Christ if He is a stranger to ourselves. To see Christ with the eye of faith gives peace in the midst of tribulation and strength in the hour of weakness. Through seeing Him Who is invisible we are enabled to endure, no matter what may be the testing which we suffer. By all means let us enter into the secret chamber and commune with Him in prayer and in the study of His Word, then we will go forth in His strength to testify with confidence born of the clear spiritual vision of faith. (Matt. 6:22; Rom. 3:18; Eph. 1:18-20; Heb. 11:27; Heb. 12:1-3)

II. EZEKIEL'S TESTIMONY CONSISTED IN THE WORDS WHICH THE SPIRIT OF GOD HAD GIVEN HIM

When Ezekiel spoke with the children of Israel he spoke in words which the Spirit of God had given Him. That is the key expression in Ezekiel 3:4: "Get thee unto the house of Israel, and SPEAK WITH MY WORDS unto them." This is a positive testimony of verbal inspiration. God gave Ezekiel the WORDS which he should speak, and not the thoughts only. But it is also an affirmation of the authority of God's messenger. The prophet who was faithful to his Lord gave forth a message which was not his own but the message of the One Who sent him. In hearkening to His message the people were hearkening to the words of God, but in despising and rejecting it they were rebelling against the Most High. So we read in the seventh verse of this chapter, "The house of Israel will not hearken unto thee; for they will not hearken unto Me" (Ezek. 3:7; John 3:34).

This suggests the substance of the believer's testimony in our own day. He is the most faithful minister of Christ who stays most closely by the Word which God has given. The servant of Christ today may speak the Words of God, though he should not expect inspiration such as the prophets received. This we know because we are told in II Timothy 3:16-17 that the Scriptures are given by inspiration of God... "that the man of God may be perfect, thoroughly furnished unto all good works." Since the Scriptures were given fully to fit the man of God for all good works which God would have him do, he needs

no direct personal revelation. What the Spirit of God has caused to be written in the Bible is sufficient. So for us to speak the words which God has given us, is for us to speak the words of the Bible. The Word of God is the sword of the Spirit. Let us use it faithfully and fearlessly. As we speak to our fellow men let us speak the Words which God has given us. (Eph. 6:17; Heb. 4:12; II Tim. 4:2)

III. EZEKIEL'S TESTIMONY WAS EMBODIED IN HIS OWN LIFE

'There is much of interest in the section from Ezekiel 24:15, 24 which we must pass over, but one thing stands out in this Scripture. The message which Ezekiel preached was embodied in his own life. He preached of judgment and sorrows to come upon Israel. He prophesied of the destruction of the temple and the city of Jerusalem, and of the death of their sons and daughters. As a sign of this his own wife was taken from him by the hand of God, and as a prophecy of what they must experience in their captivity he was not permitted to mourn openly, nor to put on the signs of mourning. The key verse of this section is the twenty-fourth verse, "Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God" (Ezek. 24:24; note also the fourth chapter of Ezekiel in which the prophet's personal experience becomes a sign of the siege of Jerusalem and of the fall of both the kingdom of Israel and that of Judah.)

There is a vital suggestion for us in all this. The word which we preach should be embodied in our own lives. The principle which is suggested in Ezekiel's experiences holds good for us. Not only should we bear the testimony of our Lord by word of mouth, but we should live it out in our daily conduct. As we speak of our being crucified and risen with Christ we should live a life dead indeed unto sin but alive unto God. As we preach God's love and grace and holiness we should let Him fill our lives with these things. Men will judge our Lord by what they see in us. Like the Corinthians, we are the epistles of Christ, known and read of all men. Let us see to it that the testimony of our lives is in agreement with the testimony of our lips. Like Ezekiel we need to receive God's Word in our hearts before we try to bear it to others. (Ezek. 3:10; Ezek. 2:8; II Cor. 3:2-3; Tit. 2:7; I Tim. 1:16; Phil. 3:17; Phil. 2:20)

IV. EZEKIEL'S TESTIMONY WAS GIVEN IN THE STRENGTH WHICH GOD GAVE HIM

Ezekiel was divinely strengthened for the testimony which he had been called to bear. "Behold, I have made thy face strong against their faces, and thy forehead against their foreheads. As an adamant, harder than flint, have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house" (Ezek. 3:8-9). In this we see that the prophet was strengthened for the opposition which he must encounter. And in verse 27 of this same chapter (Ezek. 3) we read, "When I speak with thee, I will open thy mouth." As Ezekiel testified, therefore, it was God Who opened his mouth and spoke His Words through him.

In this is suggested the strength which God has provided for every believer in Christ. That it is His desire for all of us to bear testimony we cannot doubt when His Word says, "Let the redeemed of the Lord say so" (Ps. 107:2). But some excuse themselves with the plea of weakness. "I cannot speak," say they, as though that were reason enough for them not to bear their testimony, but this is an exceedingly poor excuse. Indeed it is true that to testify for Christ seems to be the hardest thing conceivable in the lives of many of God's children, but God never calls on us for anything which we cannot do in His strength, and this is just as true of testimony as of anything else in the Christian life. He has provided His own strength for the believer for all things which lie in His will for him, for He led the apostle Paul to testify for the sake of all who should come after, "I can do all things through Christ which strengtheneth me" (Phil.

4:13). This leaves the fearful, timid Christian without excuse. God calls on us to bear His testimony in the midst of a sin-blinded world, and we need only to look to Him for it to experience the necessary strength to enable even the weakest Christian to bear both a faithful and effective testimony. (Phil. 2:15-16; Eph. 1:19-20; Col. 1:10-11)

V. EZEKIEL'S TESTIMONY WAS DEVISED FOR THE SALVATION OF SOULS

Both aspects of the testimony which Ezekiel was to bear are significant. He was to warn the wicked, if by any possibility he might persuade the wicked to turn from the error of his way and do righteously in order that he might be spared the judgment which otherwise must come upon him. And he was to warn the righteous lest the righteous fall into the grievous sins of the wicked and incur similar judgment. In all of the messages which he gave His prophet the Spirit of God was pleading with His people to turn from their evil ways and live. (Ezek. 18:23; Ezek. 3:17-21; Ezek. 33:11)

Likewise the believer's testimony is designed to save souls from death.

We shall see in our next lesson that the children of Israel typify believers in Christ. In his ministry to them Ezekiel's testimony thus becomes an example of Christian exhortation. God calls His children to a ministry of exhortation in which they speak kindly with sinning believers, seeking to restore them from their sins to the joy of fellowship with God, and in which they speak with believers who are living for Him of the things of Christ, in order to strengthen and encourage them lest they fail to receive as they should of the grace which Christ has provided for the needs of their daily lives. Yes, Christian exhortation is clearly exemplified in Ezekiel's testimony, and Christian exhortation is designed by the Spirit of God to be a means of delivering drifted Christians and of safeguarding spiritual Christians from the death of backsliding. (Rom. 7:9-11, 13; Gal. 6:1; Heb. 3:12-13; Heb. 10:24-25; Heb. 12:15; II Pet. 3:9)

It will not be amiss, however, to consider Ezekiel's testimony as an example of the believer's privilege with regard to the lost. God has called us not only to bear testimony to our fellow believers, but also to bear testimony to souls who are lost, without God, and without hope in the world. It is His desire that we shall win souls for Christ. To them our lips are to be a fountain of the water of life. So it is written, "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30; Prov. 15:4; Prov. 13:14; Jude 23).

VI. EZEKIEL'S TESTIMONY INVOLVED GRAVE PERSONAL RESPONSIBILITY

It was a sober consideration that God held Ezekiel accountable for the souls to whom he was sent. If he failed to warn the wicked, and that man perished in his wickedness, God would require his blood at the hand of His prophet. And if a righteous man turned from his righteousness and suffered death in consequence, unwarned, his blood also was to be required of the prophet. If, however, the prophet was faithful in warning them and bearing God's Word to them, they might yet die in their sins, but the prophet had delivered his own soul of responsibility for that death. It is noteworthy here that God did not hold the prophet accountable for the way His Word was received, but rather for faithfulness in bearing the Word.

So, too, the believer in the Lord Jesus Christ will be held accountable for the fate of souls with whom he comes in touch. If he is faithful in bearing testimony, even though his testimony may be rejected, he will be rewarded for his faithfulness. But if he is unfaithful in bearing the testimony which Christ has committed to him, he will lose his reward. Surely with millions of earth's inhabitants still sitting in darkness, and with tens of thousands passing daily into a Christless, hopeless eternity, God will require their blood at the hands of a careless, sleeping church.

Oh, that God's children might awaken both to their responsibility to lost souls and to the privilege which is theirs in bearing the gospel of everlasting life to them! Surely the church of this generation is in danger of suffering the judgment which God pronounced upon the church at Laodicea (Rev. 3:15-19). And if this be true of the churches of our day, how much more true is it of every soul which names the Name of Christ.

In presenting this thought to our classes, however, let us be sure that they carefully distinguish the truth of rewards from that of salvation. It is only in the realm of rewards that God holds His children accountable for their faithfulness or unfaithfulness. Their works have nothing to do with their salvation. That was settled once for all when the soul looked by faith to the Lord Jesus Christ. (Rom. 14:12; II Cor. 5:9-11; Heb. 13:17; I Cor. 3:11-15; Rev. 22:12)

VII. EZEKIEL'S TESTIMONY WAS A MATTER OF LIFE AND DEATH TO THOSE WHO HEARD IT

Ezekiel's testimony was intended of God to be the means of life to those who heard it, but it became a sentence of death to those who refused. In the words which God's Spirit had put in his mouth he pleaded with them to turn from their evil ways and live. To refuse was to die, but to respond meant life. (Ezek. 3:17-21; 33:11)

Such is the effect of the believer's testimony. If he is faithful in bearing the testimony which God has given him he becomes a savour of life unto life to those who will hear his message and respond to it. But to those who harden their hearts against it he becomes a savour of death unto death. No Christian can faithfully speak the testimony which God has committed to him and leave his hearers in the same state as before he spoke. Either they are benefited by the words of his mouth or their

responsibility before God is increased. Oh! how careful we need to be how we speak and what we speak, knowing that the eternal destiny of lost souls may hang upon a single word, and knowing that the happiness, and spiritual welfare, and eternal rewards of Christians hang in the balance. Let us see to it that no corrupt communication proceeds out of our mouths but that which is good to the use of edifying that it may minister grace unto our hearers. (II Cor. 2:14-17; Eph. 4:29)

VITAL TRUTH ILLUSTRATION

Jolly Harry Lauder had a heart so filled with merriment that for years he has been setting all the world a-laughing with his rollicking songs. But at the time of the war a great darkness fell upon Harry Lauder. As he left the theater one night he received a message that his only son had been killed at the front in France. It was a crushing blow, after which Lauder could never be the same again, for the boy was the idol of his father's heart. But that black hour proved to be the preparation for the dawn of a new light in the Scotch comedian's life. He turned to God for comfort. A few weeks later he was cancelling lucrative engagements and going to France to sing Gospel songs to the soldiers and to bear his witness for Jesus. Commenting on his own experience Lauder said: "When a great sorrow overtakes a man there are three things that he may do. He may sour on life, or he may try to drown his sorrows in drink, or he may turn to God. I have chosen the third path." Would God that all who pass through the night of sorrow might make the same choice and find the same light dawning in their lives.

—From "The Christian Workers Magazine."

This, of course, is not an exact parallel to Ezekiel's case, but nevertheless it illustrates one phase of it.

First Quarter, Lesson 2

Sunday, July 14, 1929

EZEKIEL TEACHES PERSONAL RESPONSIBILITY

Lesson Text: Ezek. 18:1-32; 33:1-20
(Assigned for Printing: Ezek. 33:7-16)

Read also Psalm 125

Golden Text:

"So then every one of us shall give account of himself to God" (Rom. 14:12).

One of the key verses in this lesson is Ezekiel 18:4, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." To this should be added verses 30 to 32 in this same chapter, "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye. To understand four salient facts which these verses involve is to understand our lesson.

I. THIS LESSON DESIGNATES THE WAGES OF SIN

In the expression, "The soul that sinneth, it shall die," Ezekiel designates the wages of sin. His words remind us of the words found in Romans 6:23, "The wages of sin is death." This is one of the fundamental principles which underlie the teaching of our lesson. It reaches into human experience in four directions.

A. To all the posterity of Adam the wages of sin is death physical. It was when Adam sinned in the garden of Eden that man became subject to physical death. Had there been no sin, there had been no death. But "by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned" (Rom.

5:12). It was sin which brought upon the race all the sickness, all the suffering, and all the sorrow to which it is heir; and it is sin which will bring down to the grave every son of Adam, save only those who will be delivered from death by the appearing of the Lord Jesus Christ at His second coming. Yes, the wages of sin is death physical.

B. To the unbeliever the wages of sin is death judicial. When Adam sinned he passed under God's judgment. His fellowship was broken, the sentence of death was passed upon him, and from his day to the present time the whole race has been resting under the same curse. Naturally all men and women are dead in their trespasses and sins. They enjoy no fellowship with God, they have no sensibility of His goodness, they have no ability to perform His will, and they have no power to save themselves from the judgment which awaits them, for "it is appointed unto men once to die, but after this the judgment" (Heb. 9:27; Eph. 2:1; John 3:18).

C. To the believer, the wages of sin is death spiritual. The soul who trusted in the Lord Jesus Christ as his Saviour is no longer alienated from God nor is he under His curse. By the grace of God he has received the gift of everlasting life; he has become a child of God and has been brought into perfect fellowship with Him. Nevertheless it is still true that for the believer the wages of sin is death. He can never suffer death again in the sense in which he was dead before he trusted the Saviour, and he can never suffer the second death of which we shall speak presently. But when he backslides, he can and does suffer death in that his communion with God is broken. In the realm of fellowship his sins have separated between his soul and his God. There is another application of this



principle to the believer which we shall discuss more fully under another heading, so we will not stop to do so here. (Rom. 8:6; Rom. 7:9-13)

D. And finally, to the man who dies without trusting Christ, the wages of sin is death eternal. At the Great White Throne lost souls shall be brought from hades to stand before the judgment bar of God. There they shall be judged every man according to his works, and then they shall go away into hell, into the lake of fire where they shall be shut out forever from the presence of the Lord. This is the second death. Into this death no believer will ever come. It is reserved for those who have rejected the Lord Jesus Christ and refused the gift of life which He has so freely proffered them. This death is an eternal death. For all others Christ has made provision, and He has made provision to save all who will trust Him from ever suffering this death, but once a soul has suffered it there is no provision made. This death is eternal death. (Rev. 20:11-15)

Now the question which confronts us is, "In which of these four senses are we to interpret the expression, 'The soul that sinneth it shall die?'"

II. THIS LESSON DEALS WITH THE BELIEVER'S CHASTENING

To answer the question which we have just raised, we need only to remember that the Spirit of God is dealing with the nation Israel on redemption ground. Individually, unbelieving Jews were already resting under the sentence of death and were in danger of the second death. This, however, is not the death of which this Scripture speaks. One fact should serve to put this beyond the question of a doubt. Salvation from the death of which this chapter speaks was promised on the ground that the sinner should repent and do good works instead of evil. But the salvation of the lost man does not depend on good works. Of the salvation which he needs from the death in which he is and from the death which he faces, it is written, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9; see also Titus 3:5; II Tim. 1:9). It is evident from this that the Spirit of God was not speaking to the lost but to the saved. It is also evident in the very nature of the case that mere physical death is not in mind, for, with all other men, the children of Israel had already become subject to physical death by the fall of Adam, and unless God intervened by a miracle they must all die, regardless of whether their works were good or bad. This Scripture must, therefore, be speaking of the death which a believer suffers as a result of his sin. On the other hand it cannot be denied that there is here more than the loss of fellowship, for the context makes it plain that physical death is also in mind. This death is not, however, as we said before, mere physical death, but rather physical death which comes to the believer as a chastening from the Lord.

In this we are brought face to face with the extreme limits to which God's chastening of a believer can reach. The loss of fellowship is one form which chastening may take. Bodily illness is another. And yet others might be mentioned. But when His chastening in other manners has failed to accomplish its purpose in restoring the wandering believer, God sometimes goes so far as to bring physical death to His children as a chastening for their sin. This is clearly taught in many Scriptures, one of which is I Corinthians 11:30-32. After speaking of aggravated sin among the Corinthian believers, this Scripture says, "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (See also John 15:2)

It must be observed that when God does thus chasten, the salvation of the believer's soul is not thereby affected. God's Word plainly tells us that when a soul has once come to Christ in faith that soul shall never lose his salvation. He shall never be cast out. And with this the Scripture before us agrees, for it says that when we are

chastened it is that we may not be condemned with the world. It is only sons whom God chastens, and chastening, therefore, in no wise negatives our sonship but rather confirms it. (John 6:37-40; John 5:24; Heb. 12:6-7)

Observe, too, that if we will, we may escape this chastening. "If we would judge ourselves, we should not be judged," says the Apostle Paul (I Cor. 11:32). This is in perfect agreement with the Scriptures which we are studying for today's lesson, for Ezekiel says, "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?" When the believer sins all his former righteousness cannot spare him the experience of chastening, but if he repents from his sin, and forsakes it, the chastenings will not fall upon him.

III. THIS LESSON TESTIFIES GOD'S MERCY

In this we see the great mercy of our God. Ezekiel says further, "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye" (Ezekiel 18:32). It is true that God is merciful to the sinner whether he be lost or saved. It is because of His mercy that He bears as long as He does with the lost man, for He does so in order to give him full opportunity to accept the Saviour and be saved. "The Lord is not slack concerning His promises, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

But inasmuch as our lesson Scripture deals with a people on redemption ground, Ezekiel's words are primarily a revelation of God's tender mercy toward the believer. When He chastens, it is that we may be partakers of His holiness. His chastening may seem grievous for the time, but to those who are exercised thereby it yields the peaceable fruits of righteousness. God's chastening hand falls upon us, not because He hates us, but because He loves us; and in it all He is seeking to do us good. And even if the Christian should prove so persistently stubborn and rebellious that God in His infinite wisdom must bring death to his body, it is only that He may take the soul home to heaven, there to teach in a moment the lessons which the soul was so slow to learn on earth. How wonderful, and how rich, and how full is God's mercy to our poor unworthy souls.

Let us remember however, that God does not want us to die prematurely, for death will end our opportunity to glorify Him by our service here, and will end our opportunity to secure the rewards which He desires to give all His children for faithful service. If the adversary of our souls has succeeded in dragging us down into sin, let us heed the appeal, "Turn ye, turn ye from your evil way: for why will ye die?"

IV. THIS LESSON SUGGESTS THE JUDGMENT OF THE BELIEVER'S WORKS AT THE JUDGMENT SEAT OF CHRIST

We are convinced that the Lesson Scripture deals only with God's judgment of the believer's sins in this life, nevertheless in its revelation of the believer's responsibility for his works, it suggests the truth stated in our golden text, which is that every believer must appear before the judgment seat of Christ to be judged according to the deeds done in the body. It is there that we shall every one of us give account of himself unto God. (Rom. 14:10-12; II Cor. 5:10)

It must be remembered, however, that the judgment of the believer's works at the judgment seat of Christ will be entirely a matter of rewards. The only way in which life and death will be involved in that judgment will be that then it will appear how much the believer's life has counted for Christ. Insofar as his life has been lived to the will of God he will be rewarded. But all the time



wasted in sinning and self-seeking will be blotted out from the books of record. In that day shall our sins be sought for and they shall not be found. Thank God we will never meet our sins in judgment as must the unbeliever. We will suffer loss on their account, but it will be the loss of rewards, not the loss of salvation. (I Cor. 3:11-15; Matt. 16:24-27)

From whatever angle we may consider it, one truth stands out most prominently in this lesson—the believer is responsible before God for the character of his works, whether they be good or evil. If he sins he must be chastened. Persisting in his sin he may even suffer physical death. And when he stands before the judgment seat of Christ he will suffer the loss of reward. But, thank God, he can never lose his soul. Having received eternal life as God's free gift he can never lose it by his works. And, thank God, if he will, he may turn from his sins and know the joy of forgiveness and of fellowship restored. How these things do reveal the grace of God, and how His grace should constrain us to look well to our works, that our lives may be well pleasing in His sight! (John 10:28-29; John 3:36)

VITAL TRUTH ILLUSTRATION

On the veranda of a hotel in Switzerland one afternoon sat a woman with a field-glass in her hand. It was turned toward the summit of the highest mountain peak. She was looking at four little black specks which stood out against

the snow. Suddenly the glass dropped from her hand and she fell to the floor in a dead faint. One of the men picked up the glass and turned it back. The specks were men. They were fastened together with ropes. A desperate effort had evidently been made to reach the summit, but one of the men had slipped, and was dragging the others toward the edge of the precipice. While he looked, the man ahead seemed to make a final attempt to get a foot hold, then the rope broke and three of them were hurled to their death.

The next morning the mangled bodies were brought in, and toward evening the man who had saved himself appeared. As he came up the steps several people whom he numbered among his friends turned and walked hurriedly away. He went on into the hotel, but everybody shunned him, and had nothing to say. At last he drew some of them aside and said, "I insist that you tell me what is the matter. Have I merited your ill-will? Why do you treat me so?"

After a little hesitation one of them said, "If you must know, it is simply this. When they brought in the dead bodies of your comrades this morning, it was plain that the rope had been cut."

I leave you to judge the man by his deed. This is my point: We are bound together by the cord of influence. No man liveth to himself. The welfare of souls is in our keeping. If we fail to do our utmost to bring them to the Cross they may be lost. Are we ignoring this responsibility? Then what is it but cutting the rope?

—Edwin Forest Hallenback.

Third Quarter, Lesson 3

Sunday, July 21, 1929

EZEKIEL'S VISION OF HOPE

Lesson Text: Ezek. 47:1-12
(Assigned for Printing: verses 1-9)
Read also Ps. 100

Golden Text:

"Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:7).

As was true of the other prophets, the burden of Ezekiel's prophecies to Israel was chastening and restoration; tribulation and kingdom blessing. In the last two lessons we have seen somewhat of his message of chastening and tribulation. We come now to a prophetic setting forth of Israel's restoration and kingdom blessings. Today's lesson Scripture immediately follows an extensive description of the temple which will be built in Jerusalem in the Kingdom of our Lord Jesus Christ, and the ordinances which shall govern the temple worship then. It is necessary to understand this in order that we may understand what is meant by "the house," from under the threshold of which issues the river of living water with which our lesson is concerned.

The last half of the lesson Scripture speaks of the borders of the land which shall be Israel's portion in the Kingdom and belongs more particularly with chapter 48, which outlines the division of the land in that day. For today's study, therefore, we will confine ourselves to the first twelve verses of the Lesson text, all of which deal with the river which proceeds out of the temple.

This river, which Ezekiel saw in prophetic vision, sets before us two great lines of prophetic and personal truth.

I. A PROPHECY OF THE BLESSINGS OF ISRAEL IN CHRIST'S KINGDOM

In this river there is a prophecy of the blessing which shall come to the restored nation Israel in the Kingdom of our Lord Jesus Christ.

The lesson committee chose wisely in associating with this lesson the golden text which was selected, for the golden text speaks of the Kingdom of Christ. In considering this text we need to relate it to Isaiah 9:6, which says, "Unto us a child is born (Christ's begetting of the womb of the virgin, Matt. 1:18-25), unto us a son is given (Christ's substitutionary death on the cross, and a statement of His deity, John 3:16): and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." It is in the Kingdom of the virgin-begotten Son of God that Ezekiel's river shall flow from the house of God. No less appropriate than the golden text is the Scripture assigned for supplementary reading, for the hundredth Psalm is a Psalm of kingdom worship. Yes, it is in the Kingdom, when our Lord Jesus Christ shall reign upon the earth for a thousand years, that this river shall flow out of the temple of God, and it is then that Israel shall enjoy the blessings which it symbolizes. (See also Rev. 22:1-5)

In our lesson Scripture is suggested a fact which is of fundamental importance both as regards Israel's kingdom blessing and the blessing of the Spirit-filled believer which we shall consider presently. Our Lord is the giver of every good and perfect gift. This river of living water flowed out from under the threshold of the temple of God. This suggests what the Scripture so plainly teaches in many places, that our Lord Jesus Christ Himself is the source of all Israel's kingdom blessings, and of all the blessings which come to any believer in any age. Let us bear this in mind, for it is all too easy to disassociate the blessings from the One Who gives them, and to fail to render to Him the thanks and the praise which He should receive. Our Lord Jesus Christ is the source of every blessing which His people enjoy, spiritual or material. (James 1:17)

Now see for a moment the character of the blessings of which this river testifies. They are both material and spiritual. There is abundance of scriptural evidence that

this river shall be a literal river, literally flowing from the temple to the sea. There can be no reasonable doubt, therefore, that when we stand with Israel in the Kingdom of Christ our eyes shall see the river which Ezekiel saw, and we shall see things exactly as he saw them. In the Kingdom of Christ Israel shall be blessed with many material blessings of which this river of living water which freshens the Dead Sea and nourishes the trees which grow on its banks is but one (Zech. 14:8; Joel 3:18). So, too, we believe that the trees which grow beside the river, yielding twelve different kinds of fruit, one for every month in the year, are literal trees, the fruit of which shall refresh God's people, and the leaves of which shall actually be used for the healing of the nations. But it in no wise denies the literal character of this river to say that it is symbolic of the spiritual blessings which shall flow to Israel and through Israel to others in the Kingdom of our Lord. We read of these spiritual blessings in Micah 4:1-2. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it. And many nations shall come, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the Word of the Lord from Jerusalem." The words which we consider particularly significant here are these, "The law shall go forth of Zion, and the Word of the Lord from Jerusalem." The river of living water which we see in Ezekiel's vision, therefore, is symbolic of the testimony which shall flow to all the earth. Another Scripture which shows the symbolic significance of the river is Psalm 36:8-9, "They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures; for with Thee is the fountain of life: in Thy light shall we see light." From this it is evident that in addition to the literal blessings which it brings to God's people, the river of Ezekiel's vision is also symbolic of spiritual blessings which in Christ's kingdom shall flow to His people like a river. (Isa. 66:12; Ps. 46:4; 72:8)

Now before we leave this part of our lesson it remains only for us to observe the extent of Israel's kingdom blessings which this river suggests. The river itself runs down to the Dead Sea, and when its waters are mingled with those of the sea, the waters off the sea are healed. (Ezek. 47:8) Note also the significant words of verse 9, "And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh." This is a river which gives life! Again let us say clearly that we believe that this is a literal river, and that the things of which this Scripture speaks shall literally be done in the Kingdom of Christ. But here again we have an example of the rich symbolism of the Bible. As the clear, pure water in the Bible stands connected with the gospel and with the ministry of the Holy Spirit, so also the seas stand for the nations, and the Dead Sea is a particularly fitting picture of the present spiritual condition of the nations. (Isa. 55:1; Rev. 21:6; Rev. 22:17; Isa. 12:3; John 7:37-38; Ezek. 26:3; Isa. 17:12) But in the Kingdom of Christ the nation Israel will be the Spirit's medium of blessing to all the nations of the earth. Then shall be fulfilled in her the promise which God gave to Abraham, "In thee shall all families of the earth be blessed" (Gen. 12:3; Gen. 18:18; Gen. 22:18; Gen. 26:4).

II. A SYMBOL OF THE BLESSINGS OF A SPIRIT-FILLED LIFE

The river of Ezekiel's vision also suggests the blessings of a Spirit-filled life. It was not for Israel's sake alone, but for ours as well that it was written, "Thou shalt make them drink of the river of Thy pleasures" (Ps. 36:8). But there is another scripture which we believe most clearly crystalizes the personal truth which is taught in

our lesson Scripture. This is John 7:37-39. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)"

Here we see first of all the source of the blessings which mark the life of the Spirit-filled believer. "If any man thirst, let him come unto ME, and drink," were the Saviour's words, and then, "He that believeth on ME, as the Scripture hath said, out of his innermost parts shall flow rivers of living water." Our Lord Jesus Christ is the One Who has given us the water of life, and it is in Him that we are blessed with all spiritual blessings. In His great grace He has given us all things that pertain unto life and godliness, and He is well able to satisfy every longing of our hearts. Our Lord Jesus Christ Himself is the source of all the blessings which come to His people. (Rev. 22:17; John 4:10, 13-14; II Pet. 1:3; Eph. 1:3)

These verses reveal the satisfaction which that soul experiences who accepts the Saviour's invitation. If we thirst we are invited to come unto Him and drink, and when we do come our thirst is quenched. Perhaps it will help us to understand what this means to remind ourselves of our Saviour's Words in the Sermon on the Mount: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). And how fully He satisfies the thirsting soul we may learn from His own words to the woman of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). Our gracious Lord fills with joy and peace, and with the fruits of righteousness, all who, having accepted Him as their Saviour, come daily in trust to receive of His benefits. "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. 68:19; Ps. 107:9; Rom. 15:13; Phil. 1:11)

But this is not the end of the matter. Our Lord Jesus Christ takes delight in satisfying the longings of our souls, but His purposes are not accomplished nor are His desires satisfied with that. He desires also to make us channels through whom the water of life which He has given us shall flow to bless the lives of others. It is His pleasure that from our innermost parts shall flow rivers of living water. In this there is a delightful analogy with the river of our lesson Scripture. That river flows from the very throne of God Himself, in the temple. When we trusted Christ as our Saviour, our bodies became the temple of the Holy Ghost; and when Christ is enthroned in our hearts, rivers of the water of life will truly flow from us to bless all about us. No child of God can be filled with the Spirit without speaking with others of the things of the Lord Jesus Christ. (I Cor. 6:19-20; Eph. 5:18-19; Eph. 4:29)

The condition on which such a life of overflowing blessing depends is clearly stated also in this verse. It is the man who believes on the Lord Jesus Christ, "as the Scripture hath said," out of whose innermost parts shall flow rivers of living water. This shows both the condition and the means. The condition is that we shall believe on Him "as the Scripture hath said." The means is "the Scripture." In other words, only by occupation in Christ as He is revealed in God's Word can the believer live a life from which flows rivers of living water. Remember, too, that it is possible to believe in Christ as our Saviour and yet not believe in Him "as the Scripture hath said." When we trust in His death upon the cross for the salvation of our souls, what we believe is according to what the Scripture says, but it is not all that the Scripture says (John 3:16). The Scripture says also that He gave Himself for us that "He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:14). And it says also that "Christ died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them,



and rose again" (I Cor. 5:15). To believe on Him "as the Scripture hath said," therefore, is to believe on Him as our Saviour, as the One Who has delivered us from the power of sin and Who now is able to purify our lives, and as the One Who has the right to rule and reign in them. When we have given Him the place in our lives which God's Word shows that He should have, then, and then only, will the rivers of the water of life flow from our innermost parts. (Prov. 11:30)

Another thought which this Scripture brings before us is analogous with the river of Ezekiel, and that is the thought of the multiplication of the blessings. In Ezekiel's vision, as the river proceeded it deepened, until, in a very short distance, from water ankle deep, it had become waters to swim in. So it is with the believer who is filled with the Holy Spirit. The water of life flows into his soul to satisfy and bless him, and there it becomes a well of water springing up into life eternal. But as it flows from him it flows as rivers (note the plural) of living water. Not only is the Spirit-filled believer a means of blessing to others, but in the blessings which he brings into their lives he becomes instrumental in God's good providence of stirring them in turn to become a blessing to others; and those whom they bless will be similarly affected, so that as the stream of blessing proceeds it becomes a veritable flood, the depth of which and the extent of which no man can measure. Thank God, we can be channels of blessing! Let us see to it that no cherished sin, or selfishness, or self-dependence chokes the channel,

but that through utter abandonment of self to our Lord Jesus Christ let us make it possible for Him to flow through us in fullest measure to bring life to dead souls and to bless the living. (Rom. 12:1-2; Rom. 6:13)

VITAL TRUTH ILLUSTRATION

A singular project for tunnelling the Judean mountain ridge to carry the water of the Mediterranean under Jerusalem to a height eastward where it will fall into the Dead Sea, is outlined by Mr. Albert Hiorth, a civil engineer of Christian, Norway. Mr. Hiorth claims various important results for commerce from this project, according to The Zionist Review.

In a far better way and with richer results than this grandiose plan of man, God has already provided for the redemption and sweetening of the waters of the Dead Sea. Certain remarkable prophecies in Ezekiel 47:1-12, Joel 3:18, Zech. 14:4, 8, 10 foretell mighty changes in Palestine in the future, whereby the Judean ridge about Jerusalem becomes a plain, and a river flows forth from the temple; a double river, or two rivers, according to Ezekiel 47:9, which may be explained by the two streams of Zech. 14:8, which flow to the Dead and the Mediterranean Seas. God has richer plans for His land than any man.

—From "Prayer and Work for Israel."

Third Quarter, Lesson 4

Sunday, July 28, 1929

THE STORY OF DANIEL

Lesson Text: Dan. 1:1-21; 2:13-19; 4:19; 7:28; 8:15-18; 9:20-23; 10:1-19; 12:9

(Assigned for Printing: Dan. 1:1-4, 19, 20; Dan. 2:17-24)
Read also Psalm 46

Golden Text:

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

Daniel is an outstanding example of what all believers in the Lord Jesus Christ should be, and he is a revelation of what, by the grace of God, we all may be if we will.

I. DANIEL, A MAN OF PURITY

Daniel was a man of purity. Brought as a slave into the palace of the king of Babylon, he "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Dan. 1:8). That was a time of tremendous testing, but Daniel stood fast. His heathen masters might change his name so that instead of giving glory to God it would give honor to their own heathen gods, but they could not defile his heart. That heart should never bow in worship to false gods, but should be devoted to the worship of the only true God. (Daniel means, "God is just." Belteshazzar means, "Bel's leader.")

Such purity as Daniel's is God's purpose for every Christian. To Timothy, the young man who sought to honor Him in a life of service, He said, "Keep thyself pure" (I Tim. 5:22). And again he admonished him to show himself an example to the believers in everything, "in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). How this was made possible was explained when he said to Titus, "Our Saviour, Jesus Christ; gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Tit. 2:13-14). And how such purity may be manifested in our lives he told when he said, "Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Pet. 1:22, see also I Tim. 1:5; Jas. 3:17; Phil. 4:8; Matt. 5:8; I John 3:3).

II. DANIEL, A MAN OF CONVICTION

Daniel was a man of strong conviction. Having once purposed in his heart that he would not defile himself with the king's meat, he set himself to fulfil his purpose. When Ashpenaz, the prince of the eunuchs, sought to discourage him in it, he did not give up but tried again with Melzar, his immediate supervisor, and with such kindly, though firm insistence that his request was finally granted. (Dan. 1:8-14)

Such strong conviction is greatly needed in the lives of all of God's children. Too many are as children, moved about with every wind of doctrine or opinion of their fellows which thing is contrary to God's thought for our lives. (Eph. 4:14) Only as we permit the Spirit of God to work in our hearts strong conviction, can we be as bold in testimony and as steadfast in life as we should. But when, with the Psalmist we can say, "I have set the Lord always before me," then we can say with him, "because He is at my right hand, I shall not be moved" (Ps. 16:8, see also Ps. 62:2, 6; II Cor. 3:13; I Cor. 15:58).

III. DANIEL, A MAN OF INTEGRITY

Daniel was a man who could be depended upon. He was loyal to God and loyal to the king. When the king told him of a dream which prophesied judgment to himself, Daniel faithfully delivered the message to the king, and then in faithfulness to the king besought him to turn from his wicked ways and live (Dan. 4:27). One less loyal would have soft-pedalled the message. Again, in the reign of Darius, when the presidents and princes plotted against him, "they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him" (Dan. 6:4).

Such integrity should characterize the lives of everyone who names the Name of Christ. Are we in business? Let us not be slothful in business, providing things honest in the sight of all men (Rom. 12:11, 17). Are we servants? Let us do service to our master with good will, not with

eye-service as men pleasers, but as the servants of Christ doing the will of God from the heart (Eph. 6:6). Are we called of God to rule? Let us rule with diligence (Rom. 12:8). Whatever may be our work in life, let us walk so close with God that men may find us trustworthy.

IV. DANIEL, A MAN OF PRAYER

Undoubtedly one secret of the characteristics of this life which we have just noted, as well as of those which are yet to come, was this: Daniel was a man of prayer. When he knew that the king, Darius, had signed a blasphemous decree to the effect that for thirty days no one should bow the knee nor pray to any God or make any request of any man save only of himself, Daniel opened the windows of his chamber toward Jerusalem, kneeled, and prayed to God three times a day. Nor was this a mere act of bravado, for this was only "as he did aforetime" (6:10). Read through the book, and in every crisis you will find Daniel lifting up his heart in prayer to God.

Such a life of prayer is plainly declared to be the desire of God's heart for all who serve Him. He does not specifically say we are to pray three times a day, though in the examples which He has given we see the blessings with which He crowns those who do this. His instructions to us indicate that prayer is to be the habitual attitude and occupation of the child of God. "Continue in prayer, and watch in the same with thanksgiving" is one word (Col. 4:2). "In everything by prayer and supplication with thanksgiving let your requests be made known unto God" is another (Phil. 4:6-7). And yet another says, "Pray without ceasing" (I Thess. 5:17). Many are the promises which God holds out to those who will walk with Him in such a life of prayer. (see also Eph. 6:18)

V. DANIEL, A MAN OF FAITH

Faith was the fountain of Daniel's prayer life, and the foundation of his purity, for Daniel was a man of faith. In the narrative of his experience in the lions' den it is recorded that "Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God" (Dan. 6:23). Reference is made to this also in Hebrews 11:33 where it speaks of some who through faith "stopped the mouths of lions." Even the casual reader of the book which bears his name cannot fail to see many other indications of Daniel's faith.

Such faith as this should characterize our lives. To make it possible God has given us the faith of Christ. (Gal. 2:20) He has put within us His own divine nature, one fruit of which is faith (Gal. 5:22), and He has given us His own Word, of which it is written, "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). We do not need to try to pump up faith, but simply to walk in the Spirit, to meditate in God's Word, and by quiet decision of the soul to use the faculty of faith which God has already given us. As we do this we will find our faith growing exceedingly, and our lives will be filled with God's choicest blessings. (II Thess. 1:2; Rom. 15:13)

VI. DANIEL, A MAN OF FELLOWSHIP

Daniel was also a man of fellowship. He loved God, but that was not all—God loved him. On at least three occasions the heavenly messenger said that he was "a man greatly beloved" (Dan. 10:11, 19; Dan. 9:23). It is self-evident that these words did not refer to the love which God has for all men, but rather to the special love which He has for those who are willing to enter into intimate fellowship with Him. And the intimacy of Daniel's fellowship is clearly testified in that he was not called "beloved" only but "greatly beloved." (see also John 13:23; 19:26; 20:2; 21:7)

Such is the fellowship into which all of God's children are invited. God loves us all with an infinitely tender love, but He can manifest His love to us in the fullest measure only as we are obedient to His will. Hence it was that our Lord Jesus said, "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him" (John 14:21, 23; I John 2:5).

VII. DANIEL, A MAN OF UNDERSTANDING

Another fact which we note is that Daniel was a man of understanding. This became very prominent in the early days of his stay at Babylon, when in answer to prayer God revealed to him both the dream of Nebuchadnezzar, and the interpretation of the dream, things which none of the wise men of Babylon had been able to tell. His understanding becomes increasingly evident as we move through the incidents narrated in the earlier chapters of the book, but it is not until we come to the visions which occupy the latter part that we are able to appreciate how sure and how extensive his understanding really was. It is especially to be noted, however, that this man of God never took credit to himself for the understanding which was his, but always gave God the glory for it. (Dan. 2:19-23, 28, 30; Dan. 9:21-23)

Spiritual understanding is one of the blessings with which God blesses all His children who are yielded to Him. The natural man can neither understand nor receive the things of the Spirit of God, but God has revealed them unto us by His Spirit. He has given us His Word in which is written His revelation, and He has given us His Holy Spirit to enable us to understand His Word. No man can search the mind of God, but to those who have trusted Him as their Saviour, He has given the mind of Christ. How foolish it is, therefore, for us to grope in the darkness of human opinion, when if we will only let His Spirit use our faculties we may walk in the light of divine revelation. In the face of these facts how reasonable is the appeal, "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. 3:5-6; I John 5:20; I Cor. 2:9-16; Ps. 119:105; Ps. 119:130).

VIII. DANIEL, A MAN OF STRENGTH

Daniel was a man of strength. Those are very suggestive words in Daniel 10:18-19, "There came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my Lord speak; for thou hast strengthened me."

In this is suggested the strength which God has provided for those who believe in Christ. "Be strong in the Lord, and in the power of His might," says one Scripture. (Eph. 6:10) And yet another, Paul's prayer for the believers at Colosse, reveals the infinite strength which God has put at our disposal, for he prayed that they might "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness" (Col. 1:10-11, see also Eph. 3:16). It was in the joy of confidence in this gracious provision that the Apostle later testified what every Christian can testify by faith, "I can do all things through Christ which strengtheneth me" (Phil. 4:13, note also Eph. 1:18-20).

IX. DANIEL, A MAN OF TESTIMONY

And finally, we note that Daniel was a man of testimony. So closely did he walk with God, and so mightily was God's power manifested in him, that his fame was great throughout the empire. So greatly did God use him that he had the privilege of talking personally with Nebuchadnezzar, and with Belshazzar, king of Babylon, and with Darius, king of the Medes and Persians, concerning the things of his God; and his testimony wrung from them a testimony of conviction that his God was the true God. (Dan. 2:47; Dan. 5:14; Dan. 6:16; Dan. 6:25-27)

Such is the use which God would make of all who have trusted Christ. He has set us as lights to shine in the darkness of this wicked old world. He desires that in our lives we shall be epistles of Christ, read and known of all men, and that by our testimony we shall bring light to many who sit in darkness and in the shadow of death. But only as our lives are yielded to Him, and only as we are filled with His Spirit, can we witness for Him as effectively as we should. (Matt. 5:14-16; II Cor. 3:2-3; Phil. 2:15-16)



VITAL TRUTH ILLUSTRATION

The Editor in his canvass of the Methodist Episcopal Church in the interest of the veteran ministers, visited 2,000 churches. One-half of the number were small, poor and weak. The pastors were the unknown men of the ministry. They were on forlorn duty; they took the places that were left after the men of so-called higher grade were assigned.

We had been told they were cheap men, because they worked for small wages; that they were among the leavings of other professions, because they filled so humble a place. We found such heroism, such devotion, such ability, such scholarship, as to be beyond belief. When we gave the church the results of this experience, it was deemed by some a romance. We declared the facts before many great audiences, and challenged denial or contradiction, and found none to accept the challenge. We said many times, "If God were to translate instantly every great man in Methodism, He could in one minute fill every vacant place as acceptably and successfully as it is

filled today; and He would not need to select a man outside of the **under-men**. . . We did not find a single man in the thousand or more (this was twenty years ago—Ed.) that had any doubts about the Bible being the Word of God.

We recall to mind the life of one such man. He never went to school but three months in his life. Before he finished his ministry, he earned and received the degree of A.M. from the same college that granted degrees to his sons. He was a preacher of marvelous power and effectiveness. He won to God many thousand souls. He laid the foundation of the church in many pioneer fields. He never had in a single year as much as he could have earned with his hands. He never had one appointment that brought him to public notice. He gave the Church three sons—one is a bishop, one the chancellor of a university, and the other the editor who writes this note. The humble, unknown, obscure, shabbily-paid circuit-rider, the father, was **a greater man than all three of his sons put together**. In the eye of the world and the church, he was only one of the multitude of the "sand-hogs of the ministry," of whom the world was not worthy.

—J. Benson Hamilton in "The Bible Champion."

"Which way shall I take?"

The confusing clamor of religious voices today is calculated by Satan to prejudice the souls of men against the simplicity of the Gospel of Christ. Can you refute their false teaching?

THE O'HAIR BOOKLETS DO!

False—Fraudulent—Fanatical Healers.....	\$0.27
Have Ye Received the Holy Spirit Since Ye Believed.....	\$0.27
Can We Talk with the Dead?.....	\$0.12
Modernism, Ritualism, Fanaticism.....	\$0.17
Light on the Roman Catholic Church from the Roman Catholic Bible.....	\$0.22
What Is the Holy Eucharist, and Where Are the Dead?.....	\$0.22
Eddyism, Called Christian Science—What Is It?.....	\$0.27
Seventh Day Adventism.....	\$0.22
Millions Now Dying Will Never Live—A Powerful Answer to Russellism.....	\$0.17
Can Both Fundamentalist and Modernist Be Right.....	\$0.17

By writing today for all ten of these booklets you can get the complete set for \$1.50, plus ten cents postage. A set of ten devotional and Bible study booklets from the pen of Dr. O'Hair may also be secured for the same price, or this set may be combined with the set above, making twenty booklets for \$2.80, plus fifteen cents postage.

Institute Book Nook
"The Cream of Evangelical Literature"

"Grace and Truth"

Free Pastor's Service

The establishment of this service for Christian workers is the logical outcome of present-day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels, churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

Responses to advertisements appearing in this column will be forwarded by us without delay.

Christian workers who desire further information concerning this free service should address the Business Manager.

FUNDAMENTALIST MINISTER wants pastorate (Undenominational, Congregational, or Baptist) in West or Middle West, with live, orthodox people, unwilling to support any benevolence program honeycombed with Modernism. Fully trained. Twenty years experience. Address B. 6, "Grace and Truth."

BOOKS TO PROMOTE CHRISTIAN GROWTH

REIGNING IN LIFE, J. East Harrison.....	\$1.50
THE CHRISTIAN'S SECRET OF A HAPPY LIFE, Hannah W. Smith.....	\$1.25
MOUNTING UP WITH WINGS, Northcote Deck.....	\$1.25
Add five cents for postage for each book ordered	

INSTITUTE BOOK NOOK

2047 Glenarm Pl.

Denver, Colo.

100 Missionary Subscriptions

will expire with the June issue

From the time when we first began publishing "Grace and Truth" God has laid upon the hearts of earnest Christian friends a keen appreciation of the testimony of "Grace and Truth," and a heartfelt burden that missionaries in foreign fields, who many times are isolated from fellowship with other Christians, might be helped and encouraged by its monthly visits. By their generous offerings these friends have made it possible for us to send "Grace and Truth" to the missionaries without charge.

One hundred of these missionary subscriptions are now expiring.

Here is a letter representative of many which we have received from these dear servants of Christ in the mission fields the world over:

"I have surely appreciated your love in sending this periodical which is much appreciated, as there is no other which we receive which has such precious Bible Studies as this. It is a mine of spiritual wealth which we can never finish and from which we can always get new treasures from God's Word.

"Last night I used the exposition of the Sunday School lesson on the Prophet Isaiah and his ministry to give a message in our Sunday night meeting, and then an Indian brother gave the idea of the same in the Indian dialect.

"So we should be glad for you to continue sending "Grace and Truth," as we always need spiritual help in order to pass on the truths of God's Word to others."

We can send "Grace and Truth" to these missionaries only as God's children make it possible through their gifts. Will you become a colaborer with us in ministering to them during the coming year?

If God has laid this burden upon your heart, our club rates will make your gifts reach as far as possible.

ONE subscription costs.....\$1.50

FIVE subscriptions cost.....\$6.25

ELEVEN subscriptions cost.....\$12.50

Send your offering now!

"GRACE AND TRUTH"

Every issue meets a need

2047 Glenarm Place

Denver, Colo.

PRAY ON!

The money for the new buildings of D. B. I. is coming in slowly, though it is coming in, thank God!

Pray on!

During the past month, offerings have been received which bring the total up to \$13,200.00, leaving a balance of \$186,800.00 still needed to "stop that rent drain!"

Pray on!

Though the first unit is now nearly completed, it is impossible for us to proceed with the new units until further provision is made. The immediate supply of large amounts is imperatively needed.

Pray on!

Meanwhile the rent drain continues, only slightly abated.

Pray on!

Great as the need still is, however, during the past year, God has done great things for us which have greatly encouraged our hearts and have brought glory to His Name.

Pray on!

For the need yet remaining we have His promise, "My God shall supply all your need according to His riches in glory by Christ Jesus." His Word cannot be broken. Our expectation is from Him. He will not fail.

Pray on!

The Denver Bible Institute

A Training School for Christian Workers

Clifton L. Fowler, Dean

2047 Glenarm Pl.,

Denver, Colo.

*As new-born babes,
desire the sincere milk
of the Word, that ye
may grow thereby.*

1 Pet. 2:2



GRACE *and* TRUTH

June, 1929



*Fifteen Cents the Copy
One Dollar Fifty
the Year*

Clifton L. Fowler
Editor

Grace of God Number

*Issued Monthly as the Official Organ
of the Denver Bible Institute*

"Grace and Truth"

"At the Helm"

Clifton L. Fowler Editor-in-Chief

Assistant Editors:

H. A. Wilson

Jesse Roy Jones

Maurice G. Danetz

R. S. Beal

Contributors:

Frank S. Weston

Henry Ostrom

H. G. Dietz

W. B. Riley

Joshua Gravett

E. B. Hart

R. E. Neighbour

J. C. O'Hair

C. R. Lindquist, Book Reviews

Roy R. Boess, Publication Dir.

John I. Faxon, Business Mgr.

R. E. Collins, Editorial Sec'y

Arnor Schlossman

I. M. Haldeman

Marion H. Reynolds

Albert Mygatt

VOL. VII.

JUNE, 1926

NO. 6

IN THE GRACE OF GOD NUMBER

As the Editor Sees It	173
The Grace of God	
After Repentance and Confession—What Then?	
The Mask Off!	
The Four Corners of the Earth	
"By Grace Are Ye Saved Through Faith" —	
G. R. Torrey	177
What Is Grace? — John L. Lush	180
Abounding Grace — J. T. Goodman	183
What Does It Mean to Fall from Grace? —	
Clarence W. Brown	185
Is the Law of God Opposed to Grace? —	
W. K. Remey	188
What Does It Mean to Grow in Grace? —	
C. R. Harrison	190
In the Harvest Field — A. H. Yonker	192
Black Seed Thoughts — R. S. Beal	195
Light on the Lesson — H. A. Wilson	199

SUBSCRIPTION PRICE, \$1.50 a year to any address in the world. Issued monthly. Remittances may be sent by bank draft, postal or express money order, or personal check.

Printed by General Press Company, Denver, CO. 422 at the Press Office of the Institute, 1027 Glenarm Place, Denver, CO. 424

INSTITUTE PUBLISHING COMPANY

Publishers of "Grace and Truth"

Operating the Institute Book Nook

Publishers of Fundamental Literature

1027 GLENARM PLACE, DENVER, COLORADO

THE DENVER BIBLE INSTITUTE

THE BIBLE TRAINING CENTER OF THE ROCKY MOUNTAIN REGION

Board of Directors

Clifton L. Fowler, Pres. & Dean
T. M. Hopkins, Vice Pres.
C. Reuben Lindquist, Secretary
H. A. Wilson, Treasurer
Jesse Roy Jones
William G. Nyman
H. F. Myers
R. S. Beal
O. P. Bottorff

DOCTRINAL STATEMENT

of the
Denver Bible Institute
and of
"Grace and Truth"

THE TRINITY

The one God, Father—Gen. 1:1, Son—
John 1:1, and Holy Spirit—John 4:24

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments.
II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:9.

PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Ascension of Jesus. Acts 2:22-26; I Tim. 3:6.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:28-29.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person who convicts the world of sin, and regenerates individuals, sanctifies and guides the believer. John 14:17; I Cor. 12:13.

ETERNAL SECURITY

The eternal security of all believers. John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:6-7; I Thess. 4:13-17.

HELL

The eternal, conscious punishment of all unrepentant men. Matt. 25:46; Rev. 20:10.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. Eph. 1:22-23.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Isa. 44:5; Rom. 12:2; I John 2:15-17.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Grace of God

IT IS a mistake to suppose that God's grace ends with the salvation of the sinner. We are saved by grace, thank God! but His grace is not exhausted in saving us. There is an abundant supply for every need and for every problem of life. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work," is the declaration of II Corinthians 9:8. And in II Corinthians 12:9 we read concerning a crucial experience in the Apostle Paul's life subsequent to his conversion, "He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

To recognize this and to reckon upon it, or not to recognize it and to fail to appropriate it, is the thing which makes all the difference between a miserable, defeated, dwarfed, fruitless life and a life abounding in joy, and victory, and fruitfulness. "I am come," said the Saviour, "that they might have life, and that they might have it more abundantly" (John 10:10); but how many Christians seem to have stopped with receiving His gift of eternal life. By no stretch of the imagination could they be said to have it more abun-

dantly. If we are to believe their testimony, and we have no right to reject it, they have eternal life by trusting Christ as their Saviour, but how little they enjoy it! Others we know whose lives are a constant benediction. They fairly radiate the glory of the Lord, and when we are in need of spiritual help and comfort we instinctively turn to them, knowing that they will not fail us, and that we will find them a fountain of the water of life. What a vast difference there is between these two classes of Christians! But the secret of this difference is not hard to find. God's Word has revealed it in saying,

Much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ (Rom. 5:17).

Reigning in life! What expression could better describe the joyous experience of the man who having trusted God's grace for the salvation of his soul continues to draw upon His grace for each day's tasks and testings. Let us reckon so constantly on the grace of God that as we near the end of our earthly pilgrimage we may be able to testify triumphantly with the Apostle Paul, "By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me" (I Cor. 15:10).
—H. A. W.

ALL manifestations of the Grace of God, whether in saving, comforting, transforming, or enabling, come to us by way of the Cross of Christ, and would be impossible apart from the great sacrifice which He made there. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." His grace both leads us to expect full provision for the need in the Building Fund, and to desire that He may be glorified thereby. Join us in prayer to this end.



After Repentance and Confession—

What Then?

WHAT should a Christian do when he has backslidden? God's Word answers, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. 55:7). How often we have obeyed the first part of this admonition, but failed to obey the second.

We forsake our way—that is we turn away from the sinful deed, confess it, and condemn it; but we do not forsake our sinful thoughts. God's Word says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). When a Christian has been overtaken in a fault, this fact in nowise affects his salvation. In this realm his sin is fully and eternally forgiven, even before he confesses it; but his sin has broken his fellowship with God, and in the realm of fellowship he needs forgiveness. The Spirit of God has told us what His attitude is toward the repentant sinner. When the sinner has confessed it, instantly his sin is forgiven. So far as that sin is concerned there is not a cloud between that soul and God. Having confessed our sin we should immediately thank Him for forgiveness, glorify Him for His mercy, and begin to live for Him as though no sin had ever been committed. But when a child of God has repented of his sin and confessed it to his Father, the old nature immediately tries to plunge him into an attitude of self-condemnation which is an insult to God. In fact such an attitude amounts to doubting His forgiveness and insisting that we must "atone" for our sin by our self-condemnation in order to persuade Him of our sincerity and to make Him willing to restore fellowship with us. Such an attitude is sheer unbelief. It is as sinful as the sin for which we condemn ourselves. It is contrary to the Word of God and entirely inharmonious with His grace.

Let the wicked forsake his way (that is, the sinful manner of living), and the unrighteous man his thoughts (the faithless attitude of self-condemnation): and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. 55:7).

—H. A. W.

The Mask Off!

EVEN the smoothest of "Modernists" occasionally lets slip a statement which gives his infidelity away.

Such "Modernists" teach the most wicked denials of God's Word but do it almost entirely by insinuation and innuendo rather than by frank statements. They hand out the most deadly poison but wrap it in a sugar

coating which leaves their victims wondering what made them so sick!

President Faunce, of Brown University is just such a "Modernist," and his book, "What Does Christianity Mean," is just such a pill; but in one place at least the sugar coating got cracked! On page 23, in the heart of a chapter entitled, "The Essence of Christianity," he says,

Such phrases as "baptism doth now save us," or "Arise and wash away thy sins, are surely phrases Jesus himself would not have used.

In contrast to the rest of his book that is amazingly frank!

It is a double-barrelled denial of two absolutely fundamental doctrines of Christianity.

The doctor is saying that Jesus was inspired and Peter was not. (It will be remembered that the first of the phrases which he quotes appears in I Peter 3:21)

Or he is saying that Peter was inspired and Jesus was not.

Or he is saying that neither of them was inspired.

In so saying he denies either the inspiration of (at least) part of the Bible, or the deity of Jesus Christ—or both!

As we call to mind many whose faith has been undermined and whose lives have been wrecked by just this kind of teaching, all that is within us cries out

DOWN WITH MODERNISM!

—H. A. W.

The Four Corners of the Earth

FOR several months, as their subscriptions have expired, we have been sending to the Missionaries on our Missionary Gift Subscription List a letter of inquiry, asking whether they wish to continue receiving the monthly visits of "Grace and Truth." The response has been enthusiastic. Many of these letters have been so full of blessing we wish to share them with the members of "The Family." Though we can use only a few of many received, those which follow will give some idea of how far-reaching the testimony of "Grace and Truth" has become by God's blessing, and by the generosity of many friends whose gifts have made this ministry possible.

From ALASKA comes this warm letter. It is written by a missionary in charge of an orphanage in which there are 124 orphan children:

I thank you very heartily for your gift to me for so long. It has been a great blessing to me, and I surely would miss it if I did not have it in my home.

I am sorry I seemed to appear as not being appreciative of the good gift that has arrived so

many times. It has been my desire to send your worthy institution a gift, and some day it will wend its way in your direction.

The Doctrinal Statement of the Denver Bible Institute and of "Grace and Truth" means so much to me I read it very often, and praise God for your stand. May the Lord bless you richly in the fine work in which you are engaged.

From BRAZIL another missionary writes:

I am in receipt of your letter relative to the coming of "Grace and Truth" as a gift from a friend. If I am not mistaken that friend is Mrs. of I have thanked her more than once for the magazine.

Yes, I desire to have the magazine come during the coming year, if means can be had to send it. I appreciate its visits and profit much from the Sunday School Lesson commentary. The way you get up the magazine on subject lines is also very helpful.

Trusting that you may be able to continue to send me "Grace and Truth" I am, a grateful recipient.

Another missionary from BRAZIL, a colporteur working in the northern part of the republic, has translated some of the messages into Portuguese:

With reference to your kind enquiry as to my appreciation of "Grace and Truth" I can only say that there is no magazine I respect more highly for its faithful witness for the "whole counsel of God." At such a time as this your courageous, outspoken messages from God's Word have been most inspiring and helpful to me, and some of them I have passed on into Portuguese.

Thanking you very sincerely for this valued gift, which I hope will continue its visits to this northern Brazil mission field . . .

The Pastor of a well-known missionary tabernacle in FRANCE writes:

It is with deep appreciation and gratitude that I have received "Grace and Truth" during the past year. Your number on the "tongues movement" has been especially valuable. I should be very glad to continue having it.

I ask the Lord that He may bless your testimony and the Denver Bible Institute. We are working on the same lines, although in quite different surroundings. We labour among Roman Catholics in a poor part of the Capital. Thank God for the souls that He is giving us. It is true missionary work. Will you sometimes remember us in your prayers?

From ARGENTINA comes this word of appreciation and appeal:

I have before me your letter to Rev. with reference to the monthly visits of "Grace and Truth" which you so kindly send to our far-away country.

Mr. is now in the States, and others have been avidly appropriating "Grace and Truth" since he went away.

I would like to add that the coming of this monthly messenger is looked forward to with great eagerness, and we hope you will be able to send it to us, even though Mr. is no longer here.

Missionaries in CENTRAL AMERICA find the lesson helps useful in preparing lesson helps in Spanish

to be distributed throughout the Republic in which they are working:

We are not on your mailing list but have been enjoying "Grace and Truth" for the past year and would be very grateful if you would continue to send it to us at Mrs., formerly C. A. M. missionary in charge of this field, left here because of failing eyesight. Being unable to read she left orders for all of her magazines to be delivered to us. We have had reason several times to give thanks to our God for "Grace and Truth" which has thus come to us.

Mrs. is now preparing to return to C. A., so she may wish her name continued on your mailing list. If you are adding new names, however, we would appreciate the continuance of the help we have received during the past year.

We especially enjoyed the "Angel Number," and "Light on the Lesson" never fails to furnish some material for the lesson helps in Spanish which are sent gratis to teachers and workers all over Guatemala.

May God bless you in your ministry of the Word.

Another missionary in CENTRAL AMERICA, under appointment to head a Bible Institute there, writes:

Your letter of inquiry as to the acceptability of "Grace and Truth" just at hand a short time ago. Yes, we enjoy it as much as any magazine we receive, and have followed the continued success of the Denver Bible Institute and especially the teachings of Dean Fowler with much pleasure and profit.

We thank you for the time we have been receiving it and trust it may please the Lord to make it possible for you to continue sending it to us.

The hostess in charge of a missionary rest home and conference Center in ENGLAND sends these cheering words:

In reply to your letter re "Grace and Truth" for the coming year. We shall be grateful to you and the Lord if you are able to continue sending it.

We in no sense keep it for our personal use. It is regularly put into the drawing room of, and is read and greatly appreciated by the many who in this way are able to read it month by month.

We feel that "Grace and Truth" is meeting a great need in these days when so much error is abroad, not only in the pulpits of the land but in the press also.

May God's richest blessing continue upon your wonderful testimony so that even greater blessing may be the result in the coming year than in past days.

A missionary from EGYPT shows a warm-hearted spirit of consideration for others, and this same kindly and sacrificial spirit has characterized many of the letters received:

We have to thank you for your letter just received, and also for the regularity with which you have so kindly sent your magazine. Our director has just left for furlough, but I believe he would tell you how much the magazine has been appreciated, not only by himself and Mrs., but also by the several members of his staff who live with



him, and who are carrying on here in his absence.

At the same time we do see also a number of other helpful papers, so that if you have others on a waiting list as recipients of your subscribers' kindness, who are less favorably situated in this way, we feel we ought not to stand in their light, even though we should appreciate a continuance of the magazine. May we leave it to you to send it if funds are still available?

Another letter from EGYPT is especially touching in that the missionary finds time to write in spite of sickness and the pressure of heavy responsibilities:

Forgive us for not communicating with you oftener. There has been a good deal of sickness amongst us, and we are almost overwhelmed with work. If convenient please keep on sending the magazine.

Another with the same heart appeal comes from a messenger to the CONGO:

Through Mrs. I had the pleasure of getting "Grace and Truth" in the Congo. I am home on furlough now, and on account of poor health will be here over a year. I appreciate your fine journal very much, and it always will be welcome.

A veteran missionary in ECUADOR writes:

I have greatly appreciated your thoughtfulness in making it possible for me to receive "Grace and Truth" during the past year. This has proven a great blessing and help to me and should it be possible for its visits to continue during the ensuing year, I can assure you that it will be put to very good use.

From CHINA comes a special word of appreciation for the fact that the Sunday School Lesson Expositions arrive in time to be helpful:

We appreciate very much the monthly visits of "Grace and Truth" and find it most helpful.

One special feature of "Grace and Truth" is that the exposition of the Sunday School Lesson reaches us in time to be of help. No other paper does.

Please keep us on your mailing list if possible.

Another friend in CHINA has received special help from The Editor's article on "The Angels that Sinned," which appeared in the February number:

Thank you for your letter wishing to know if I would like "Grace and Truth" continued. I have greatly enjoyed it and found it most profitable. The February Number enlightened me quite a bit on the subject of the "Sons of God."

Today I complete fifty years since my arrival in China. On Thursday next we leave (D.V.) for Shanghai and Canada. We are retiring from the field and hope to settle in Toronto. If the kind friend who has been paying the subscription for "Grace and Truth" sent me is willing to continue the favour I shall greatly appreciate it.

One of the Lord's servants in IRELAND makes especial mention of help received from the Vital-Truth Illustrations:

In reply to your letter received today I would say that I value "Grace and Truth," and I look out for it every month with eagerness. The notes

to the lessons with the illustrations are most helpful.

Will you please thank the kind donor of the subscription making it possible for the magazine to come to me.

Reciprocating the good wishes for rich blessing upon you from the blessed Lord, Who has made us acquainted with Himself, and Who will shortly redeem His last promise, "Surely I come quickly," I am...

And finally, the topical method of subject arrangement proves especially appealing to a professor in a theological seminary in JAPAN:

May I express the great appreciation which I feel for the magazine, "Grace and Truth." Will you kindly convey my heartfelt thanks to the one who has made the granting of a subscription to me possible. As a professor in a theological seminary, the topical arrangement of the issues of the magazine is especially appealing. I like the sane, scriptural tone of your articles. D. V. I shall be very thankful if the magazine can continue to come to me.

May God richly bless the D. B. I. and supply every need according to His riches in glory.

After reading these warm letters, do you wonder that the editorial staff of "Grace and Truth" value beyond expression the privilege of ministering to the servants of our Lord who many times are isolated in lonely fields, far from the fellowship of Christian countrymen? We wish to express here our heartfelt thanks to the missionaries who have written, for their warm words of appreciation and encouragement. And we wish also to express our gratitude to all who have helped through their offerings to make this ministry possible.

And now a word or two of appeal. The subscriptions of these missionaries and many more have expired. For most of those whose letters appear above no provision has been made as yet to make it possible for us to continue their subscriptions. And they are only a few among many, for more than one hundred are now on our waiting list, all of whom received "Grace and Truth" last year through the kindness of loyal friends. Will you not please pray with us for the funds necessary to make it possible to continue this cherished ministry.

Please also remember that we are always glad to get in touch with missionaries who would appreciate the monthly visits of "Grace and Truth." We are especially eager to know of those who are not receiving other publications of this character, or at least those who are receiving so few as to make "Grace and Truth" a real blessing to them. If you know of any such, please send us their names and addresses, and we will be happy to unite with you in prayer that God will supply the means which will enable us to send it to them.

And now let us pray together that God will continue to bless the testimony of "Grace and Truth" to the encouragement and uplift of His ministers in the far-away lands.

—H. A. W.

"BY GRACE ARE YE SAVED THROUGH FAITH"

by PASTOR G. R. TUREMAN

MR. HAY says that Gideon Ousely, telling of his call to preach, would say, "The voice said, 'Gideon, go and preach the gospel!' But he so felt his ignorance and unworthiness that he pleaded, 'Lord, I am a poor, ignorant creature. How can I go? Then it would rush into his mind, 'Do you not know the disease?' 'Oh, yes, Lord, I do.' 'And do you not know the cure?' 'Oh, yes, glory be to Thy Name! I do!' 'Go then and tell them these two things, the disease and the cure: never mind the rest: the rest is only talk."

Our text, which is one of the very important texts of the Scripture, with its context, sets forth these two very important truths, the disease and the cure. These truths cannot be too often repeated both for God's glory and man's comfort. Paul in writing this text to the Ephesians has put the whole gospel story in one sentence. "By grace are ye saved through faith." Our text not only sets forth the disease and the remedy, but also the specific directions as to how this remedy is to be appropriated: "Through faith."

There are three great outstanding words in our text which tell the gospel story, and upon which I wish to dwell for a while. These words are: "grace," "saved," and "faith." Because of their constant use these words are very familiar, and have grown old and somewhat threadbare to many. Therefore, let us meditate upon them, especially as to their bearing on ourselves, in order to grasp anew the meaning that is in them and to feel their throbbing power.

LET us, first, consider the word "saved." "By grace," says the Apostle Paul, "are ye SAVED."

Paul describes the condition from which these Ephesians and he himself had been saved in verses 1-3 of this same chapter. They are said to have been saved from

spiritual death in verse one. "You hath He quickened, who were dead in trespasses and sins." As the earth in Genesis, chapter one, was sunken in the deep darkness, and dead, without life or power of movement, so were these, who were "quickened (made alive)." In verse two they are said to be morally subjugated to the devil. "In times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

Prior to the conversion of the Ephesians, they wallowed in the depths of idolatry and obscenity. The Apostle Paul was not of that type of sinner before his conversion, but was of the Nicodemus, or rich young ruler type. Yet in verse three Paul says that there was no moral difference between him and them. "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." They were all alike corrupt by nature, dead in sins, sons of disobedience, led by the spirit of Satan, and under the wrath of God. There are these same two types of sinners in the

world today: the Nicodemus, or Paul type; and the Barrabas, or crucified-thief type. Paul saw that there was no difference in the moral nature of these two types of sinners, but this is hard for us to see. Suppose, however, you saw two rattlesnakes coming toward your child. One of these snakes had bitten a score of people, while the other had bitten no one. Would it be hard to tell that both of these snakes were poison by nature and that there was no difference?

Now as the condition of these Ephesians was typical of our own condition before we were saved, so is their salvation. We, too, have been saved by grace through faith from spiritual death, even from the

HERE is a clear, ringing presentation of God's way of salvation. It is an especially timely and refreshing message in this hour when Modernism is babbling into the ears of this wicked old world its twaddle about an up-to-date "social gospel," which, after all, is simply a modernistic re-hash of Cain's philosophy of salvation by works. Tureman is pastor of three Baptist churches in the neighborhood of Village, Virginia. He graduated from the Denver Bible Institute in the class of '24.



flames of divine wrath, and now we can sing with the redeemed of the Lord: "Hallelujah, what a Saviour! Who can take a poor lost sinner, lift him from the miry clay and set him free."

The condition of the Ephesians before they were saved was not only typical of our own condition before we were saved, but also typical of the true condition of every unsaved person in the world today. The supreme need of the world today is salvation; not only salvation from eternal death, wrath to come, guilt and penalty of sin, but salvation from the dominion and power of sin here and now. We very often limit this word "saved" or "salvation" to the future, but when we are told that the "Gospel is the power of God unto salvation to all that believe," we have no right to limit that word "salvation" to the future only. It means that the power of the gospel is salvation from the power of sin as well as from the penalty and guilt of sin. "By grace are ye saved" not only from the wrath to come, guilt and penalty of sin, eternal death, but we are being saved "moment by moment" from the dominion and power of sin as we look to Jesus. The life of the Apostle Paul is a beautiful type of the full salvation which God offers to every one in Christ Jesus here and now as well as in the future.

The greatest blessing that can come to any one is to be in possession of this great salvation. It is a good thing to be saved from a burning building, from a watery grave, from a dreadful disease, but no salvation is so great as that which saves from sin, death, the grave, Satan, and wrath to come, unto a life that overcomes the world, the flesh, and the devil, and a life which is eternal.

NOW this brings us to the question, How did this great salvation become possible? The Apostle Paul answers with one word, "By GRACE."

Having stated the source of this salvation the Holy Spirit is quick to state that it is "not of yourselves," that is, not by natural birth, or personal resolution, nor by the mediation of some merely human priest. He also states that it is "not of works." Not of the works of church membership, or of the ordinances of baptism, or the Lord's supper, or of the works of the flesh, or of the works of the law. "The law was given by Moses, but grace . . . came by Jesus Christ" (John 1:17).

What is grace? Grace is undeserved favor. "Noah found grace in the eyes of the Lord" (Gen. 6:8). Noah, like every other saved person, deserved only the wrath of God, but he found grace in the eyes of the Lord.

The Ephesians and the Apostle Paul did not deserve to be saved but they found grace in the eyes of the Lord.

You and I do not deserve to be saved, but, glory be to His Name! we have found grace in the eyes of the Lord.

The unsaved of the world today do not deserve to be saved, but because God, through grace, spared not His Only Begotten Son, but delivered Him up for us all, and because Christ, through grace, left the ivory palaces of heaven to dwell in this world of sin and woe, "Ye know the grace of our Lord Jesus Christ that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Yes He "Who knew no sin became sin for us, that we might be made the righteousness of God through Him." The unsaved of the world do not deserve to be saved but because this same Christ went to the cross and there slew sin, in which is the sting of death, dragged him down to the grave, and gave him an eternal burial, disarmed death, robbed the grave of its victory, destroyed the power of Satan, and brought with Him from the regions below the keys of death and hell, it is not only

*IF SALVATION be of grace,
how durst thou think to buy
it? If He saith He gives it
freely, bring not with thee any
bribe in thy hand; for in so doing
thou wilt insult and anger Him.*

—C. H. Spurgeon



possible, but it is God's desire that every one shall find saving grace with Him. Not only is the Lord not willing that any should perish, but He is also eager that all shall come into the knowledge of the truth, and walk in the paths of righteousness for His Name's sake.

God's grace higher far than the heavens,
God's grace deeper far than the sea,
God's grace broader far than the ocean,
God's grace is sufficient for me.

Yes, God's grace is sufficient for all, but only efficient for those who will avail themselves of it.

THIS brings us to the last point. The Apostle Paul shows not only how this salvation has been provided, but he also states the only way by which it may be appropriated. How then does this salvation become ours? "By FAITH." Faith appropriates what grace has provided.

What is faith? Faith is trusting some one else to do for us what we cannot do for ourselves. In our text

faith itself, which is power to trust some one else to do for us what we cannot do for ourselves, is said to be the gift of God. This must be true because in Romans 3:11 we are told that "There is none that seeketh after God." In Romans 10:17 we find that faith which is the gift of God cometh by hearing the Word of God. So then it is the gospel message of the Word of God, which the Spirit of God uses to prepare the heart of man to receive the gift of faith, which is the hand that takes the gift of salvation. Therefore, the importance and the necessity of preaching the Word of God to the countless millions of lost souls in the world today without Christ and without hope.

Abel was the first to speak to us of those who follow the way of faith; Cain the first to speak to us of those who *refuse* to follow the way of faith. Cain's way was beautiful to man's eye because there

dred years in that wicked and adulterous generation. What way are you following; in the way of faith, or in the way of Cain?

The story is told of a man who stands beside a boat on a little island which is being submerged by the rising water. The man first recognizes the boat as an actual existing boat; then as the water rises there comes to him the conviction that the boat is a good boat for a time of need, though as yet he is not ready to use it; but soon he sees that there is no other hope, for the rising water will soon drown him if he does not escape. He gets into the boat, trusts himself to it as his only means of safety. No one will ever do this until he has faith. He believes on the boat.

It is not enough to recognize that Christ actually existed, nor is it enough to be convicted that Christ is able to save, but saving faith trusts in Christ as the only means of safety. No one will ever do this until he has been convicted by the Spirit that the greatest sin possible for man to commit is to refuse to accept Jesus Christ. This sin of rejecting Christ is both mother and father of all other sins, and this is the sin which the Bible declares to be the sin of trampling under foot the Son of God, and counting the blood of the covenant wherewith He was sanctified an unholy thing, and doing despite unto the spirit of grace. It is a terrible thing to reject the Word of God. Those who rejected Moses' law died without mercy. How much sorer do you suppose will be the punishment assigned to him who pours contempt upon the Son of God and His precious blood by rejecting his offer of salvation?

The thief on the cross could do nothing to be saved, only to trust Christ. His hands were nailed to the cross; he could not lift a finger to work out his own salvation. His feet were nailed to the cross; he could not take a single step to serve God. It was the eleventh hour, he had no time to "turn over a new leaf" or make amends of any kind. But by the grace of God he could and he did trust Christ.

Any man, woman, boy or girl, who wants to be saved today must come in the same way. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast."

Thy sins I bore on Calvary's tree,
The stripes, thy due, were laid on Me,
That peace and pardon might be free,
Oh, weary sinner, come!
Go leave thy burden at the cross,
Count all thy gains but empty dross,
My grace repays all earthly loss,
Oh, needy sinner, come!



GRACE knows no other gospel and receives no other message than Christ Jesus, crucified, risen, and coming again—the One and Only Hope of sinners.

—R. E. Neighbour



was no blood. His religion was too aesthetic to slay a lamb, but not too cultured to murder his brother. The reason we have so much bloodshed today is that we have so much bloodless religion. Cain's bloodless religion is still beautiful to the eye of the natural man. We are living in a very religious age, but much of it is nothing but empty form which denies the power of the blood. Many have gone in the way of Cain. Oh, that men would hear the Word of God which says; "Woe to them that go in the way of Cain!"

Read the names of God's heroes of faith mentioned in the eleventh chapter of Hebrews: Abel, Enoch, Noah, Abraham and Sarah, Isaac and Jacob, Joseph, Moses and his parents, Joshua and Israel, Rahab, and the many others. Think also of the names of those who have been added to this list since the days of Paul. Enoch was the second to speak to us of the way of faith. Not only was Enoch saved through faith, but through faith he was able to walk with God three hun-



WHAT IS GRACE?

by EVANGELIST JOHN L. LOSH

Grace is flowing from Calvary,
Grace as fathomless as the sea,
Grace for time and eternity,
Grace enough for me.

THUS the poet sings, and thus the man of God proclaims—and the true Christian cries out with a hearty "Amen" from the depths of his soul. But even though that be true, as we think of the precious word, "Grace," we are compelled to recognize that it is, perhaps, one of the least understood of all the great words of our Christian vocabulary. Many sing about God's grace, as in the words of the above song, but yet, if pressed for an explanation as to what grace really was, we would find that all too often the answers would reveal a lack of apprehension of God's work in grace.

In II Cor. 8:9 we read, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." The apostle, inspired by the Holy Spirit, has just been addressing the Corinthian believers on the subject of giving, citing the case of the Macedonian churches as an example. He then goes on to plead with them that as they "abound in everything, in faith and utterance, and knowledge, and in all diligence, and in your love to us" (II Cor. 8:7), they are to "abound in this grace also" (the grace of giving).

"For ye know the grace of our Lord Jesus Christ!" The "for" connects with that which has preceded. They were to abound in all the things mentioned because of their knowledge of the grace of God. And so we ask, what was it that this particular group of believers knew about grace? Or, we might ask again, what is your apprehension of the word? What is grace?

Grace is oftentimes described as the "unmerited favor of God," but we can readily see it is much more than that. For me to do a kindness for someone who had not done anything for

me might be unmerited favor, but if that same person persecuted me, reviled me, did everything mean that he could to me, and still I did him the kindness, I would be going beyond the realm of unmerited favor. And that is exactly what God, in grace, has done. Man has persecuted, reviled, rejected, and resisted God, and yet we find God stooping down in love and mercy—in grace—in order that man might be lifted up.

GRACE IS GOD LOVING

MAN, created originally in the image and likeness of God, had, through wilful disobedience, sinned against his Creator. He became the enemy of the Almighty, and remains so to this day in his natural state. But God was not content to let things rest there. He still took thought of man—He still loved man—proof of which abounds throughout the inspired Word. And so, with a heart of infinite love, the "God of all grace" (I Pet. 5:10) made full and free provision of salvation whereby man, lost and undone, without hope and separated from God because of sin, might come back into fellowship with Him, and might find salvation for his soul. Hence we read in the Bible as follows: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I John 3:10). Or again, "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

So we see that grace is God loving man with a love that knows no bounds, a love that has no limitations. Grace is the perennial spring of God's love as manifested to man.

A widowed mother with five children filed papers for a homestead in one of our Western states. Close to the site of the new home, at the foot of a bank six feet or more in height, bubbled up a beautiful

"GRACE" is a term frequently used among men, but in God's Word it expresses a truth which is diametrically opposed to all human conceptions. Here is an illuminating discussion which will help all who read it better to understand what the grace of God really is. Losh is engaged as Chapel Car Evangelist in the state of Arizona. This article was written on the Chapel Car, at Flagstaff.



spring, clear, sweet, and cold. Intending to slip a headless barrel round the spring so that the water could be dipped, they began to dig out the loose earth. But a great mass of the overhanging cliff caved in, burying the spring beneath tons of earth. They had to say goodbye to the old spring, as they shouldered their spades and turned away in disappointment.

A few days later they were much surprised to see clear, sparkling water trickling out from under the mass of earth. From some source of which there was no evidence in the surrounding country, possibly in the distant mountains, the spring was fed by melting snows; and, flowing beneath mountains and plains, it had at last found an outlet at the foot of the bank. Though clogged by tons of dirt, there was behind it the impelling force of an inexhaustible supply. It had to have an outlet; and so, pushing its way upward, it continued to refresh parched meadows and thirsty beasts.

Behind the fountain of God's grace is the inexhaustible force of Infinite love flowing from God's eternal throne. Grace is God loving.

GRACE IS GOD GIVING

THE recognition that grace is God loving, and the finding of the marvelous passages of Scripture relative thereto, leads to another thought on the subject, "What Is grace?" and that is, that grace is God giving. It was the love of God that caused Him to gladly give Jesus to be mankind's Saviour. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John 3:16). Loving, "He gave!" Only eternity itself will reveal the depth of meaning in that expression. We may dimly perceive it here and now, but must await the dawn of that day when "we shall know even as we are known" for its full realization. We who have trusted Christ for salvation have accepted the gift gladly, but have we thought what that gift cost God? Despite the infinite love that must have existed between God the Father, and Him Who was in the beginning with God, and Who was God (John 1:1)—even Jesus—God was willing to give His beloved Son, that the Son might take upon Himself the form of sinful flesh, and that He might die on the Cross of Calvary, bearing the sins of the whole world in His own body, accursed upon the tree (I Pet. 2:24). This sight of God giving His

Beloved—as well as giving in every other realm—has made one servant of the Most High to reach out for a word to express it, and not finding any in our vocabulary which would do so, one was coined, "givingness"—the givingness of God. How gloriously Calvary exemplifies the givingness of God. God in grace was willing to give His best. He was willing to give that which cost Him most. The cost can better be realized as we think of the anguish of heart which must have been His when He found it necessary, because of His inherent holiness, to turn His back on Jesus as the Saviour hung on the Cross, forsaken, with all our sins laid on Him.

GRACE IS GOD LIFTING

GOD'S infinite grace revealed in His great love and His great gift becomes the power that lifts man out of his sinfulness and hopelessness. Born in sin (Ps. 51:5), bound for hell (Ps. 9:17), and absolutely incapable of helping himself, man stands in tremendous need. The glory of God is the standard to which man must measure up, but all have come short of that glory, for "all have sinned and come short of the glory of God" (Rom. 3:23). Grace is the power which lifts man to the heights—to eternal realms—to the glory of God.

The only thing God asks of man is that he accept the gracious provision, and receive Jesus into his heart as Lord and Saviour. "But as many as received Him, to them gave He power (or right) to become the sons of God, even to them that believe on His Name" (John 1:12). The willingness on the part of the individual gives the grace of God a chance to become operative, so that even the faith itself is inwrought by God. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God" (Eph. 2:8).

If any man would find salvation for his soul, if any man would be at peace with God, he must be willing to allow the grace of God, in Christ Jesus, to lift him out of his sinfulness and self into the glorious liberty that belongs to those who thus become children of God.

GRACE ILLUSTRATED

THERE are many wonderful pictures in the Bible of what grace really is. One of the most striking concerns the Old Testament character, Mephibosheth. The story is found in II Sam. 4:4 and 9:1-13. Mephi-

IT IS in the King's presence and through His grace that whatever of fragrance or beauty may be found in us comes forth. Of Him as its source, through Him as its instrument, and to Him as its end, is all that is gracious and divine. But HE HIMSELF is better far than all that His grace works in us.

—J. Hudson Taylor



bosheth was the son of Jonathan, grandson of Saul. When a baby he was dropped by a nurse, while his people were fleeing, and both of his legs were crippled.

When David became king, because of his love for Jonathan, he called a servant and asked if there was anyone left of Jonathan's household to whom he could show the kindness of God (II Sam. 9:3). The servant stated that only Mephibosheth was left and that he was terribly crippled, never thinking the king would be interested, for kings were accustomed to being surrounded by only the most beautiful specimens of manhood. Nevertheless the king said, "Bring him in to the king's house; he's going to sit and eat at my table; I want to show him favour for my love for another." So they brought Mephibosheth, all crippled as he was. When he came into the king's presence he was afraid, and said, "What is thy servant, that thou shouldst look upon such a dog as I am?" (II Sam. 9:8).

But the king said, "Never mind, Mephibosheth, because of my love for another, even Jonathan, your father, I'm going to show you favor. I'm going to restore all the lands of Saul; you're going to sit and live at my table; the edibles prepared for me shall be yours; nothing shall be too good for you."

One can imagine Mephibosheth's feelings as he thus sat at the king's table. There was nothing to commend him to the king. He was all crippled in his legs and unlovely to look upon. Yet he was receiving the king's grace—the king was giving him everything—because of his love for another.

What a splendid picture of the grace of God as manifested through Christ Jesus! From Genesis to

Revelation God is jealous of the glory of His Son. Because He loved that Son, because He loved man, because He was willing to give His Son as a sacrifice in order that man might be lifted up, salvation has been provided as the gift of His grace.

All men in their natural, unregenerate state are as Mephibosheth—all crippled and deformed with sin. There is nothing to commend them to God. "All our righteousnesses are as filthy rags" (Isa. 64:6). And so, if the individual would find salvation for his soul, he must accept the provision God's grace has made in the sacrifice of Jesus on Calvary's Cross—he must believe in the power of the blood to cleanse from all sin (I John 1:7).

If Mephibosheth had been unwilling to take what the king offered, he would not have experienced the favor the king was waiting to bestow. If the soul out of Christ is unwilling to take the salvation God, in grace, is offering, he will never experience the gift of eternal life that Jesus, the King, is waiting to give.

Marvelous grace of our loving Lord,
Grace that exceeds our sin and our guilt,
Yonder on Calvary's mount outpoured,
There where the blood of the Lamb was spilt.
Grace, grace, God's grace,
Grace that will pardon and cleanse within;
Grace, grace, God's grace,
Grace that is greater than all our sin.

Oh, marvelous, matchless, infinite grace of God! Would that all men, everywhere, would see their sinfulness, and their consequent need, and that in their need they would cry out unto God, and accept of His grace, and find salvation for their souls!

Our duty and God's grace are nowhere opposed in the matter of sanctification, yea, the one doth absolutely suppose the other. —John Owen.





ABOUNDING GRACE

by PASTOR J. T. GOODMAN

God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (II Cor. 9:8).

IN II Timothy 3:16-17 Paul declares that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." And again in Ephesians 2:10 we are said to be "His workmanship, created in Christ Jesus unto good works." Good works are a very definite part of God's program for His children. Not for salvation, nor for the keeping of one's salvation does that program include good works, but that the Name of our gracious Lord might be exalted among men.

The Philippian jailor heard Paul and Silas singing and praising God, experienced the earthquake, and saw the prison doors swing open of themselves; thereupon he came, trembling with fright and conviction of the Holy Spirit, and cried out, "What must I do to be saved?" One would think that with the prison doors standing open and all in darkness, his own life at stake should one prisoner escape, it would be no time to question about his soul's salvation. But the jailor realized that as important a work as it was to secure the prisoners, it were more important to secure his own soul. Surely the greatest work the jailor or any other one can do is to secure his soul through faith in the Lord Jesus Christ. And so he cried out, and immediately from out of the darkness came the reply: "Believe on the Lord Jesus Christ and thou shalt be saved."

Writing in after years, Paul exhorted the early Christians: "Know ye not that your body is the temple of the Holy Ghost Which is in you, Which ye have of God and ye are not your own? For ye are bought with a price, therefore glorify God in your body and in your spirit which are God's" (I Cor. 6:19-20). If



THE older members of the "Grace and Truth" Family will recognize in Goodman an old friend. During the last years of his studentship in D. B. I., he was Publication Director of "Grace and Truth," in which position he rendered excellent service until his graduation in 1923. He is now pastor of the First Baptist Church at Yuma, Arizona. Goodman has given us an article which furnishes a glimpse of the great reaches of God's grace, and which should stir us to seek more earnestly to "possess our possessions."



it be true that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life," and if it be true that the greatest work an unsaved soul can do is to honor Christ through receiving Him as his personal Lord and Saviour; to glorify God in the body and in the spirit must needs be to exercise oneself unto leading the lost to the Saviour.

In the words of our text, the hand of the Lord is moving to the preparing of the Christian that he may "abound to every good work." In the light of the foregoing truth, the Holy Spirit is here teaching that the goal of the Christian is to glorify God and that God is glorified through a continued effort to

reach the lost for whom Christ died. "Every good work," surely includes the many kind and gracious acts of righteousness of the Christian, yet these are but incidental to the fulfilling of this larger mission. The exhortation to "Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven," is in perfect accord with this truth. As one lets the light of God's grace shine through, others seeing that grace are led to accept Christ in salvation and thus to glorify God our Father Which is in heaven.

BUT how evident it is that not every Christian is experiencing the sufficiency of God's grace that he may abound unto every good work! Consciously or not, surely every Christian desires thus to abound. Possessing the righteousness of Jesus Christ, the Spirit of God dwelling within prompts toward acts of righteousness continually. It is this mighty power dwelling within, the Holy Spirit, which ever would lead the soul into glorious experiences of the abounding grace of God, the result of which will be the salvation of the lost. Yet how few are being saved! and this is indicative of how few there are who are experiencing the abounding grace of God.

Heaven's glory will not be a display of human character; it is to be the unveiling of the riches of grace in Christ Jesus.

—Chafer.

But do we not read that "*God is able* to make all grace abound toward you?" Do we question God? Need we yet added proof as to the truth of this simple statement? How boldly Paul affirms this stupendous truth! Without the slightest hesitation, with a strong, firm hand he sets before all of God's children this challenging fact: "*God is able to make all grace abound.*" Paul was speaking of one Who was able, even the Lord, Jehovah, for his confidence was in Him. He it was Who in the beginning created the heavens and the earth. He it was Who took of the dust of the earth and fashioned one in the likeness of His own image and breathed into his nostrils the breath of life so that man became a living soul. He it was Who could cause the bush to burn and yet not be consumed; Who could give bread from heaven; Who could cause the sun to stand still; Who could tread upon the waters dry-footed; Who could come forth from death a Victor o'er the grave. It was He Who said, "I am Alpha and Omega, the beginning and the ending, saith the Lord, Which is and Which was and Which is to come, the Almighty (the Omnipotent One)." Because of His omnipotence, Paul could declare with a shout of joy, "I know Whom I have believed and am persuaded that *He is able* to keep that which I have committed unto Him against that day." He believed that the omnipotence of God provided not only for time past and for time to come, but also for this very, present day, for "He is the same yesterday, and today, and forever." So it was that he could proclaim, "*God is able* to make all grace abound toward you." He is able—and yet Christians are not experiencing His "Abounding Grace!"

AND too, *God is willing* to make all grace abound toward you. The willingness of God to work in behalf of unworthy men is more than human mind can grasp. Throughout the years of our history, the willingness of God in working has been manifested in a succession of wondrous and awe-inspiring events. How wonderfully did men of old abound in the limitless grace of our willing God! "God is able to make all grace abound," and He has proved it in His utter willingness to bless the lives of His own.

The uncertainty of the future for Abraham was

indeed a great trial of faith. Leaving behind all that was near and dear to him to sojourn in a strange land among strange people, was a tremendous venture. However, amidst all the uncertainty stood the certainty of his God, "With Whom is no variableness neither shadow of turning." God stood firm and sure and was an anchor to Abraham's soul that he might not faint. Nor did he faint, for through multiplied mercies he was strong and courageous to abound unto every good work.

In patience Joseph bore the consequences of the evil deeds of his brethren. Sold into slavery without cause, he suffered it. Plotted against and slandered, he yet held his peace. Cast into prison, he submitted to it. Receiving evil, he returned goodness for it. But his God heard his prayer and though permitting these trials, He only used them to prepare him for a greater fuller service later on. How graciously did God work in behalf of His own! To what heights of fame did Joseph rise! Compassionate was his ministry, made possible only through experiencing the boundless grace of a willing God.

Moses dared to stand and tell God that he could not appear before kings and peoples and speak unto them. But God in sovereign grace refused to set aside His chosen instrument, and sent him forth, but let Aaron be his spokesman. What grace is this that He should commission one so unworthy to the task of leading out so great a people? Yet as Moses went in the strength of the Lord, we soon find him wonderfully used, for he, too, experienced the abounding grace of an infinite God.

And how much more might be said of Joshua, Samson, Samuel, David, Daniel and Paul! These through confidence in a willing and able God abounded in His limitless grace and performed miracles wondrous to behold. God is willing and able to make all grace abound, and yet Christians today are not so abounding.

QUIETLY and persistently is *God seeking*, day by day, to make all grace abound toward those who are His own. "God seeking!"—what an expression for

mortal man to repeat! Of all the many expressions of grace, it would seem that "God seeking" most clearly reveals the loving heart of a gracious Father.

Our God has a plan for the life of every Christian. That plan is so designed that if it is accepted and followed, the end shall be the exaltation of our great God through the salvation of the lost. At infinite cost our God redeemed men. At infinite cost He perfected the saints. Upon us, His redeemed, His saints, He bestows the matchless riches of His glory—His boundless grace, and seeks to lead us into His plan for our lives that we, as ambassadors for Him, shall go out into the highways and byways and bring to Him souls who yet are lost because they do not know of His salvation.

God never yet has compelled a soul to receive Him as His Lord and Saviour. Nor will He compel His redeemed to experience the riches of His abounding grace. *He seeks* to have them do so through beseeching

them to "Yield their members as instruments of righteousness unto God."

GOD is able, He is willing, He is seeking to make all grace abound toward you, but He will not take from you that divinely appointed right—"To will or not to will." God's plan is that the Christian shall glorify Him through the leading of the lost to the Saviour, but one may walk in this plan only as he experiences the abounding grace of God day by day. "God is able to make all grace abound toward you, . . . to every good work," but here His hand must hold. The will of man must permit His Omnipotent power to work in him.

By God's grace, through the reading of His Word and His fellowship at prayer, may our wills submit to Him that we "*Always having all sufficiency in all things, may abound to every good work.*"

WHAT DOES IT MEAN TO FALL FROM GRACE?

by C. W. BROWN

HOW foolish it is for anyone to think that the expression, to "fall from grace" means to lose your salvation, when God's Word so plainly says, *I give unto them eternal life, and they shall never perish, neither shall anyone pluck them out of My hand.* Brown shows the fallacy of such teaching and shows what it really means to "fall from grace." Brown is missionary of the American Sunday School Union, working out of Trinidad, Colorado.

O! to grace how great a debtor
Daily I'm constrained to be,
Let Thy goodness like a fetter,
Bind my wand'ring heart to Thee!

points to the Cross of Calvary from whence comes pardon and peace to the sin-weary soul.

Our heavenly Father is a God of grace, mercy, and tender compassion; insomuch that those who know Him delight to serve Him and find in such service the fulness of joy.

GRACE has always been the joyous note of the Gospel message. Sin degrades, deforms, and defrauds until the soul is demoralized unto despair. The Law denounces, condemns, and convicts, but grace

Grace lifts the motive for the service of the believ-

*Grace does not improve the old nature;
it overcomes it.*

—W. H. Griffith Thomas.

ing soul, and plants it on the high tableland of gratitude, from whence, nurtured and watered in adoration and devotion, it springs into a thriving, beautiful life of self-sacrificing service to Him Who has dealt with us thus in grace.

But the subject before us calls to mind those who have "fallen from grace," and at once raises the question, "What does it mean to fall from grace?"

AS WE approach this question, let us first take it from the negative side, and consider for a moment what it **DOES NOT MEAN**.

To many, this has been a favorite text when speaking of some who they consider have lost their salvation and are doomed once more to eternal punishment. They would use the word "grace" to designate a favored position with God attained by our own good efforts, outside of which a soul would be lost, and from which, if a soul should "fall," naught remains for him but to be again placed among the outcast.

We have never understood "grace" to be so circumscribed, for the Scriptures give it boundless latitude. The very foundation thought of the word is "unmerited favor," and portrays the great loving heart of God toward erring, fallen man. Having fallen under condemnation, and being wholly lacking in the ability to lift himself, man can only approach God through grace. To this end, God sent His Son to die in man's stead, taking our condemnation upon Himself. In the book of Romans it is stated, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Fallen man is thus, without merit of his own, **GIVEN** life eternal. This is "grace" in all its beauty—grace manifested toward sinful and unworthy man. Certainly a salvation not dependent on the merit of the individual soul cannot be affected by the further lack of merit of that individual. And if not dependent upon the merit of the individual, then to "fall from grace" surely cannot mean to have lost

God's favor until such a time as the fallen soul has been re-established. God having, in grace, "begun a good work in you, will perform it until the day of Jesus Christ" (Phil. 1:6b).

NOW, let us consider what is meant by the words in question. What does it mean to "fall from grace"?

It is very evident from the context that in the case of the churches of Galatia, it meant something added to the work of Christ. Those who were troubling the Galatians would compel them to subscribe to the old Mosaic Code. Paul reminds them that they are freed from this, both from the yoke of the ceremonial law, and from the curse of the moral law. By His merits, Christ has satisfied the demands of the broken moral law, and by His authority He has discharged them from the obligation of those carnal ordinances which were imposed on the Jews under the ceremonial law. With these considerations, to demand that Christians follow the old system was to say that Christ's work was not sufficient, or that His authority was not final. By putting themselves under the law, the Galatians had dishonored Him Who had ransomed them from the curse of the law, and had "fallen from grace."

How masterfully Paul upholds and expounds the Gospel message! His is not a motley mixture of rites and sacraments, intermingled in such a manner as to becloud the real saving agency, but rather he would magnify above all other things the real merit of salvation by grace through faith in Jesus Christ. In Him, Jew and Gentile, circumcised and uncircumcised, are alike redeemed and set free. Paul would magnify grace as above and opposed to law: above, in that it set a higher motive; and opposed, in that it recognized no compulsion.

Let us notice that he tells these Galatians that they have "fallen" from grace. In grace they had enjoyed liberty and freedom, and were high above the standards

which they were now endorsing. Having been blinded to the path marked out by the grace which had saved them, they had drifted to wreckage in the abyss of a self-righteous and self-centered life.

The apostle appeals to them on the basis of liberty, as it were, a thing high above the level on which they were now living, and his concern is that they shall not so circumscribe their love and service to the Lord as to place it on a legalized basis. It was as though they had come down from the uplands of grace, where gratitude of soul had made their service spontaneous, to grovel amidst the "Thou Shalts" and "Thou Shalt Nots" of the old system, where service took on the form of compulsion. What a tragedy to degrade the voluntary service of love, begotten of gratitude, to joyless, law-driven formalism. When Christ said, "Out of the fulness of the heart the mouth speaketh," He uttered the secret of happy, joyous service; and down through the ages since that utterance went forth, men have been demonstrating that when their hearts are full of gratitude to the Lord Jesus for His grace and mercy toward them, there seems no limit to the things they will do for Him. The Galatians had "fallen" from this high plane, and Paul says of them that they had "fallen from grace."

But it is well to notice that God's grace had not been withdrawn from these Galatians. God's love and mercy toward His children had not changed. The change came about in their attitude of soul, and this change of attitude brought them under the bondage of the old Mosaic Law. In the place which they had given it, the law lowered over them with its terrible exactions and its menacing flashes of judgment, and filled their hearts with terror. But far above them shone the sunlight of God's grace, unperceived because of their spiritual blindness, and thus their "falling from grace" became a self-imposed condition which sapped the life and joy from their Christian experience.

BUT may we not bring this down to our present time? Are there not many to whom the Scriptures

would say, as to those Galatians, "Ye are fallen from grace"? Yes, for there are far too many to whom the service of the Lord has become drudgery. There are far too many to whom the duties that are theirs as Christians have become irksome. There are far too many who fail to see that to render faithful, loving, willing service to the Lord Jesus Christ is the highest privilege accorded to man, and in such failure, may we not say of them, they are "fallen from grace"?

One's very attitude of mind may make a very great deal of difference in the way one performs a task. How quickly the feeling that one is being "imposed upon" can change the whole outlook of opportunity for service, until all of the joy of doing it is gone! We need very often to stop to remind ourselves that His grace has made us what we are, and need often to meditate, as we do some task for Him, that He wrought far more for us, and in loving kindness, notes each little task which we do for Him. Thus may we cultivate that frame of mind which makes for joyous, faithful service from a "full heart," and we may avoid that condition which makes tasks irksome, and service grudging.

We cannot but feel that many Christians lose the joy which is rightfully theirs, by the fact that they have never been willing to realize the fulness of God's grace as manifest in their salvation. Man in his pride would not see himself in the guise of a sinner, helpless and undone in himself, any more than is absolutely necessary, and this self-esteem robs him of the full realization of God's love and grace manifest toward him. Such a one has unconsciously "fallen from grace," or perhaps more rightly, has never ascended the heights of grace. Oh that God would give us a new glimpse of ourselves, and then remind us that He deals in grace, and says, in substance, "Because I did all that for you, will you give Me your heartfelt devotion and service?"

Oh, Christian friend, let us mount the heights of God's grace, from which so many have "fallen," and drink afresh the cool drafts from its springs, and with the strength thus derived, gird ourselves to "spend and be spent" in His glorious service.

*Grace finds its greatest triumph and glory
in the sphere of human helplessness. —Chafer.*



IS THE LAW OF GOD OPPOSED TO GRACE?

by PASTOR WADE K. RAMSEY

IN ORDER to answer this question properly, it will be necessary to ascertain the respective purposes of law and grace, for if they have the same purpose in the divine mind and the same function in the world, then they are two opposing systems, being alternative ways of gaining the same end. But, on the other hand, if they be different in purpose and function, they may fit harmoniously into the same great plan. Just as the hand and the foot are essentially different, with a different purpose and aim, yet they consistently fit into the plan of the body. Let us take up these two principles in order and find out the purpose of each.

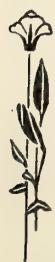
FIRST, then, what is the purpose of law? In answering this it will be more explicit, perhaps, if we begin by stating what it is not. It is not for the purpose of giving life. The Bible plainly teaches that the law cannot give life. "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:21). If the law cannot give life it is apparent at once to every Bible student that it cannot be an instrument of salvation, for God's Word teaches throughout that the natural man not only has the sentence of spiritual death written upon his brow, but also is actually in its grip while he lives in the world. "You hath He quickened, who were dead in trespasses and sins" (Eph. 2:1). The impartation of spiritual life, therefore, is a prime requisite to salvation; and for this reason the law, being impotent to give life, cannot be an instrument of salvation, and God did not intend it to be such.

There are two erroneous views in vogue as regards the law's power and purpose to save. There are some

who suppose that God's plan is to save men by a mixture of the two principles of law and grace. As one has put it, "You are saved by grace if you keep the law." The Bible's reply to this illogical statement is clear and plain, "If by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work" (Rom. 11:6).

Then there are others who suppose that during the Old Testament or law dispensation God saved men by the law, but that during the present dispensation the law method of salvation has been set aside, and God is now saving men by grace. The plain truth is that God does now and always has saved men by grace alone. If the law cannot give life now (Gal. 3:21), it never could give life; and since man has been engulfed in spiritual death since the day he sinned, the transmission of spiritual life has always been an absolute essential to salvation. Therefore the purpose of law is not and cannot be to save sinful man.

But if the law cannot give life, neither can it cleanse life nor justify the sinner. Though the law "is holy, and just, and good," yet "I am carnal, sold under sin." The law can pronounce the death sentence upon the sinner, but it is powerless to confer righteousness. The divine law is the fruit and expression of holiness, but not its procuring cause. God's law given in the Bible is the fruit and expression of His essential holiness, given not so much for a rule to follow, as for a standard to reveal man's utter sinfulness. The mirror is not to confer beauty, but rather to reveal it (or the lack of it)! The yard-stick is not to increase your pile of lumber, but to tell you how much you have. The law, then, is not given to make men holy, but to reveal God's holiness to men.



ANTINOMIANISM has no place in the heart of the man who really sees the purpose for which God gave the Law. As Ramsey points out, in God's redemptive purposes the Law is preparatory to Grace. Read Ramsey's thoughtful discussion, then thank God for the Law which He gave to lead us to Christ. Ramsey, who is pastor of the First Presbyterian Church at Osage City, Kansas, graduated from the Denver Bible Institute in the class of '20.



D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH
WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

A Call to Prayer

THE summer months are upon us. They are months of tremendous opportunity. They are months in which, under ordinary conditions, the weather will permit work to go forward on the new buildings almost without interruption. By the time this issue of "Grace and Truth" reaches you, the classes of D. B. I. will have closed for the summer, and many of the workers and students will be free to devote almost all their time to the work on the Campus. But they will not be able to complete the great amount of work which must be done in order to provide adequate accommodations for the D. B. I. family by the time school opens in September. To do this it will be necessary to hire many skilled laborers. But to hire men to do this work is impossible without funds, and even the men who are released by the closing of the classes will be able to make very little progress until funds are provided with which to purchase materials.

It is obvious that the crying need of the hour is for large provision of funds. *We should have \$125,000.00 at once in order to go forward with the work on the new administration building.* And when this is completed we will still need a dining hall and at least one more dormitory. Pray, dear friends, pray! Pray earnestly for the full supply of the \$200,000.00 needed to "stop that rent drain."

"Now unto Him That is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

A Practical Suggestion

OUR friend, F. Spencer Johnson, of Upper Warlingham, Surrey, England, has made an exceedingly practical suggestion. We will let him present it in his own words:

THE NEW INTRENCHMENT D—B—I—

An intrenchment consists of a trench, ditch, or parapet for defence. As I have looked at the pictures in "Grace and Truth," I have thought of the old castles in England, surrounded by a moat. They had to be protected from enemies. I am sure that the workers on the New Buildings need our PROTECTIVE prayers. The progress thus far must be very displeasing to the devil and his hosts. Let us seriously take in this fact.

BRING ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it"

—Malachi 3:10

As the money comes in the buildings go up!



Prayer is a mighty INTRENCHMENT to protect—push forward—pull together the weary workers. Study Ephesians 6:10-12 and use these weapons to fill up the ditches all round the campus. Raise the parapets of faith and hope. Strike hard with the sword when the devil gets close up (Luke 4:8).

"The New Intrenchment" should consist of PRAYER, PRAISE, and POCKET-POWER. When I hear a man shouting and singing about "the power," I wonder if the power has got down into his pocket! When God fills our hearts He gives us the joy of emptying our pocketbooks that He may refill them. He will be no man's debtor. Sometimes one hears folk say, "I have had a big blessing;" but I say to myself, "I wonder how much it is worth to you?" He might answer me and say, "Such blessings are priceless. They cannot be measured by silver or gold." True, I agree, but how does it all work out? Personally I am not fond of working out such heavenly glories in cold figures; at the same time, "The New Intrenchment" I propose to start in my humble way, needs something to make the prayer-parapets permanent pillars of peace and power. This is the point: Suppose you put that big blessing down at one dollar! Mail it direct to D. B. I. with a word of good cheer. This would be your way of arousing a wider, deeper, and stronger prayer-force to complete this God-appointed task. Call it your "D. B. I. Extra Love-Gift."

**DOLLAR
BLESSING
INTRENCHMENT**

Here in old England some of us are trying to do all in our power for the Russian Refugees—the Jews in Poland—and to send the gospel throughout Europe. We have NOTHING TO SPARE, but when the Spirit of God reminds us about a big blessing that came through the October issue of "Grace and Truth," 1928, The Judgment Number, what can we do but forward a dollar, hoping that five thousand others will do likewise. Even if they have already given something, this proposition is intended to arouse a deeper spiritual reinforcement to the brave toilers who are weary of telling us, that **THE WORK IS NOT THEIRS BUT GOD'S.**

Do not let your dollar take the place of prayer. The devil is busy keeping God's people "on the run." Oh, for more knee-drill! Think of Daniel, Nehemiah, and Ezra! In these days you will have to battle to **MAKE TIME to PRAY. DO IT NOW!**

F. Spencer Johnson,
Upper Warlingham, Surrey, England.

Our brother has set us a splendid example as well as furnishing a practical suggestion. Our receipt for his offering has been forwarded with heartfelt thanksgiving to God for the warm spirit which prompted it. Will you be one of five thousand to join him in giving a special love-gift of one dollar for the intrenchment of the Lord's work at the Denver Bible Institute? May God use this suggestion to advance the Building Fund toward the goal of \$200,000.00 needed to Stop That Rent Drain!

As the buildings go up the Rent Drain Stops!





THE \$200,000.00 FUND

OUR NEED

Needed to "Stop That Rent

Drain" \$200,000.00

Offerings received to date 15,000.00

BALANCE NEEDED . . 185,000.00

OUR RESOURCES

"My God shall supply all your need according to His riches in glory by Christ Jesus."

OUR FINANCIAL POLICY

- 1. Full Publicity as to Needs.*
- 2. No Personal Solicitation except on the Ground of Divine Guidance.*
- 3. No Contracting of Debts.*
- 4. Complete Dependence on God.*

USE
THE
COUPON!
PRAY!
BOOST!
GIVE!
STOP
THAT
RENT
DRAIN!

Dear Friends at D. B. I.

You may count on my hearty support in this hour of your need. Realizing that you need \$125,000.00 at once to make possible the erection of the Administration Building, I purpose to help as indicated by the check marks below:

- ☐ I will pray daily for the full supply of the amount needed.
- ☐ I will give \$.....per week for the nextweeks
- ☐ I will give \$.....per month for the next.....months
- ☐ I enclose \$..... as a cash offering to help meet the need

Name.....

Address.....

Date.....

*God is able to
make all grace
abound toward
you, that ye, al-
ways having all
sufficiency, in all
things, may abound
to every good work.*

II Cor. 9:8



If then it is neither the function of law to give life or to create righteousness, we may fairly ask, "What is its function?" And for the answer to this question we can only turn to the Bible, for there alone can we get a satisfactory reply. To some readers the Bible's answer may be somewhat startling, since it runs counter to the current opinion of man. Man makes his laws in order to curb and restrain sin, and he naturally thinks that God does likewise, but the Bible clearly teaches that the opposite is the truth. We read in Romans 5:20, "Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound." The law entered not that sin might be restrained, but that the offence might abound! Now this is true in two senses: (1) Man being inherently sinful is only stirred to opposition and rebellion when commanded to do right. (see Rom. 8:7; 7:7-9). (2) The law as a spiritual mirror accurately pictures to us our true, sinful selves, and in our eyes makes sin abound. The mirror may reveal the dirt on the child's face, but soap and water are necessary for its removal. Likewise the law may reveal my sin, but some other instrumentality must be employed for its cleansing.

ON THE other hand, when we turn to inquire the purpose of grace, we find that the Scripture abundantly teaches that it is to bring the two very things which the law cannot give, namely, life and righteousness. The following passages will suffice to prove this conclusively: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:21). "For the grace of God that bringeth salvation hath appeared to all men . . ." (Tit. 2:11). "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9). "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24).

So then, the purpose of the law is that sin might abound, but the purpose of grace is to bring righteousness and life. In the light of this, therefore, is the law of God opposed to grace?

WE HAVE said that if these two principles have a different purpose and function, they might fit harmoniously into the same great scheme, and this is

exactly the case with these two doctrines. But may we ask, how can a principle, whose purpose is to make sin abound and which brings death by sin, fit harmoniously into a plan which involves a principle whose purpose is to bring righteousness and life? There are at least two respects in which this harmony appears.

First, the law prepares the way for grace. "Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith" (Gal. 3:24). This preparation of law for grace is seen whether we consider the ceremonial or the moral law. All the offerings and ceremonies instituted by God through Moses pointed to and had their fulfilment in Christ. If the Jew was to bring a lamb without spot for his sin, it was doubtless because Christ was to be the Lamb of God that taketh away the sin of the world; if the Jew was to bring a bullock as a burnt offering to God, Christ is the Burnt Offering wholly acceptable unto God; if the Jew must kill the paschal lamb and sprinkle its blood on the door posts to save the first born, Christ is our Passover Whose blood is efficacious to save the whole world; if the high priest must enter into the holy of holies once a year with the blood of bulls and goats for the sins of the people, Christ has entered into the holy of holies in the heavens with His own blood to make intercession for the believer. All these things were an efficient preparation for the grace of God that bringeth salvation, and only the veil of Satan could have blinded the mind of man to this manifestation of grace.

But if we turn to the moral law we may see that it was no less a preparation for grace. A little reflection upon the purpose and effect of the law on the sinful human heart, will reveal readily why the law is our schoolmaster to lead us to Christ. The law, stirring up the Adamic nature to more sinful actions and at the same time revealing its abundant wickedness and enmity against God, naturally produces in the soul a feeling of hopelessness and helplessness, which leaves it groping for a way out, for although the commandment neither produces righteousness nor the desire for it, the attached penalty frightens the soul into seeking a way of escape. Consequently, when Christ is presented as the only hope of salvation, the soul, facing the inevitable and awful results of its acts, often flees to Him for refuge. Thus the law is our schoolmaster to lead us to Christ, and thus law and grace are not opposed to each other, but fit consistently into the great, divine plan of redemption.

I BELIEVE that the root of every schism and heresy from which the Christian Church has suffered, has been the effort to earn salvation rather than to receive it; and that one reason why preaching is so ineffective is that it calls on men often-er to work for God than to behold God working for them.

—John Ruskin





Second, the law is both established and fulfilled in the finished product of grace. We have already noted that the law is the fruit and expression of holiness, and not its procuring cause. We might have said with equal truth, that it is the fruit and expression of divine life and not its procuring cause. Now since grace is the method whereby the infinite God implants divine life in, and imputes and imparts divine righteousness to the believer, it is to be expected that the fruit and expression of this life and righteousness will be the final result of such grace. And so it occasions no surprise to find the Scripture teaching this very thing. We read in Romans 3:31, "Do we then make void the law through faith? God forbid: yea, we establish the law." We establish the law because faith gives access to the grace

of God whereby alone the law can be fulfilled in man's life. Then again we read in Romans 8:3, 4: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Grace is the channel through which the enabling power of the eternal God regenerates man and gives him the ability to keep and fulfil His law. It is the pen whereby God writes His law on hearts of flesh. "Is the law then against the promises of God? God forbid." "Do we then make void the law through faith? God forbid: yea, we establish the law." Is the law of God opposed to grace? God forbid, for it both prepares the way for it and is itself fulfilled and established by it.

WHAT DOES IT MEAN TO GROW IN GRACE?

by CLARENCE R. HARWOOD



LET it be emphatically stated that we are no where exhorted to grow INTO grace, but to grow IN grace. Normal Christian growth is produced by the abundant supply of grace which God continually extends to us after we are saved. We do not get grace by growing, rather we grow by receiving abundance of grace. Harwood, who furnishes this helpful discussion, graduated from D. B. I. in the class of '28, and is now working with the Denver Hebrew Mission.



AMONG the disciples of the Lord Jesus Christ there was none more qualified to write on the subject of growing in grace, than was the Apostle Peter. He who in bygone days had denied the Saviour, had grown in grace to the place where from the depths of a rich personal fellowship with God he could say, "Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord" (II Pet. 1:2). The one who through his legalism had brought upon himself the rebuke of the Apostle Paul could now speak of him who rebuked him, affectionately, as "our beloved brother Paul" (II Pet. 3:15). And as his pen was about to inscribe the last words which it should ever record on the inspired pages, his last thought for you and me, was that we, too, should grow in grace.

As it is the natural and normal thing for children to grow into stalwart manhood and healthy, vigorous

womanhood; likewise it is normal that the new-born babe in Christ should continue to grow into spiritual maturity, until the frosts of many winters have crowned his head with silver, for God says, "The hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. 16:31).

But to remain a babe in the family of God brings to mind a tragedy which has come under our own personal observation in an earthly family. In this home there is a young man who has grown to the proportion of two hundred pounds in body, but with only the mind of a very small boy. Without doubt this sad condition is a bitter disappointment to the earthly father of this young man. How much more must we be a disappointment to the Heavenly Father if we never grow in the Christian life beyond the stage of a babe in Christ.

REST assured that the trials of the journey and the difficulties that befall are all "need-bes"; every one is but a grand occasion for proving the fulness of His grace.

—James McKendrick

THE foundation for growth in plant and animal life is proper food, air, water, sunshine, and general good environment. The soul of man, to grow in grace, is also in need of these things in the spiritual realm.

Jesus said that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4) and, "I am the Bread of Life: he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst" (John 6:35). The Living and the written Word is the food for the soul that would grow in grace. Where there is no bread a famine follows, and then there is no growth. But God in grace has given to us His Word, and is desirous that we should be diligent partakers of it, meditating in His Law day and night. (Ps. 1:2) The Apostle Paul, in speaking of the growth of the Corinthian believers, said, "I have planted, Apollos watered; but God gave the increase" (I Cor. 3:5). The fact cannot be overemphasized that if a man will grow in grace he must daily feed on the Word of God. Yesterday's food will not suffice for today. Herein lies the secret of a fat or lean soul. A lean and undernourished life is unpleasant to see, but one which is flourishing is a constant source of delight. Let each of us ask the question, "How do I appear in the eyes of Him Who paid the unspeakable price of my redemption? Am I growing strong and healthy by feeding daily on His Word, or is my soul shriveled from failure or refusal to eat?"

But someone will say, "I have no time to read." This is not true. God gives every man time to read His Word. If we fail to find time it will be because we have misused the time which we have been given. John Wanamaker, that great merchant prince whose business buildings alone approximated twenty million dollars, found time in spite of his gigantic responsibilities to read God's Word. It is said that he considered the Bible the greatest purchase he ever made. Some of our presidents, with the responsibility of a great nation resting upon their shoulders, found time to learn of Jesus. What excuse have you or I? May God give us a great love for His Word, that we may daily partake of it and grow in grace.

Then, too, the growing soul needs sunshine and proper atmosphere, or companionship. Concerning this the prophet Malachi says, "Unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves in the stall" (Mal. 4:2). This, of course, refers to Christ's second coming and the prosperity which shall come to Israel in consequence; but for our present growth we only need the sunshine of the love of Jesus to shine upon our lives from the pages of His Word.

Our need in companionship is twofold. First, we need the company of God, and since He has said that He would never leave us nor forsake us, it becomes only a matter of our constant recognition of His presence. Twice in the fifth chapter of Genesis the Holy Spirit tells us that Enoch walked with God, and in the eleventh chapter of Hebrews we are told that "before his translation he had this testimony, that he pleased God" (Heb. 11:5). The man walking in companionship with God will always leave a testimony. Others cannot fail to see his growth in grace.

The manward side of proper companionship involves the company we keep. It is said of Peter and John, after the council at Jerusalem had threatened them and let them go, that they went to their own company. (Acts 4:23) The Apostles companied with men of faith, and of prayer, and of sound speech. Without doubt this was a great aid to their Christian life. Paul enjoins all believers in Christ to "let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers" (Eph. 4:29). The proper kind of company is thus seen to be a means of grace. Men of action in the things of the Lord Jesus, who couple their action with humility, are the proper associates for a growing soul. "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed" (Prov. 13:20).

The Father also furnishes proper clothing for His child, so that he may grow in grace, for He says, "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your

IN THE final analysis, all heathen religions are the same. They are religions of human works and merit, while Christianity is a religion of pure grace. . . . The one results in disappointment and dissatisfaction. The other leads the soul into rest and peace and life.

—Hopkins

feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God" (Eph. 6:14-17). God would have us lay aside our filthy garments of self-righteousness and be clothed with the armour of a good soldier of Jesus Christ.

Proper exercise also is necessary to a growing child, both in thought and deed. The Psalmist says, "In the multitude of my thoughts within me Thy comforts delight my soul" (Ps. 94:19). The growing sunflower keeps its face continually turned toward the sun as it passes in the heavens from east to west, and day by day it grows to full maturity. This lowly plant teaches us the lesson of "looking unto Jesus, the Author and Finisher of our faith" (Heb. 12:2). If we meditate on Him, our affections will be set on the things above, and we will grow into His likeness. Concerning our deeds the Word says, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58). We have also the sure promises that we shall reap if we faint not. Our greatest need in our labour of love is to keep from fainting. (Gal. 6:9) And from this we are guarded by occupation in our Lord Jesus: "For consider Him That endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (Heb. 12:3). The need for rest and shelter has not been neglected, for Jesus is our shelter from the storms of eternal wrath, and in Him we may find rest for our weary souls both here and hereafter. (Ps. 61:3; Ps. 37:7)

Surely God has given us both in the Living and written Word all that a soul needs in order to grow in grace.

THE progression of growth in grace has been well illustrated by Rev. William Jackson, D.D., in his work, "The Christian's Legacy." His text is, "The righteous shall flourish like the palm tree" (Ps. 92:12).

The palm tree is found in many warm countries, but especially in the north of Africa, and the south of Asia. Many palms grew on the banks of Jordan; but the best grew about Jericho and Engedi; hence Jericho is called "the city of palm trees" (Deut. 34:3). The palm tree is here made an emblem of a righteous man's person and condition; and, if historians are to be relied upon, the analogy is certainly a very striking one. For the palm tree, it is said,

First, Grows upright and tall; so do the righteous; who are candid, sincere, and upright in the sight of God and man (II Sam. 22:24); and though they are planted on the earth, it is in the Lord's house; and Jesus their Top, or Head, being above all things, they might be said to grow so tall as to reach from earth to heaven.

Second, The palm tree is ever green; and so is the believer (Ps. 1:3); for "the trees of the Lord are full of sap" (Ps. 104:16).

Third, The palm tree is not injured by burdens being hung upon it; neither is the Christian; for his troubles, or burdens, only serve to drive him to God, Who has engaged to sustain both him and his burden (Ps. 60:22)

Fourth, The more the palm tree is exposed to the sun, the better is its growth; so the believer, the more he basks beneath the rays of the Sun of Righteousness, the more healthy and active he is. (Mal. 4:2)

Fifth, Palm trees, while their juice continues, become more fruitful as they grow older; so do Christians grow from babes to young men, and then fathers; bringing forth fruit in proportion. (John 15:5)

Sixth, The palm tree is said to bear three or four hundred pounds of dates every year; how abundant also is the fruit of the righteous! That is, their counsel, example, instruction! (Prov. 11:30; I Cor. 15:58)

Seventh, There is a kind of wine extracted from the palm tree; how reviving, comforting, and encouraging is the seasonable advice, and suitable relief which the sufferings and afflictions of the poor and distressed extract from the heart, hand, and lips of the righteous! (Job 29:13)

Eighth, They also extract from it a kind of honey; how sweet, pleasant, and healing, is even a word when fitly spoken. (Prov. 25:11)

Ninth, The female bears no fruit if planted without the male; so we without Christ. (John 15:5)

As we progress in grace our prayer life will increase, delighting the heart of the Father, and bringing us into a fellowship with Him that will give us a

peace that passeth all understanding. Our full confidence in the Word and appreciation for it will increase until Jesus need not say to us, "O fools, and slow of heart to believe all that the prophets have spoken" (Luke 24:25). Our love toward God and our fellow man will expand to new and hitherto unknown proportions, making us truly new creatures in Christ Jesus. May we never cease to progress in the growth of grace.

THE manifestation of our growth in grace will be evidenced in the fruit of the Spirit, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" (Gal. 5:22-23). Others who are in close touch with us will soon see the change from our natural ugly disposition to a life of unselfishness.

Each one of us who names the Name of Christ in faith is a living epistle, known and read of all men. Our lives are an open book to those who know us well. Therefore, it is well for each of us to consider the question, "What do others read in our lives?" "Have you ever heard the gospel before?" asked an Englishman, at Ningpo, of a respectable Chinaman, whom he had not seen in his mission room before. "No," he replied, "but I have seen it. I know a man who used to be the terror of his neighborhood. If you gave him a hard word he would shout at you, and curse you for hours without ceasing. He was as dangerous as a wild beast, and a bad opium smoker; but when the religion

of Jesus took hold on him, he became wholly changed. He is gentle, moral, not soon angry, and has left off opium. Truly the teaching is good!" (Word and Work)

I believe that it is impossible to grow in grace without manifesting a passion for the salvation of lost and dying souls. We cannot truly love the Lord Jesus and stand passively by while precious souls go on into a lost eternity without the message of life from our lips. If we love Him we will love the things He loves. (Rom. 5:8) Let us resolve this day no more to refuse to give the words of life to those who sit in darkness and the shadow of death.

Our growth in grace is pleasing to God, for He admonishes us to "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). It will be beneficial to our fellow men, for a godly example will cause others to grow with us (II Tim. 4:12, 13). It will be profitable to us. This we see in the Apostle Paul's exhortation to Timothy in which he says, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all (I Tim. 4:15).

So, nourished by the Living and written Word, let us grow in the sunlight of constant companionship with the One Whose Name is Wonderful, that we may bear fruit to His glory.

Grace, 'Tis a Charming Sound

REV. PHILIP DODDRIDGE

*Grace, 'tis a charming sound,
Harmonious to mine ear;
Heaven with the echo shall resound,
And all the earth shall hear.*

*Grace first contrived the way
To save rebellious man;
And all the steps that grace display
Which drew the wondrous plan.*

*Grace first inscribed my name
In God's eternal Book;
'Twas grace that gave me to the Lamb
Who all my sorrows took.*

*Grace led my roving feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God.*

*Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise.*

IN THE HARVEST FIELD

Conducted by A. H. YETTER



D. B. I. Student Workers Group

Herewith we print pictures of the D. B. I. Student Workers Group and the D. B. I. Mission Band.

The D. B. I. Student Workers Group is made up of those whom God has led, while still students, to devote their lives to His work at D. B. I. Upon their graduation they will enter upon the difficult and hidden work of this western Bible School. They will work without stated remuneration. However, the Lord always pays well, though the payment may be deferred that He may reward us with coin of unfading and eternal nature, and the work will be joyous, for it is the service of the King.

The D. B. I. Mission Band is made up of those whom God has led to His work in the foreign mission field. Some are bound for Africa, some for India, some for the Bible Lands, some for South America, some for Mexico, some for Central America, and some for China. As missionaries of the Cross they must stand many a test and trial, but since they are going "by the will of God," they are going joyfully, relying upon His precious promise, "Lo, I am with you always, even unto the end of the world."

We praise God for these two groups of consecrated young people. May God mightily use them. They are all alike His servants—The D. B. I. Mission Band called of God to bear the message of Jesus and His love to the far-away lands; The D. B. I. Student Workers Group called of God to prepare other young people to go forth with the precious story of redeeming love in Christ Jesus. Both groups are essential in the Lord's work. Both are wholly devoted to our Lord Jesus Christ. Both are worthy of your earnest prayers.

Last year workers and students at D. B. I. greatly enjoyed a visit from Rev. and Mrs. Allyn B. Cooke, who are working among the Lisu and Lahu tribespeople under the auspices of the China Inland Mission. Recent word from them brings joy to our hearts as it especially emphasizes God's gracious care for them.

After many trying delays in which the Lord has proved

His faithfulness again and again, He has brought them safely to their home station at Gospel Mountain, Yung-chang, Yun, Burma. We are sure that the following quotation from their letter will be of special interest to our readers as it gives some idea of how warm was the welcome they received.

"In the two months we have been here they (the Christians) have given us more rice than we could possibly eat. They have loaded us with vegetables. They have given us so much dried pork that we have had to give it away. In addition to this they have brought venison and wild birds for us to eat, and best of all, **THEY HAVE COME EVERY NIGHT BUT ONE SINCE WE HAVE BEEN HERE, COAXING US TO TEACH THEM HYMNS OR TO TALK WITH THEM ABOUT GOD'S WORD.**"

Thank God for His manifold mercies to these servants of His. Pray for His continued and increased blessing upon their service.

Rev. G. R. Tureman, D. B. I. '24, is carrying on an aggressive work for the Lord Jesus near Village, Virginia. He is pastor of three churches and is especially active in young peoples' work. Last year he taught a class of eighty-one young people; this year, however, he broke his own record by teaching a class of ninety-two.

Erdie and Ella Nelson are busy, holding forth the Word of life at their station in Tanganyika Territory. They are working, as our readers probably know, under the Africa Inland Mission. God is answering prayer in behalf of their work in a very marked way since their return. Since Christmas they have had an average attendance of 168 in their Sunday School. Fifteen or twenty of the boys and girls have accepted the Lord Jesus Christ as their personal Saviour. From 50 to 80 people now attend the church service, and a number among these attendants have testified of their faith in Christ. Continue in prayer for the work of the Nelsons.



D. B. I. Mission Band

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

A MEETING WITH THE SAVIOUR

JOHN 1:47-51

- I. OUR SAVIOUR'S SYMPATHY—1:47
 - (a) An appreciation of faith
"An Israelite indeed"
 - (b) An expression of interest
"I saw thee"
- II. OUR SAVIOUR'S DEITY—1:48
 - (a) Omniscience
 - (b) Omnipresence
 - (c) Omnipotence, especially in answering prayer.
- III. OUR SAVIOUR'S MAJESTY—1:49-51
 - (a) A Prophecy
 - (b) An Interpretation, see Gen. 28:12-15
Note: "An Israelite indeed"
 - (c) A Revelation
(Confirmation of Nathanael's testimony,
"King of Israel")
II Thess. 1:7-10

—H. A. W.

THE JUDGMENT SEAT OF CHRIST

- I. A JUDGMENT OF ALL BELIEVERS
Rom. 14:10-12
- II. A JUDGMENT OF WORKS
II Cor. 5:10
- III. NOT A JUDGMENT OF SALVATION
 - (a) Salvation is not by works
Eph. 2:8-9
Tit. 3:5
 - (b) Believers shall not come into such a judgment
John 5:24
Rom. 8:1
- IV. A JUDGMENT FOR REWARDS
I Cor. 3:11-15
- V. A JUDGMENT OF PRAISE FOR EVERY MAN
I Cor. 4:5
We shall not meet our sins there
Ps. 103:12
Isa. 43:25
Jer. 31:34
Jer. 50:20

—H. A. W.

THE BLOOD OF JESUS

- I. REDEMPTION THROUGH HIS BLOOD
Col. 1:14
- II. CLEANSING THROUGH HIS BLOOD
Rev. 1:5
- III. FELLOWSHIP THROUGH HIS BLOOD
Col. 1:20
Eph. 2:13
Heb. 10:19
Rom. 3:25
- IV. VICTORY THROUGH HIS BLOOD
Rev. 12:11

—H. A. W.

THE WILL OF GOD CONCERNING YOU

I THESS. 5:16-18

- I. REJOICE EVERMORE
vs. 16
- II. PRAY WITHOUT CEASING
vs. 17
- III. IN EVERYTHING GIVE THANKS
vs. 18

—A. H. Y.

JESUS CHRIST THE KING

- I. THE PRESENTED KING
Matt. 21:5
John 19:13-14
- II. THE REJECTED KING
John 19:15-16
- III. THE ACCEPTED KING
Luke 19:38

Note: This cry of the disciples is merely a foreshadowing of the cry of the nation when Jesus comes back again.

Luke 13:34-35
Ps. 2:6, 12
Ps. 110:3

Conclusion: Rom. 6:16

—A. H. Y.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Illustrations by ALBERT MYGATT

Expositions by H. A. WILSON

Third Quarter, Lesson 5

Sunday, August 14, 1929

BELSHAZZAR'S FEAST

Lesson Text: Dan. 5:1-31

Assigned for Printing, verses 17-28

Read also Psalm 1

Golden Text:

"And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18).

The first chapter of Daniel has been fiercely assailed by those who would deny the inspiration of God's Word, but like all other passages which have been subjected to particularly savage attacks, the assaults of the enemy have served only to bring into even greater prominence its historical accuracy and to demonstrate its inspiration. We shall, therefore, first call attention to its proofs of inspiration, then we shall take up its prophetic outlook, and finally we shall consider the personal profit which is stored up in it for our edification.

I. THE PROOFS OF INSPIRATION

Two great lines of evidence establish the inspiration of this portion of Scripture, the first being that of historical accuracy, and the second being that of fulfilled prophecy.

The incidents narrated in this chapter were for some years among the focal points in God's Word on which the destructive critics centered their attacks. One point which they challenged was that Belshazzar is here said to be king of Babylon, whereas profane history made no mention of such a king, but on the contrary said that the king of Babylon at the time of its fall was Nabonidus. They objected, too, to the expression "Nebuchadnezzar thy father," saying that Nabonidus was not in the line of descent from Nebuchadnezzar. Another historical discrepancy, said they, was that the king was said in Daniel to have been killed the same night, whereas profane history revealed that he had lived for many years after the fall of the city. And finally they contended that the Scriptures must be in error in saying that "Darius took the kingdom," whereas in reality Cyrus was the general commanding the forces who took the city.

In answer to the first three of these objections it is necessary only to quote George Rawlinson:

A very simple discovery, made a few years ago in lower Babylon, has explained in the most satisfactory way all these apparent contradictions. Nabonnedus, the last native king of Babylon, according to Berossus, Herodotus, and Ptolemy, states that his eldest son bore the name of Belshar-

ezer, and speaks of him in a way which shows that he had associated him in the government. (On the discovery of the cylinder containing this notice, see Athanaeum of March, 1854, p. 341.) Hence we learn that there were two kings of Babylon at the time of the last siege, Nabonnedus (or Labynetus), the father, and Belsharezer (or Belshazzar), the son. The latter was intrusted with the command within the city, while the former occupied a stronghold in the neighborhood; the latter alone perished, the former escaped. It is the former only of whom trustworthy historians relate that he was not of the royal stock; the latter may have been, if his father took the ordinary precaution of marrying into the deposed house. The fact that the Babylonian throne was at this time occupied conjointly by two monarchs is indicated in the sacred narrative by a curious CASUAL touch. Belshazzar, anxious to obtain the interpretation of the miraculous "handwriting upon the wall" proclaims that whoever reads it shall be made "the THIRD ruler in the kingdom" (Dan. 5:7). In every other similar case the reward is the elevation of the individual who does the service to the SECOND place in the kingdom, the place next to the king. The only reason that can be assigned for the variation in this instance is that the first and second places were both filled and that therefore the highest assignable reward was the THIRD place (Historical Illustrations of the Old Testament, pp. 181-182).

And the last objection of the critics is shattered by a fact to which Charles Rollin calls attention:

When Cyrus judged he had sufficiently regulated his affairs at Babylon, he thought proper to take a journey into Persia. In his way thither he went through Media, to visit his uncle Cyaxares, to whom he carried very magnificent presents, telling him, at the same time, that he would find a noble palace at Babylon, ready prepared for him, whenever he should please to go thither; and that he was to look upon the city as his own. Indeed Cyrus, as long as his uncle lived, held the empire only in co-partnership with him, though he had entirely conquered and acquired it by his own valor. Nay, so far did he carry his complaisance, that he let his uncle enjoy the first rank. This

is the Cyaxares, who is called in Scripture Darius the Mede (Rollin's Ancient History, Vol. 1, p. 569).

It will be noted that Daniel does not say that Darius took the city at its fall, but that he took the kingdom, which is surely consistent with the actual historical facts as outlined above.

The second great line of evidence proving the inspiration of this chapter is if anything even more convincing than the historical. The fall of Babylon and the instrumentality of Cyrus and of the armies of the Medes and Persians were prophesied by Isaiah two hundred years before Cyrus was born. Many other specific details were also told. It is quite impossible here to go into the details of prophetic fulfilment, but we will rather content ourselves with giving the testimony of Charles Rollin, at one time Principal of the University of Paris. Says he:

There is nothing, perhaps, that can be more proper to raise a profound reverence in us for religion and to give us a great idea of the Deity than to observe with what exactness He reveals to His prophets the principal circumstances of the besieging and taking of Babylon, not only many years, but several ages, before it happened (Rollin's Ancient History, Vol. 1, p. 551).

Among the prophecies relating to the fall of Babylon, which Rollin quotes, and whose detailed fulfilment he points out, are the following, of which the last perhaps is most striking: Jer. 51:11-12; Isa. 13:1-18; Ps. 137:8-9; Isa. 45:1-5.

II. THE PROPHETIC OUTLOOK

Now let us turn for a moment to glance at the prophetic outlook of these incidents.

There can be no reasonable doubt that the fall of Babylon in the past is prophetic of her judgment in the future. In the seventeenth chapter of the Revelation we read of Babylon's place in the kingdom of the Antichrist. This we believe will be a literal Babylon rebuilt and restored by that man of sin. A number of reasons for this conviction might be mentioned had we time and space, but it is not necessary for our present purposes. Suffice it to say that in the Great Tribulation Babylon will be rebuilt and will be the headquarters and capitol city of the Antichrist.

But Babylon is to be judged and destroyed. This judgment is also prophesied in the book of the Revelation (Read Rev. 18:1-24). How complete and how final this destruction will be, may be judged from other prophecies such as those found in Isaiah 14:22-24 and Isaiah 13:19-22. Some, among whom is Rollin, feel that these prophecies were fulfilled in Babylon's past destruction, but according to Revelation 17 this cannot be true. There is a principle here which will help us, however, and that is that frequently the prophecies of Scripture find partial fulfilment in one generation whose final fulfilment must wait until another. This is undoubtedly the case with Babylon. Though judgment has fallen upon her and she has been desolated, she is yet to be rebuilt and to become the head of the federated nations of the world. But her glory will be short lived, for she is to be judged once more at Christ's second coming and this time it will be a perpetual desolation.

Another fact needs to be noted in this connection, and that is that Cyrus, heathen king though he was, was clearly a foreshadowing of the Lord Jesus Christ. He was God's instrument in visiting judgment upon that wicked city Babylon and upon her impious king; this Christ shall do in an even greater sense at His second coming. Cyrus was God's instrument in rebuilding and restoring Jerusalem; this also has its counterpart in the restoration which will come to Israel in Christ's kingdom. (Isa. 44:28 to 45:2; Ezra 1:1-8; II Chron. 36:22-23; Jer. 23:12-14; Jer. 29:10-14) Add to this the two striking terms "shepherd" and "anointed" which appear in the prophecies related to Cyrus, and at once it will be appreciated that this prophecy was not all fulfilled in him. Beyond Cyrus the Spirit

of God looks forward to a greater, even to our Lord Jesus Christ, God's Anointed One and God's Shepherd Who shall perfectly fulfil His will. Our Lord Jesus Christ, then, is the One Who shall judge that wicked world-ruler, Antichrist, and destroy his wicked city, Babylon. (II Thes. 2:1-10; Rev. 19:1-7; John 10:14; Note also that the word "anointed" in the Old Testament is the word from which the Hebrew "Messiah" comes, which is the equivalent of the New Testament "Christos" or Christ.)

A number of other details help to make the picture very clear. Belshazzar's idolatrous feast is unquestionably typical of the idolatry of the Antichrist and Babylon (Rev. 13:13-17; Rev. 17:2-4). His lifting himself up against the God of heaven certainly suggests the sin of Antichrist in exalting himself above all that is called God or that is worshipped and demanding worship for himself, and also his final sin of gathering all nations to battle against the Lord (II Thess. 2:4; Rev. 19:19; Ps. 2:1-2). Daniel's testimony before the king is typical of the tribulational testimony of God's sealed witnesses, the 144,000 of the tribes of Israel (Rev. 7:1-9; Rev. 12:17). And the king's consternation at the handwriting on the wall is only a dim foreshadowing of the consternation which will seize the forces of the Antichrist when they see the face of the Lord Jesus Christ. Many other points of analogy may be drawn with a little study which will intensify the picture that we have thus hastily sketched. (Rev. 6:12-17; II Thess. 1:7-10)

III. THE PERSONAL PROFIT

And now we come to the personal profit which our souls may gain from the lesson. This appears in the striking contrast between Daniel and Belshazzar.

That miserable king, Belshazzar, abused his power and served his own lusts and passions, even as he served his gods of gold, and of silver, and brass, and iron, and wood, and stone. An ungodly man truly he was, who put no faith in God and was brought down to death because of his sin. Evidently Belshazzar was an unbeliever. In this he is an example of the condition described in Ephesians 2:2-3, and so in him we may see the vile condition from which God has graciously saved our souls. But even after believing, many Christians have fallen into the same sins as those which brought death to Belshazzar. For our warning, therefore, it will be helpful to list the outstanding among his sins. They are:

1. Refusal to give God the worship due His Name. (I Cor. 6:19-20).
2. Perverting to sinful uses the vessels which God had ordained for holy purposes. (Vessels in the Scripture are symbolic of our physical bodies. Rom. 6:13)
3. Serving his own lustful passions instead of doing the will of God. (I Pet. 4:1-3)
4. Pride: he lifted up himself against the God of heaven. (I Pet. 5:6)

Though by the grace of God the Christian's salvation was secured once for all when he first trusted Christ as his Saviour, let him be well assured that to cherish such sins in his life will bring upon him the chastening of God. His soul will be tormented by fear, spiritual death will rob him of his usefulness and power, and he will suffer the loss of rewards which is suggested by Belshazzar's loss of his kingdom. "Is it possible," some will ask, "for such a weak Christian to be saved?" Yes, saved by the grace of God, but because of the great loss which he will suffer, saved, yet so as by fire. (I Cor. 3:11-15)

Daniel, on the other hand, is a wonderful example of a godly life. His was a life of purity and separation from all ungodly practices. High though he was in the official circles of Babylon, he was not among the revelers at Belshazzar's banquet. And when he was sent for, he stood in the midst of that ungodly company and in the presence of that wicked king, and faithfully and fearlessly spoke the whole counsel of God. Such a life has its rewards in the present, but it has far richer rewards in the life to come. Belshazzar thought to reward Daniel for interpreting his vision; but like the man of God he was, Daniel cared nothing for the rewards which such a man could



give. His life and testimony were in the hands of God, and his confidence was not in vain, for after Belshazzar had been slain, Daniel was elevated to the chief place in Babylon (Dan. 6:2-3). So when the unbeliever has gone to his doom, and after the sin and nakedness of unyielded Christians has been made manifest, the man whose life has been yielded to God will live and reign with Christ in the glory of His kingdom. (Rom. 8:17-18; II Tim. 2:12)

After all, the whole story of Belshazzar and Daniel may be summed up in the words of the first Psalm, which we may fitly regard as an inspired statement of the principles governing the incidents which come before us in this lesson.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the

ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish (Ps. 1:1-6).

VITAL-TRUTH ILLUSTRATION

Some time since, in Paris, a poor somnambulist was observed pacing backward and forward on the top of a house six stories high, at nightfall. An anxious crowd assembled to watch her movements. She was evidently dreaming of some coming festival, and was humming to herself a lively air. Again and again she approached the verge of the eminence on which she was standing, and again and again she receded, always smiling, and always unconscious. At length, her eye caught sight of a candle in an opposite house. She awoke. There was a cry, a heavy fall—and all was over. Thus will it be at last with the ungodly. The light of the other world, as it streams upon them, will awaken them from sleep, but only to discover the precipice on which they have been standing, and down which they must now plunge.

Third Quarter, Lesson 6

Sunday, Aug. 7, 1929.

DANIEL AMONG THE LIONS

Lesson Text: Dan. 6:1-28

(Assigned for Printing: verses 10, 11, 16-23)

Read also Psalm 91:6-16

Golden Text:

"The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Ps. 34:7).

The story of Daniel in the Lions' den is one of the most familiar stories in the Bible, being both among the first which children hear and one which seems most completely to capture their interest. But familiar as it is, many have not dreamed of the wealth of typical truth which is stored in this incident.

I. DANIEL A MINIATURE OF TRIBULATIONAL ISRAEL

First as we study this lesson we learn that Daniel's experience presents in miniature the experiences which will come to Israel in the Great Tribulation.

In that great world Empire of the Medes and the Persians Daniel bore a faithful testimony to the things of his God. So faithful was his testimony he became noted for it among the princes and presidents, and even the king, Darius, recognized continual service to God as his distinguishing characteristic. In this Daniel typifies the tribulational testimony of the nation Israel. In those coming days of the reign of the man of sin, the Antichrist, God will call out from among the twelve tribes of the children of Israel 144,000 chosen men, 12,000 from each of the twelve tribes. These Jews will be sealed as the messengers of God and will bear their testimony before kings and before princes throughout the whole world. (Rev. 7:1-17; Rev. 12:17) In a larger sense, as we shall see shortly, in this as in other aspects of his experience Daniel is typical of the whole nation Israel.

Daniel's persecution is also noteworthy as a typical presentation of Israel's experiences. Daniel's persecution was accompanied by a blasphemous decree that men should worship the king, Darius, and none other. This decree was a special attack on Daniel's worship of the true God, and it was his refusal to comply with it which resulted in his being cast into the den of lions. Likewise in the Great Tribulation a blasphemous decree shall be promulgated, commanding all men everywhere, on pain of death, to worship the Antichrist. At the same time Israel shall be forced to cease her worship of the true God, and for her own safety will be compelled to flee into the wilderness. In the meantime the 144,000 sealed

messengers will be preaching the gospel in all the world, and they, too, because of their adherence to the God of Israel will be subjected to fierce, Satanic persecution. The Scriptures which prophesy this persecution say that God's messengers shall be brought before kings and before governors, which lends special weight to the type which we are studying inasmuch as lions in the Scripture are symbolic of rulers, the lions' den suggesting the part which the Gentile kings who are allied with Antichrist will play in the persecuting of Israel. (Matt. 10:1-20, 23) The climax of this persecution will be reached when Antichrist shall gather together all the armies and kings of the earth to battle against Jerusalem and against God's people Israel. His purpose will be utterly to cut off Israel from being a nation and to wipe out the remembrance of them from the memories of mankind. (Rev. 13:6-8, 11-17; II Thes. 1:3-4; Matt. 24:15-21; Rev. 12:13-17; Ps. 83:1-5)

The angel of the Lord protected Daniel in the lions' den, and when he was brought up again "there was found no manner of hurt upon him because he believed in his God." Following his deliverance, however, his accusers were thrown into the lions' den and put to death. So in the Great Tribulation God will protect the nation Israel. The armies of the Antichrist will take half of the city of Jerusalem, and many shall go into captivity. But just as those armies are about to succeed in their diabolical purpose and to crush the remnant of Israel, the Lord Jesus Christ shall shine forth from heaven in glory, and in flaming fire, taking vengeance on those who have dared to lift up their heads against Him, and to persecute His people Israel. Daniel's deliverance by the angel of the Lord thus becomes a type of Israel's deliverance at the coming of the Lord Jesus Christ. It is to be noted, however, that his deliverance is particularly typical of the deliverance of the 144,000 sealed messengers of the Great Tribulation. This appears in the fact that "no manner of hurt was found upon him." This will not be true of the nation Israel as a whole, for they shall suffer terribly. But it will be true of the particular group to which we have already called attention. When the battle of Armageddon is over, they will all stand with the Lord Jesus Christ upon the mount Zion, unharmed by the terrific persecutions through which they have passed, and not one of their number will be missing. (Zech. 14:1-5; Rev. 19:11-19; Joel 2:1-11; Ps. 2:1-9; Ps. 91:1-16)

II. DANIEL A MESSENGER OF THE TRUE GOD

Daniel was a messenger of the truths of God. In the court of Darius he bore a faithful testimony, so much so that when men would accuse him they must first pass a law which would make his faithfulness to his God illegal; and even king Darius was compelled to testify that he served God continually (verses 5, 16, 20). The historian, Charles Rollin, advances an exceedingly interesting thought, namely, that it was Daniel who taught Cyrus the Scriptures which spoke of him as God's shepherd and prophesied that he should restore Israel and rebuild the temple. Certainly the king's proclamation indicated a knowledge of the Scriptures surprising in a heathen, and Daniel may well have been the instrument whom God used to give him this knowledge. (Ezra 1:2; Isa. 44:28 to 45:4; Dan. 6:28) If this be true, then God used Daniel's personal work with king Cyrus to accomplish His purpose in the restoration of Israel. Thus Daniel bore testimony before Nebuchadnezzar, Belshazzar, Darius, and Cyrus, to say nothing of Evil-Merodach and Nergal-Sharezzer, whose reigns intervened between Nebuchadnezzar and Nabonnedus, but who are not mentioned in the Scriptures. His testimony did not end here, however, for after his deliverance from the lions' den king Darius sent out a proclamation to "all people, nations, and languages, that dwell in all the earth" (Dan. 6:25), testifying to Daniel's deliverance and certifying that his God is the only true God.

This suggests God's purpose concerning Israel. In choosing them to be His own people God did not have in mind only the blessing which should come to them. It was His purpose to bless them above all nations of the earth, and no doubt He took delight in blessing them as He did. But in blessing Israel God was not partial. His blessing on them was destined to be a testimony and means of blessing to all the nations of the earth. It was preeminently for this purpose that He called Israel and dealt with her as He did. It is a significant fact that repeatedly throughout the history of the past God has used Israel to get to all the nations of the world a testimony similar to that which He used Daniel to inspire on the part of king Darius. (Note particularly Joseph at the court of Pharaoh and bear in mind that Egypt was then the leading nation of the earth. See also Esther 8:9-17; Dan. 3:28-30). God's purpose touching Israel is thus seen to be truly missionary in character and suggests His purpose for His people of all ages. (Isa. 43:10-12; Gen. 12:3; Gal. 3:8)

In this also we read a prophecy of the ministry which Israel will have in the future. During the Great Tribulation the Scripture tells us that "This gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matt. 24:14). From other Scriptures we know that it is Jews who will carry this message, particularly the 144,000 sealed messengers to whom reference has already been made. But the great fulfilment of God's purpose will be in the kingdom when "the law shall go forth of Zion, and the Word of the Lord from Jerusalem" (Mic. 4:2).

III. DANIEL A MONUMENT TO GOD'S PRESERVING POWER

Daniel's preservation has its personal lesson for our souls as well as its dispensational lesson. He stands as a monument to God's preserving power.

God is able to keep His children. He is able to keep them from physical harm if in His infinite wisdom He sees that to do so will best glorify Himself and accomplish our greatest good. And surely His children have experienced many wonderful deliverances which can be accounted for on no other ground. It is to be observed, however, that physical suffering and even death itself are by no means evidence that the man who suffers them is weak in faith. That great roster of the heroes of faith, the eleventh chapter of Hebrews, not only lists those who by faith stopped the mouths of lions and quenched the violence of fire, but also those who by faith "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment, who were stoned, were sawn asunder,

were tempted, were slain with the sword" (Heb. 11:33-39).

The material blessings of Israel, however, find their counterpart in the spiritual blessings of the believer, so Daniel's deliverance suggests God's power to keep us from falling in the spiritual conflicts through which we pass. Few Christians have realized how full is the provision which our heavenly Father has made to deliver us from the enemies of our souls. His provision is perfect and His power infinite. He is able to keep us from falling, and to present us faultless before the throne of His glory with exceeding joy. And He is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Daniel's preservation, therefore, is a picture of the believer's victory over the enemies of his soul. (Jude 24; Rom. 6:14; II Cor. 10:4-5; Eph. 3:20-21)

But his deliverance is suggestive also of the believer's security. There can be no doubt that if he could, the adversary of our souls would plunge every one of us with him into the doom that is waiting for him. The Scripture plainly testifies that once a soul has trusted Christ as his Saviour, God will keep that soul forever from the pains of hell. Our Lord Jesus Christ is the Captain of our salvation—made perfect as such through suffering. He has promised, "Him that cometh unto Me I will in no wise cast out," and, indicating His power to keep us from the malignity of the enemies of our souls, He has said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, Which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." In the day when our Lord Jesus Christ presents us before the throne of God there will not be one missing who has ever put his trust in Him. In that day He will be able to say "Behold I, and the children which God hath given Me" (Heb. 2:10-13; John 6:37-40; John 10:28-29).

IV. DANIEL A MODEL OF FAITH

Daniel is also a model for our faith.

His was a faith which was accompanied by consistent works. It is our earnest conviction that secret faith will save the one who has it, but surely it is God's desire that all who trust in Him shall bear testimony so that others may know of their faith. And it is no less His desire that all who profess to know Him shall be careful to maintain good works which will lend weight to their testimony because of the evidence which they give of His energizing and transforming power. If our faith is what it should be, such works will follow as the fruit. God knows our faith even though there may be no works to manifest it, and that faith is counted to us for righteousness in His sight; but if we are to be justified before men as Daniel was, works must accompany our faith. (James 2:17-24; Rom. 4:1-5)

Daniel's faith was also a faith which could trust God and give thanks to Him when everything looked hopeless. He knew that the decree had been signed forbidding men to pray to any save king Darius. He knew the treachery of the presidents and princes, and he knew the consequences of faithfulness on his part. And yet, facing the lions' den though he was, in this dark hour he prayed and gave thanks before his God. Such is the faith which God has given to every one of His children, and we may exercise it if we will. Let us, therefore, heed His admonition, "Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7; Col. 4:2).

VITAL-TRUTH ILLUSTRATION

The French king, Henry III, said to Palissy, the Huguenot potter, one day, that he should be compelled to give him up to his enemies unless he should change his



religion. "You have often said to me, sire," was the undaunted reply, "that you pitied me; but as for me, I pity you, who have given utterance to such words as 'I shall be compelled.' These are unkingly words, and I

say to you, in royal phrase, that neither the Guises, nor all your people, nor yourself, are able to compel a humble manufacturer of earthenware to bend his knee before statues.
—From King's Business.

Third Quarter, Lesson 7

Sunday, August 18, 1929

THE RETURN FROM CAPTIVITY

Lesson Text: Jer. 29:10-14; Ezra 1:1-11; Ps. 126:1-6

(Assigned for printing: Ezra 1:1-6; Ps. 126:1-6)

Read also Psalm 124

Golden Text:

"The Lord hath done great things for us; whereof we are glad" (Ps. 126:3).

Three different Scripture portions have been assigned for today's lesson. All of them relate to Israel's restoration in the days of Ezra and Nehemiah, and prophetically they all look forward to her restoration at Christ's second coming at the end of the Great Tribulation. Each of them, however, emphasizes a different attribute of God. The first chapter of Ezra, which we shall consider first, lays the emphasis on His sovereignty; the 29th chapter of Jeremiah, verses 10 to 14, magnify His mercy; while the 126th Psalm exhibits His glory. May His Holy Spirit use the study of this lesson to give us a clearer perception of Who and what our God really is and to bow our hearts before Him in the worship and adoration which belong to Him.

I. THE SOVEREIGNTY OF OUR GOD

God's sovereignty is testified by king Cyrus and exhibited in the steps which he took in obedience to His will for the restoration of Israel and the rebuilding of the temple. Listen to the king's proclamation: "Thus saith the Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem" (Ezra 1:2-4). A remarkable proclamation this, and one which testified both the king's recognition of God's sovereignty and his purpose to perform His bidding. It was the God of Israel Who had raised up Cyrus and had given him his power and authority, and had ordained that he should be used in restoring Israel and rebuilding the temple. (Isa. 44:28 to 45:5)

God's sovereignty involves both authority and power. He has made all things by the breath of His mouth and upholds them with the word of His power. He has, therefore, the right to do with them as He will, and He has power to do with them as He will. He is not like the gods of the heathen—limited by the will or by the strength of others. His authority and His power are absolute. None can contend with Him. From time to time, in the vain imaginations of their hearts, the heathen have fancied that their gods have given them the victory over the God of Israel; but their conquests have been possible only by His permission and in His enabling power, and when it is His pleasure to do so He is well able to overturn the kingdom of the conquerors and to restore His people. "The Most High ruleth in the kingdom of men and giveth it to whomsoever He will." He is God and beside Him there is none else. (Deut. 4:35; Deut. 32:39; Isa. 45:18-22; Dan. 4:25)

God being sovereign, how foolish it is for any man to think to rebel against His will. We are mere animated specks of dust, given life by the breath of His mouth. It

is in Him that we live and move and have our being. Let Him for one instant withdraw His hand from this universe or from our persons, and our lives would be snuffed out like the flame of a candle. Shall creatures who are dependent on Him for their very breath of life set up their wills against His? And yet we have all been guilty of this almost unthinkable sin. (Gen. 2:7; Dan. 5:23; Acts 17:25, 28; Heb. 1:3; Rom. 3:23; Rom. 8:7; Rom. 3:10-11, 18)

II. THE MERCY OF OUR GOD

When man sinned there were only two possible courses open to the Lord. He could pour out upon the sinner the vials of His wrath, or He could Himself assume the sinner's responsibility and suffer in his stead the consequences of his sin. To have done either would have left God's righteousness inviolate and would have maintained His sovereignty. In His grace God chose the latter course. Though by our sin we had come under the curse of the law, our Lord Jesus Christ was made a curse for us, and by the shedding of His Blood He purchased our redemption. On this ground the invitation is given to all who will to trust in Him and receive eternal life and the forgiveness of their sins. (Eph. 1:7; Eph. 2:8-13; Gal. 3:13; I Pet. 2:24; I Pet. 3:18)

But God's mercy does not end with the saving of the lost man. Even after a soul has trusted Christ as his Saviour he does many things which in themselves merit judgment. In the clear light of God's Word we may say that many believers do every day things which apart from God's grace must plunge their souls into Hell. But God will never judge the believer for his sins. Christ bore all our judgment in His own body on the cross. The debt has been paid. When the believer sins God does chasten, but there is a vast difference between chastening and judgment. Judgment is punitive, but chastening is corrective. Judgment has to do with the eternal destiny of souls, but chastening is confined to this life. The believer will never come into judgment, but he will be chastened that he may turn from his sin and enjoy the peaceable fruits of righteousness which chastening works for those who are exercised thereby. (John 5:24; Rom. 8:1; I Cor. 11:32; Heb. 12:6-11)

And this brings us to the second Scripture selected for our lesson text: "For thus saith the Lord, that after seventy years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart. And I will be found of you, saith the Lord; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive" (Jer. 29:10-14).

These verses suggest that God's mercy is manifested in a threefold manner in relationship to chastening. First His mercy is manifested in the fact that He does not cast off the sinning believer. Though Israel has sinned grievously and repeatedly, yet God has not cast her off. His promises to her cannot be frustrated by her sinning, though

their fulfilment may be postponed. Likewise the soul who has once become heir of God's promises through faith in Christ will never be cast off. Unworthy though he may be, he is eternally secure. Second, God's mercy is manifest in the purpose for which he sends chastening upon believers who sin. He cannot rest content as long as the believer is permitting the pleasures of sin, for a season, to rob him of the pure joys and delights which that soul enjoys who is walking in fellowship with God. He is not content to let His children waste their lives and lose their rewards when they might be laying up glorious rewards for themselves in eternity. And so in order to bring us into the place of true delight and usefulness and blessing in fellowship with Him, God chastens. Third, God's mercy is seen in His willingness to restore those whose hearts turn to Him. The study of His sovereignty shows us that God has the power to banish the sinner forever from His presence and to consign him to outer darkness. But the study of His mercy shows us that He is gracious and longsuffering. He has borne our sins Himself and has fully paid the penalty for them. He has given us eternal life and made us His children. Now, therefore, He can extend mercy to us, and even though our sins have been heart-breaking in their depth and frequency, even as Israel's were, yet through faith we are God's children, and when our hearts turn to Him we find Him always ready and willing to restore us to the joy of our salvation and of fellowship with Him, of which joy our sin has robbed us. Surely such love should constrain us to sing in the words of that grand old hymn:

How great is the God we adore!
Our faithful, unchangeable Friend,
Whose love is as great as His power,
And knows neither measure nor end;
'Tis Jesus the First and the Last,
Whose Spirit shall guide us safe home;
We'll praise Him for all that is past,
And trust Him for all that shall come.

This leads us to the thought suggested in the third Scripture which is included in our lesson text. (John 5:24; John 6:37-40; John 10:28-29; Heb. 11:6-11; Gal. 3:26)

III. THE GLORY OF OUR GOD

The fact that God has shown mercy to the believer, though He has the power and the authority to mete out the judgment which our sins so clearly merit, should constrain us to join our voices with Israel's in giving glory to His Name. Listen to the testimony of the children of Israel—a fitting testimony both for the restored of Israel in the days of Ezra and Nehemiah, and for those who will be restored in the kingdom of Christ: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, the Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:1-6).

It is a significant fact that God's mercy toward sinful, hell-deserving men is the theme of the sweetest songs wherewith the angels in heaven glorify God. The thought of His creative work provokes them to worship, as well it

should; wherefore we hear them saying, "Worthy art Thou, our Lord and our God, to receive the glory and the honor and the power: for Thou didst create all things, and because of Thy will they were, and are created" (Rev. 4:11 R.V.). But when they think on His redemptive mercies they break forth into a new song of indescribable rapture, saying, "Worthy art Thou to take the book, and to open the seals thereof: for Thou wast slain, and didst purchase unto God with Thy blood men of every tribe, and tongue, and people, and nation" (Rev. 5:9 R.V.). This song is echoed by the legions of angels who surround God's throne. "And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing" (Rev. 5:11-12 R.V.). And this echo is followed by another in which all creation joins, "And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever" (Rev. 5:13-14 R.V.).

God's mercy provokes the angels to worship who have no part in the redemption which was wrought by the shedding of the precious blood of Christ. How much more should it constrain us for whom Christ died to bow before Him in worship and adoration in giving glory to His Name! Let us tell the good news until all men everywhere may hear of God's great mercy toward us in Christ Jesus, that our Father may be glorified in the fruit which we bear. And by Him let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His Name." (John 15:1-8; Heb. 13:15)

VITAL-TRUTH ILLUSTRATION

I know exactly what I am talking about, for I myself for years was one of these "dead ones." Yes, I belonged to church. But I was just like many more in the church . . . I just 'belonged.' I did go to prayer-meeting once. The parson called upon me to pray. I didn't go back for weeks. Then one happy and eventful and glorious day my "spirit" was "stirred." Then I went to "Ezra" and said, "Look here, old man, you can count on me. I'm with you, Parson, to the limit." And here I am ever since; and for the last better than twenty years in this Corner, trying to help put life in other "dead ones." Wm. Ridgway

What a revolution it would work in Christian service if every member as he unites with the church would do as the converted engineer who called on the pastor the next morning and said, "I called to get my orders." "What orders?" inquired the pastor. "Why, are you not the man who gives the orders?" "I don't know what you mean," said the pastor. The engineer replied, 'I never run my engine out from the station till I get my orders from the train dispatcher; and as I am starting out on this New Jerusalem road, I presumed you were the man to give me my orders.' This would be the most agreeable surprise that could be given any heavily burdened pastor.

—From the Sunday School Times.

Third Quarter, Lesson 8

Sunday, August 25, 1929

REBUILDING THE TEMPLE

Lesson Text: Ezra 3:1 to 6:22; Ps. 84:1-12
(Assigned for Printing: Ezra 3:10-13; 6:14-16; Ps. 84:1-4)
Read also Psalm 122

Golden Text:

"I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122:1).

By way of introduction to the study of this lesson let

us briefly review the history of the temple from its erection in the days of Solomon to the present time, and the prophecies which speak of its future. It will be remembered that David purposed to build the temple but was restrained



because he was a man of war and of blood. He was comforted, however, by the promise that his son Solomon, whose name means "peace," should be permitted to build it; and in anticipation David gathered the materials for the temple and charged Solomon to build it (I Chron. 17:1-12; I Chron. 22:6-19). This charge Solomon kept, and he built the temple according to the specifications which his father had given him (I Chron. 28:2-21; I Chron. 29:1-19; II Chron. 2:1 to 5:14). Four hundred years later, because of Israel's sin God sent Nebuchadnezzar against Jerusalem, and he destroyed the temple and burnt it with fire, carrying the vessels and furniture to Babylon with him (II Kings 24:13; II Kings 25:9-16; II Chron. 36:19). The incidents of our lesson occurred seventy years after this, when the temple was rebuilt, Joshua being the priest and Zerubbabel the captain of the children of Israel (Ezra 3:1 to 6:15). This temple was partially destroyed in the period of the Maccabees, but was rebuilt and enlarged by Herod. It was destroyed once more by the armies of Titus in 70 A.D., and today nothing remains but the foundation stone. So much for its history. The Scriptures prophesy that the temple will be rebuilt in the kingdom of Christ, and once more there will be seen in it the glory of the Lord (Ezekiel 41:1 to 43:4). But when the kingdom is ended and eternity has begun there will be no temple, for God Himself and the Lord Jesus Christ will be the temple then. (Rev. 21:22)

Now let us study the spiritual teaching which is embodied in the temple. Were there time we might take up its materials, its arrangement, its furniture, and its order of service, for in all of them there is rich typical truth, but we must leave this for a future lesson. We will first inquire what is the purpose for which the temple was erected, and thus lay the foundation for our consideration of the New Testament exposition of the truths which are symbolically presented in the temple.

I. THE USE OF THE TEMPLE

Three facts which the Old Testament states about the temple have special value in preparing us to study the New Testament lessons which it teaches.

A. The temple was the place of God's habitation. When Solomon had finished building the temple he said, "I have built an house of habitation for Thee, and a place for Thy dwelling forever" (II Chron. 6:2). In that temple at Jerusalem God's glory was manifest. There it was that He met the children of Israel and communed with them even as He had done aforetime in the tabernacle in the wilderness (II Chron. 7:1; Ex. 25:22; Ex. 29:42-43). In this sense the temple was His dwelling place. But let it not be supposed that the temple could contain Him. In his prayer of dedication which followed the statement quoted above, Solomon said, "Behold, heaven and the heaven of heavens cannot contain Thee, how much less this house which I have built!" (II Chron. 6:18). This explains the statements of Stephen and Paul, "The Most High dwelleth not in temples made with hands" (Acts 7:48-50; Acts 17:24). Paradoxical as it may sound, the temple was God's dwelling place because there He manifested Himself to Israel; and yet it was not His dwelling place inasmuch as heaven itself could not contain Him. In this we are touching the infinite and must receive by faith what is too great for us to understand. (Ps. 80:1; Ps. 11:4; Heb. 2:20)

B. The temple was the place of sacrifice. It was here that the offerings of Israel were brought and here that they were offered before the Lord. Surely this fact is so familiar as to necessitate no protracted discussion or extensive proof. It will be sufficient to remind ourselves of the fact that in connection with the dedication of the temple Solomon made a great sacrifice of 22,000 oxen and 120,000 sheep (II Chron. 7:5). Though we pass rapidly over this thought, let it be borne in mind, for we shall have occasion to refer to it again. (Ps. 66:13)

C. The temple was also the place of worship for God's people. How many Scriptures might be cited to establish this, and yet it is as familiar as the fact that here were

offered the sacrifices of Israel. One Scripture, however, most beautifully states God's thought and purpose concerning His temple: "The sons of the strangers, that join themselves to the Lord, to serve Him, and to love the Name of the Lord . . . even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people" (Isa. 56:6-7; see also Ps. 29:9; Ps. 48:9).

With these three facts before us we are ready to turn to three groups of Scriptures in the New Testament which reveal the lesson which may be drawn from the temple of Israel.

II. THE NEW TESTAMENT LESSONS FROM THE TEMPLE

A. The temple plainly represents the physical body of the Lord Jesus Christ. In Him is most perfectly fulfilled its spiritual significance. It was in Him that the fullness of the Godhead dwelt in bodily parts; and it was in Him that the glory of God was manifested (Col. 2:9; John 1:14); it was in His flesh that He offered up Himself a Sacrifice and an Offering to God for a sweet-smelling savour (Eph. 5:2); and His body was utterly devoted to the worship and service of His heavenly Father (Heb. 10:5-10). All this and more was involved in the words of the Lord Jesus when He said to the Jews, "Destroy this temple and in three days I will raise it up" (John 2:19-21; Mark 14:58; Mark 15:29). To understand that the temple was symbolically connected with the physical body of our Lord Jesus Christ will help us also to appreciate the deep significance of the fact that when He died on the cross, "the veil of the temple was rent in twain from the top to the bottom" (Mark 15:38). In rending the veil which shut men out from the holy place God was saying to the world that the way into the holy place was now open for all who would come to Him in faith—opened through the rending of the body of the Lord Jesus Christ (Heb. 10:19-20).

B. The temple was also symbolical of the body of the believer in the Lord Jesus Christ. Three groups of Scriptures speak of it as such, and in each of them there is an exceedingly practical lesson for us.

The first is I Corinthians 3:16-17, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." From other Scriptures we know that it is the believer's body that this Scripture is speaking about; but just what is means is somewhat obscured by an unfortunate mistranslation. The word here translated "defile" and "destroy," in the Greek are the same word. There seems to be no reasonable ground for translating this word "destroy," for in every other use of the word in the New Testament (six in all), it is uniformly translated "corrupt." Rotherham seems more nearly to have caught the meaning when he translates it "mar." The statement of this verse is a simple statement of the doctrine of chastening. If any man puts the temple of God to an unclean use, God will give him over to uncleanness by way of chastening, and his body will suffer in consequence. "For this cause many are weak and sickly among you, and many sleep" (I Cor. 11:30). The appropriateness of the symbol-ism here will be appreciated when it is remembered that the desolation of the temple of Israel followed a period in which it had been defiled by the sins of the people. Let it be understood once for all, however, that this verse has to do altogether with God's dealing with the believer in the body and has nothing whatever to do with the salvation of his soul. It is a practical lesson setting forth the truth of chastening.

The second Scripture which pertains to the believer's body is II Corinthians 6:16-17, "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My

people. Wherefore come out from among them, and be ye separate, saith the Lord." In the Old Testament economy the temple was a place set apart for the service of the Lord. It was defiled whenever an idol or an idol altar was permitted in its confines. And this brings to mind the fact that in the Great Tribulation the Antichrist shall sit in the holy place in the temple of God, showing himself that he is God and commanding all men to worship him; and there it is that his image shall be erected which will be given life by the false prophet (II Thess. 2:4; Rev. 13:14-15; Matt. 24:15). "What a terrible desecration!" you say, and so it is; and yet, friends, is it not as wicked and sinful for the child of God, in whom dwells the Spirit of God, to lend his body to sinful practices? **The point of this Scripture is, therefore, the familiar truth of separation. The Spirit of God should be permitted to control these bodies of ours and we should not give them either to the lusts of the flesh or to the sinful practices of this world.**

The third passage in the New Testament which speaks of the believer's body as the temple of God is I Corinthians 6:19-20, "What? know ye not that your body is the temple of the Holy Ghost Which is in you, Which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." This Scripture, like the other two, states that God Himself, in the Person of the Holy Spirit, dwells in the believer's body. This is the preeminent reason why it is called a temple. The Scripture now under consideration also follows an exhortation for Christians to flee the sin of fornication, and in this, too, it teaches the same truth as the others which we have faced. It is significant in this connection that in the Scripture fornication and all impurity are symbolical of idol worship, which is opposed to the worship of the true God. **In opposition to a wrong use of our bodies the Scripture before us emphasizes the fact that they should be used for the glory of God. In this it emphasizes the thought of worship. Our bodies should be wholly devoted to the worship and service of our God as was the temple of Israel and as was the body of our Lord Jesus Christ.**

Concluding this part of our study and to get a well rounded perception of the beauty of this teaching we need only to remind ourselves that when God appeals to His children for a life yielded to Him for His service, He uses this language, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). What could be more beautiful? Our bodies (that is the bodies of believers) are the dwelling place of the Holy Spirit. In them we are to depart from uncleanness and to worship God. They are to be presented to Him a living sacrifice. Truly it is fitting that the believer's body should be called the temple of God.

C. There is a third use of the word "temple" in the New Testament which is exceedingly suggestive. It is found in Ephesians 2:19-22, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in Whom all the building fitly framed together groweth unto an holy temple in the Lord: in Whom ye also are builded together for an habitation of God through the Spirit." Reference is here made to the Church which is the Body of Christ. His Body is said to be "an holy temple in the Lord," and "an habitation of God through the Spirit," which surely is fitting in view of the truths which we have just considered. We do not mean to imply by this that the Old Testament temple was a type of the Church as such, for the Church which is the Body of Christ was a mystery, hid from ages and from generations, and never revealed until it was made known through the Apostle Paul. (Eph. 3:4-9). Rather we must regard this Scripture as one among many which reveal God's purpose for His people in all ages. It simply teaches that God dwells in His people wherever they are found and that it is His desire that they shall be set apart to worship and to serve Him. (See also I Pet. 2:5)

III. AN ADDITIONAL LESSON SUGGESTED BY THE BUILDING OF THE TEMPLE

In I Corinthians 3:11-15 a truth is suggested to which we wish to call attention in conclusion. We will not stop to quote this Scripture here, but would remind the reader that it immediately precedes one of the Scriptures which we have already considered which speaks of the believer's body as the temple of God. It has also special connection with today's lesson in that it speaks of a building which the believer is erecting, whereas in our lesson we find the children of Israel building the temple of God. In this Scripture we are told that all believers are building upon the foundation, Christ Jesus, some sort of works. For good works they will be rewarded, but for the evil they will suffer the loss of reward. This has very close connection with the truth that the believer's body is the temple of the Holy Spirit, for another Scripture tells us that the believer's reward is given for "the deeds done in the body." This truth should furnish additional incentive for the believer to see to it that his body is used only for the glory of God, for such use will not only save us from the grievous experiences which sin brings upon us in God's chastening providence, and not only will it insure our enjoyment of rich fellowship with God here and now, but it will also assure our rewards in the life to come. Let us look to it, then, that we build the gold and silver and precious stones, that at His appearing we may receive a full reward. (II Cor. 5:10; II John 8; Rev. 22:12)

VITAL-TRUTH ILLUSTRATION

(We give the Illustration of the Psalm part of the text: "My heart and my flesh crieth out for the living God." We found it in the Christian Worker's Magazine, and have condensed it.)

A lady with a highly nervous temperament, whose many troubles had worried and excited her to such a pitch that her physical strength and even her mental powers were involved, went in her desperation to a noted physician. She gave him a list of her symptoms and replied to his questions, only to be astonished at the brief prescription which he finally gave: "Madam, what you need is to read your Bible more. Read it an hour a day, and come back to me a month from today." She tried to protest, but he bowed her out. She was inclined to be angry, but at least the prescription was not an expensive one; and she thought with a pang of conscience how long it had been since she had read her Bible regularly. Worldly cares had crowded out prayer and Bible study. She determined to try the prescription conscientiously.

In one month she went back to his office. "Well," he said, smiling as he looked into her face, "I see you are an obedient patient, and have taken the remedy. Do you feel as if you needed any other medicine now?" "No, doctor, I do not," she said honestly. I feel like a different person. But how did you know that was just what I needed?" For answer, the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said with deep earnestness, "if I were to omit my daily reading of this book, I should lose my greatest source of strength and skill. I never go to perform an operation without finding strength and help in its pages. Your case called not for medicine, but for sources of peace and strength outside of your own mind, and I gave you my own prescription, as I used it for myself, and I knew it would help and cure you."

"Yet I confess, Doctor," said his patient, "that I came very near not taking it." "Very few are willing to try it, I find," said the physician, smiling, "but there are many many cases in my practice where it would work wonders if they would only take it."

This doctor died only a short time ago; but his prescription remains for others to take.



Two Letters Which Speak for Themselves

DURING the past month we have received two letters which will speak for themselves.

The first is from a missionary in Norway:

I hasten to reply to your inquiry regarding whether or not I want "Grace and Truth" to continue coming. I SHOULD SAY I DO!

In proof of my appreciation I will just mention that although I have no home, and consequently no place to keep my things, and am always traveling, I have kept every copy of "Grace and Truth" except a few given away in hope of obtaining a subscriber. At present I have in my overfilled suitcase eight or nine copies of the paper.

I am up to my ears in the fight against Pentecostalism, liberalism, and ritualism, and being outside all kinds of organized machinery it has sometimes been hard to keep the financial balance.

But now I shall—as soon as I can—send \$1.50 for the paper. I do not want to get it free if I can manage to pay for it myself.

Praying that the Lord may greatly use the D. B. I. and all those connected with it, I am...

This is only a sample of many such enthusiastic letters which we receive from missionaries all over the world.

The other is from a dear Christian friend in the States whose generosity and whose loyal friendship has often blessed us:

I saw in the May issue of "Grace and Truth" that your free Missionary fund is about exhausted. Enclosed please find check for \$6.25 as a love offering to that fund, supplying subscriptions for five missionaries.

May the Lord richly bless the "Grace and Truth" family and all its readers everywhere.

Yours in the blessed hope of His soon coming.

You can imagine the joy which filled our hearts when this letter with its remittance was received, for it made possible our continuing for another year to five of God's servants in the Mission field the ministry which we cherish so much. More than one hundred Missionary subscriptions have expired and are still unprovided for. Will you be one to join with us in this precious ministry? If so send your check now.

ONE subscription costs.....\$1.50
FIVE subscriptions cost.....\$6.25
ELEVEN subscriptions cost.....\$12.50

"GRACE AND TRUTH"

A Faithful Defense A Clarified Testimony
2047 Glenarm Place, Denver, Colorado



"Grace and Truth"

Free Pastor's Service

The establishment of this service for Christian workers is the logical outcome of present-day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels, churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

Responses to advertisements appearing in this column will be forwarded by us without delay.

Christian workers who desire further information concerning this free service should address the Business Manager.

FUNDAMENTALIST MINISTER wants pastorate (Undenominational, Congregational, or Baptist) in West or Middle West, with live, orthodox people, unwilling to support any benevolence program honeycombed with Modernism. Fully trained. Twenty years experience. Address B. 6, "Grace and Truth."

BAPTIST PASTOR-EVANGELIST, Southern bred and educated. Believes the whole Bible and preaches the gospel clearly and fearlessly. Has given a number of years to pastorates and evangelistic work; perfect health; experienced in building and organizing; specialist in men's work. Now engaged in pleasant pastorate, but feels an urge to reach more people. Would be pleased to hear from and exchange references with churches interested in a program to reach the masses, and desiring a combination pastor, teacher, and evangelist. Would only be interested in a program which would require and challenge the best. Location no barrier. Address B. 7, "Grace and Truth."

UNDENOMINATIONAL MINISTER, strongly a fundamentalist, Moody Graduate, desires a pastorate. Prefers undenominational church in Canada, but is willing to go anywhere and to minister to any church which loves God's Word and walks in the light of it. Best of references. Address B. 8, "Grace and Truth."

BOOKS TO PROMOTE CHRISTIAN GROWTH

REIGNING IN LIFE, J. East Harrison.....\$1.50
THE CHRISTIAN'S SECRET OF A
HAPPY LIFE, Hannah W. Smith.....\$1.25
MOUNTING UP WITH WINGS,
Northcote Deck.....\$1.25
Add five cents for postage for each book ordered

INSTITUTE BOOK NOOK

2047 Glenarm Pl. Denver, Colo.



PRAY! BOOST! GIVE!

F. SPENCER JOHNSON, of Upper Warlingham, Surrey, England, in his appeal which is published in full in this month's issue of D. B. I. Building News (p. 188), for friends to rally to the help of D. B. I. in the Building Program, says,

Here in old England some of us are trying to do all in our power for the Russian Refugees—the Jews in Poland—and to send the gospel throughout Europe. We have NOTHING TO SPARE, but when the Spirit of God reminds us about a big blessing that came through the October issue of "Grace and Truth", 1928, The Judgment Number, what can we do but forward a dollar, hoping that five thousand others will do likewise? Even if they have already given something, this proposition is intended to arouse a deeper spiritual reinforcement to the brave toilers who are weary of telling us that THE WORK IS NOT THEIRS BUT GOD'S.

And in a personal letter to the Editor, he says,

The enclosed comes straight from the heart. I will not wait to type it, but will catch the first mail. \$1.00 enclosed. May this arouse the five thousand and set the ball rolling toward a triumphant march to victory. If this succeeds in arousing the prayer-forces, I shall say, "Lord, surely my cup runneth over, and my saucer too, Hallelujah!"

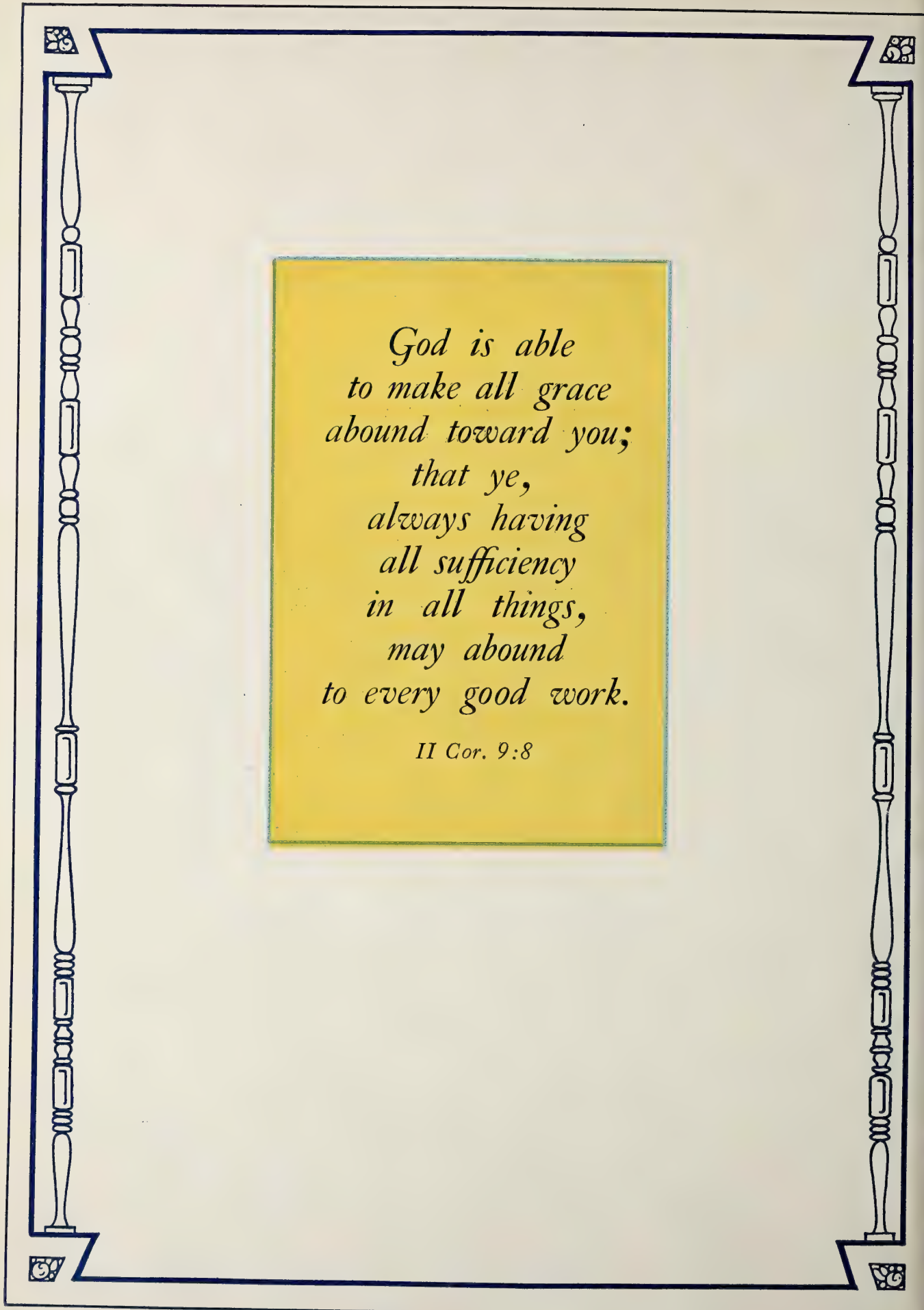
Of course our need to "Stop That Rent Drain" is still the \$200,000.00, fifteen thousand of which has been provided but we thank God for the burden which He has laid on this friend's heart both to give and to appeal to others to join him in giving \$5,000.00 toward that amount.

The Denver Bible Institute

The Bible Training Center of the Rocky Mountain Region

Clifton L. Fowler, Dean

2047 Glenarm Pl., Denver, Colo.



*God is able
to make all grace
abound toward you;
that ye,
always having
all sufficiency
in all things,
may abound
to every good work.*

II Cor. 9:8

GRACE *and* TRUTH

July, 1929



*Fifteen Cents the Copy
One Dollar Fifty
the Year*

Clifton L. Fowler
Editor

Song of Solomon Number

*Issued Monthly as the Official Organ
of the Denver Bible Institute*

"Grace and Truth"

"At the Helm"

Clifton L. Fowler *Editor-in-Chief*

Assistant Editors:

H. A. Wilson

Jesse Roy Jones

Maurice G. Dametz

R. S. Beal

C. R. Lindquist, Book Reviews

Roy R. Boese, Publication Dir.

John I. Paton, Business Mgr.

R. E. Obitts, Editorial Sec'y

Contributors:

Frank S. Weston

Henry Ostrom

H. G. Dietz

W. B. Riley

Joshua Gravett

E. B. Hart

R. E. Neighbour

J. C. O'Hair

Aaron Schlessman

I. M. Haldeman

Marion H. Reynolds

Albert Mygatt

VOL. VII

JULY, 1929

NO. 7

IN THE SONG OF SOLOMON NUMBER

As the Editor Sees It.....205

The Story

A Belated Acknowledgment

The Baptists and Modernism

A Victory

Pietsch in Britain

Pastor Philpott Called to Los Angeles

Dean Fowler in the East

The Song of Solomon — *The Editor*.....208

The Typology of the Song of Solomon —

Jesse Roy Jones.....217

Occupation in the Song of Solomon — *R. R. Boese*.....220

In the Harvest Field — *A. H. Yetter*.....224

Bible Seed Thoughts — *R. S. Beal*.....226

Light on the Lesson — *H. A. Wilson*.....227

Charts and Illustrations

Synthetic Outline of the Song of Solomon —

The Editor.....219

Class of '29, D. B. I.....225

SUBSCRIPTION PRICE: \$1.50 a year to any address in the world. Issued monthly. Remittances may be sent by bank draft, postal or express money order, or personal check.

Entered as Second Class Matter, October 27, 1922 at the Post Office at Denver, Colo. under the Act of March 3, 1879.

INSTITUTE PUBLISHING COMPANY

Publishers of "Grace and Truth"

Operating the Institute Book Nook

Publishers of Fundamental Literature

2047 GLENARM PLACE, DENVER, COLORADO

THE DENVER BIBLE INSTITUTE

THE BIBLE TRAINING CENTER OF
THE ROCKY MOUNTAIN REGION

Board of Directors

Clifton L. Fowler, Pres. & Dean

T. M. Hopkins, Vice Pres.

C. Reuben Lindquist, Secretary

H. A. Wilson, Treasurer

Jesse Roy Jones

William G. Nyman

Herman F. Meyers

R. S. Beal

O. B. Bottorff

DOCTRINAL STATEMENT

of the
Denver Bible Institute
and of
"Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—
Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Story

THE story of the Song of Solomon is an appealing romance. It is distinctly a love-story, and none can read the narrative of the trials and tribulations of the beautiful Shulamite and her noble shepherd lover without the heart being stirred to pity.

The noble shepherd and the beautiful Shulamite love one another deeply. They have the consent of the Shulamite's mother to their approaching wedding, but her brothers have not given their consent. So opposed are they to their little sister marrying the shepherd that they place her in charge of the vineyard, so that the exposure to the sun will cause her to turn black, thus obscuring the transparent beauty of her olive skin. While thus employed, she is observed by King Solomon, who has camped near the home of the Shulamite. In spite of her having been browned by the rays of the sun, he observes her beauty and desires her for his harem. She is seized by his soldiers and brought into the royal encampment. She instantly realizes the awful purpose in the heart of King Solomon and is plunged into fear, but begins to support and encourage herself with meditations and memories of her shepherd lover. The virgins and concubines in the harem of Solomon are delighted with her beauty and seek to encourage her to love Solomon. But she continually commands them not to seek to stir up her love for Solomon because she has already plighted her troth to another. Solomon also woos her but without success.

The court of Solomon strikes camp, and Solomon with all his courtiers, harem, soldiers, and retinue, march to the king's palace in Jerusalem.

Once in the palace, Solomon woos the Shulamite desperately and determinedly; but the constant occupation of her heart is her absent shepherd lover. So, with the love-memories of the absent one filling her very being, Solomon's love-making is as though he spoke to stone. He pours forth his compliments and his blandishments; she speaks of some loving deed, or noble quality of her shepherd lover. She completely ignores him. The women of the Harem are so amazed, they eagerly inquire what advantage her lover could have over Solomon. She replies with the thrilling symbolic description of the shepherd which is the central section of this surprising story. To those who are spiritually minded, it at once appears that here is one of the most complete and inspired descriptions of our Great Shepherd, the Lord Jesus Himself, to be found in Sacred Writ. No sooner has she described her shepherd lover than the women of the harem forsake their support of Solomon and give their support to the Shulamite woman. Solomon, however, continues his wooing, only to be met by repeated rebuffs from the distraught Shulamite. In utter disgust, mingled with longing for her lover, she turns from Solomon to look out of a window which opens on the street. As she does so, she sees a sight which thrills her. A cavalcade of chariots, manned by the men of Shulam, and headed by her shepherd lover, are at the very door of Solomon's palace, having pursued Solomon to rescue the Shulamite. To the astonishment of Solomon and the women of the harem, she

FOR some time the Editor has planned to devote an occasional issue of "Grace and Truth" to the study of a single book of the Bible. The "Song of Solomon Number" is the first of such numbers. This will be followed in the coming months by similar numbers, each of which will be devoted to a different book. Watch for the "Book Study Numbers" of "Grace and Truth. If you wish to send a year's subscription to "Grace and Truth" to friends and want us to begin their subscription with this issue we will be glad to do so, but to be sure that we can comply with such requests your order must be received soon, for the supply is limited and will undoubtedly be exhausted within a very short time.



flees through an open corridor from the presence of the luxury and voluptuousness of the court of the king and the women of the harem follow her, calling to her to return. Solomon is left alone with one of his former favorites, who has grown jealous under Solomon's persistent making love to the Shulamite. This woman now charms Solomon away from his disappointment by means of the oriental dance.

The Shulamite, meanwhile, has fled into the street and into the very presence of her shepherd lover. At first he questions her as to her purity, and when she assures him she has not yielded to the blandishments of Solomon, he receives her, and the chariots of Shulam move toward their home land. Very soon they are back among the familiar scenes of Shulam, and are greeted by mother, and brothers, and neighbors. The first inquiry of the brothers is concerning the purity of their sister. Finding that she is still a virgin, they consent to the match which they had at first opposed, and the sorrows of the faithful lovers are at an end.

A Belated Acknowledgment

IN "Grace and Truth," December 1927, we published two articles without proper acknowledgment. This is contrary to our Editorial practise and policy. We do not know how the errors crept in. The two articles were both on the Virgin Birth and were unintentionally so printed as to cause it to appear that the articles were written for "Grace and Truth." It is a fact that the overwhelming majority of articles published by us are prepared specially for this magazine, but in the case of the two articles referred to, through an unprecedented oversight, we failed in giving proper credit. This we deplore, and seek by these words to make proper amends. The article entitled "The Virgin Birth throughout the Scriptures," was reprinted from the "Sunday School Times," and was by one of its Contributing Editors instead of Charles Gallaudet Trumbull. The article by Dr. Howard A. Kelly, on "The Virgin Birth," was not specially written for "Grace and Truth," but we have been unable to discover how the article came into our hands. Our attention was very graciously called to these errors by Mr. Trumbull, and we are most happy to make these corrections.

The Baptists and Modernism

THE Northern Baptist Convention of 1929 has passed into history. Denver, the home-city of "Grace and Truth," was the Convention city.

Weeks before the gavel of the moderator brought the first meeting to order, there was a stir among a few of the fundamental Baptists because Bishop McConnell,

President of the Federal Council of Churches of Christ in America, had been invited by a thoroughly liberal Program Committee to make the "Key-note" speech. Certain godly Fundamentalists, scandalized by the very thought of such a liberal as McConnell appearing on the convention program, made earnest protest. Let all honor be ascribed to these intrepid protestors, for they took their "ecclesiastical life" into their hands when they dared to question the deeds or policies of the "Machine." And what did the program committee do with the protests? Acting through their suave and unctious modernistic chairman, Dr. D. J. Evans, they graciously granted the request of the loyal Fundamentalists, and removed Bishop McConnell as the "Key-note" speaker. The Denver newspapers wore themselves weary deploring the insult to the doughty Bishop. But the polite program committee was not through. They took McConnell from the Keynote speech and gave him the culminating address of the first morning session, immediately following the Keynote speaker. Dr. Avery A. Shaw, President of Denison University, only another Modernist, was introduced as Keynote speaker, and gave the customary gospelless address of the Modernist; then a little business, and McConnell was introduced. When the Infidel Bishop came forward, the great Northern Baptist Convention representing the Northern States of the Union, rose to its feet and cheered him to the echo. When he had completed a typical modernistic address, sans inspiration, sans blood, sans faith, sans everything the Bible emphasises, the Convention applauded for nearly four minutes, and then everybody rose and was led in prayer by Dr. Masee, who, while addressing God, contradicted practically everything the Bishop had said. We cannot but recall that an ancient worthy in the good old Book has left faithful warning against plowing the ox and the ass together.

And thus a modernism-dominated convention, with an evangelical reputation, struck its stride, and the Fundamentalists got two Modernists instead of one on their opening program, and the program committee stuck its tongue in its cheek and twinkled its eye while it kept its hand on the throttle of the machine.

"Evil men and seducers shall wax worse and worse."

A Victory

GOD has gained a great victory at the Bible Institute of Los Angeles—Dr. W. P. White has been elected to the presidency of the school. This is the kind of move which is calculated to deepen the confidence of Christians throughout the world. Dr. White is no pussy footer. Dr. White is a strong, reliable, clear-headed, faith-filled, balanced Christian leader. He is not the sort of man who will embarrass the Institute with Modernism nor will he handicap the work of Biola by casting kindly glances at the Titian Haired Actress of Angelus Temple. White is God's man. There are good days ahead for Biola.



The difficulty with the officers who have recently escaped from Biola was a dispensational difficulty. They refuse to rightly divide the Word of Truth. They are endorsers of Philip Mauro, and that alone should open the eyes of discriminating Christians. Dr. White is not of that ilk. Biola will soon find herself on the highway to her old prestige under such loved and trusted leadership. May God's blessings on the old school be manifold.

Pietsch in Britain

WE are rejoicing at the extended testimony which God is opening up before Evangelist Pietsch in Great Britain. In the next few months he will (D.V.) fulfil the following engagements. So sound and balanced a testimony as his deserves a very wide hearing.

July 27th to Aug. 29th, Dundee Tent Mission; Sept. 1st to 29th, The Old Tent Evangel, Belfast; Oct. 1st, Fundamentals Fellowship, Liverpool; Oct. 2nd, Stanley Park Udenominational Church, Liverpool; Oct. 5th, Hounslow Udenominational Church; Oct. 6th to 13th, Epping; Oct. 7th to 11th, City of London Y.M.C.A., 12 noon and 1:15 p.m. each day; Oct. 18th, Eccleston Hall, Victoria, special lecture under auspices of Bible Witness Union, subject "Pentecostalism;" Oct. 30th, Bank Hall Mission, Liverpool; Nov. 1st, Warrington.

A recent letter of Evangelist Pietsch is published in "The Bible Witness," a widely read biblical publication of England.

I found in Dean Fowler a brother who stands with us 100 per cent against modernism and fanaticism, and feels as we do, that we fundamentalists should not only be sound in doctrine but that our lives and conduct should agree. I have been grieved to see so many of these fundamentalist churches with a worldly atmosphere, permitting things to go on which are entirely inconsistent with their profession. I have been shocked at some of the choirs I have seen and especially the way some of the women dress. I fear the stand for the truth is discounted, if the life and conduct do not agree with the profession.

THE DENVER BIBLE INSTITUTE, under the direction of Clifton L. Fowler, has twenty-six workers giving all their time in faith to a wholesome, constructive Christian work. They have between sixty and seventy students, twenty-six distinct departments of Christian work, and they are developing a school with industries so that worthy students can work their way through right at the Institute. No one receives a salary and they share alike, according to their needs. I have been in very few places where I have seen so little jealousy and where the money goes farther, than it does in the Denver Bible Institute.

Our hearts burn within us that D. B. I. and "Grace and Truth" shall unfliningly merit just such words of commendation as our brother has written. But this much is sure. Evangelist Pietsch's own testimony has the very characteristics which he has so graciously attributed to the testimony of D. B. I. He fearlessly sets forth the awful dangers from those twin enemies—Modernism and Pentecostalism. God has given Pietsch an unusually balanced ministry. May great strength be given the

Lord's servant as he goes forth to testify concerning the Lord and His Word in this dull and apathetic hour.

Our brother will be back in the United States in December, and will be open for engagements after January 1, 1930. We would be most happy to make arrangements for engagements for him. Those desiring his service should address "Grace and Truth."

Pastor Philpott Called to Los Angeles

WE have just learned with joy that Pastor P. W. Philpott has been called to the pastorate of the Church of the Open Door, in Los Angeles, Calif. All who have rejoiced in the days gone by in the faithful testimony of this Church will thank God that it now has to lead it such a stalwart defender of the faith as Pastor Philpott. Like Dr. White, who has recently been elected to the presidency of Biola, Dr. Philpott has a clear and positive testimony for the truths of God's Word, which is free alike from the soul-chilling heresy of Modernism and the wild-fire fanaticism of Pentecostalism. Dean Fowler says,

"The Church of the Open Door could not have made a better move than to call Dr. Philpott to the pulpit."

—H. A. W.

Dean Fowler in the East

MEMBERS of the "Grace and Truth Family" will be interested to know where the Editor is to speak during the summer. The following is a list of his engagements to date:

1. PHILADELPHIA, Pa.—July 7 to 12
Prophetic Testimony of Philadelphia
Russell T. Smith, Sec'y, 2614 W. Montgomery
2. DETROIT, Mich.—July 16 to 21
St. John's Episcopal Church
Detroit Evangelistic Association
W. S. Hottel, Pres., 16564 Roselawn
3. HAMILTON, Ont., Canada—July 28 to Aug. 2
Oakland Park Summer Bible Conference
W. S. Hottel, Director
4. DUNKIRK, N. Y.—Aug. 3 and 4
Lake Erie Bible Conference
W. T. Rieman, Exec. Sec'y
5. Gull Lake, Mich.—Aug. 10 to 18
Gull Lake Bible Conference
Pastor I. Van Westenbrugge, Director
Gull Lake, Midland Park, Mich.
6. CHICAGO, Ill.—Aug. 20 to 25
North Shore Church
Rev. J. C. O'Hair, Pastor
Wilson Ave. and Sheridan Road, Chicago
7. CEDAR LAKE, Ind.—Aug. 26 to Sept. 2
Illinois Fundamentals Association, Summer Conference
Walter G. Taylor, Sec'y
Cedar Lake, Ind.

Let us bear up before God in our prayers this faithful servant of Christ, whose valued ministry under God has been the means of rich blessing to all of us.

—H. A. W.



THE SONG OF SOLOMON

by THE EDITOR

HEREWITH the Editor presents an interpretation of the Song of Solomon which involves a new arrangement. This book has been subjected to a great variety of interpretations, ranging from those which would make it a dialog, in allegory, between Christ and the Virgin Mary, to others which would make Solomon's defense before the people of Jerusalem for marrying a heathen wife! In throwing this interpretation into dialog form, the Editor simply recognizes a characteristic of the book which has been recognized by most of the interpreters of the past; but in its salient features he departs from the traditional interpretation which regarded Solomon as a type of Christ and the Shulamite a type of the Church. This latter interpretation, which is chief among those advanced hitherto, is subject to many serious objections, and has failed to satisfy the hearts of many. The interpretation which the Editor suggests will commend itself to reverent souls, and will afford satisfaction which, with a subsequent reading of the book itself, apart from comments of any kind, will deepen into conviction that he has caught the real message of the book. In this arrangement the words of Scripture appear in straight Roman type, whereas the Editor's comments appear in italics, and the names of the different characters in capital letters.

—H. A. W.

COPYRIGHT, 1929, CLIFTON L. FOWLER

THE CAST OF CHARACTERS

1. THE SHULAMITE WOMAN
2. THE SHULAMITE'S SHEPHERD LOVER
3. KING SOLOMON
4. THE WOMEN OF THE HAREM—QUEENS, CONCUBINES, AND VIRGINS
5. HERALD
6. CITIZENS OF JERUSALEM
7. DANCING PRINCESS
8. FRIENDS AND NEIGHBORS AT SHULAM
9. THE SHULAMITE'S MOTHER
10. THE SHULAMITE'S BROTHERS

SCENE I

King Solomon's chambers in his encampment near Shulam.

SCENE II

Street scene in Jerusalem; King Solomon arrives from Shulam.

SCENE III

A room in the harem house of King Solomon in Jerusalem.

SCENE IV

Street scene in Jerusalem; the Shepherd Lover arrives from Shulam.

SCENE V

Scene in the land of Shulam before the home of the Shulamite girl.

SCENE I

(1:1 to 3:5)

The king's chambers (1:4) in his encampment (1:5, "The curtains" [tents] of Solomon). Near Shulam (6:13) some distance from Jerusalem. The beautiful Shulamite woman has been seized at Solomon's order and brought into the harem (1:3-4). The first scene discloses the Shulamite woman grieving about and longing for her absent Shepherd Lover. King Solomon himself is reclining at his table (1:12). The Shulamite has been especially anointed with spikenard and most costly perfume used in preparing women to become brides. She is surrounded by the women of the harem whose astonished admiration is unbounded as they look upon her beauty. They seek in vain to comfort her.

The Holy Spirit tells us that the story was written by Solomon, but the higher critic says it was written by editorial redactors about two centuries before Christ; that the story was legendary myth about two thousand years old; it was much older than Solomon and had been handed down from generation to generation, Solomon merely consenting to have his name attached to it. They say that it is what is left of a formerly connected story. The book itself reveals, however, that it is an inspired oriental drama.

THE SONG OF SONGS WHICH IS SOLOMON'S (1:1)

SHULAMITE WOMAN:

"Let him kiss me with the kisses of his mouth" (1:2).



WOMEN OF THE HAREM:

"For thy love is better than wine; because of the favor of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee" (1:2-3).

SHULAMITE WOMAN:

(Crying in frenzy to her absent lover.) "Draw me—" (The words "Draw me" in the Hebrew mean "Come and get me.")

WOMEN OF THE HAREM:

"We will run after thee" (1:4).

SHULAMITE WOMAN:

(Still speaking to her Shepherd Lover, trying to tell him her whereabouts.) "The king hath brought me into his chambers" (1:4).

WOMEN OF THE HAREM:

"We will be glad and rejoice in thee; we will remember thy love more than wine; we love thee dearly" (1:4).

SHULAMITE WOMAN:

"I am black—" (1:5)

WOMEN OF THE HAREM:

"But comely—" (1:5-)

SHULAMITE WOMAN:

"O ye daughters of Jerusalem, as the tents of cedar" (1:5).

WOMEN OF THE HAREM:

"As the curtains of Solomon" (1:5). (The words "curtains of Solomon" should be rendered "tents of Solomon." At the opening of the story Solomon and all his gorgeous retinue were encamped near Shulam. As he owned the gold mines of Ophir undoubtedly his tents were decorated with the most elaborate tapestries and hangings of oriental design. Gold was used profusely in his kingdom.)

SHULAMITE WOMAN:

(Still speaking to the Women of the Harem.) Look not upon me because I am black, because the sun hath looked upon me; my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept." (Meaning that because she has been captured and taken forcibly into the harem of Solomon she has lost the vineyard of her purity, even though the actual act of Solomon's

abominable defilement has not taken place. She sees no hope. She now turns in soliloquy to her Shepherd Lover, crying out her rebellion against her plight.) "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flock of thy companions?" (1:6-7). (The Shulamite is comparing herself to a lost, straying sheep.)

WOMEN OF THE HAREM:

(Scornfully) "If thou knowest not, O thou fairest among women, go thy way forth by the footsteps of the flock and feed thy kids beside the shepherd's tents" (1:8). (The harem give their consent to her going to her Shepherd Lover, no doubt in impatience because she heeds so little the splendor and magnificence of Solomon's tents).

SOLOMON THE KING:

(Thinking it is time for him to speak up since the Harem have given their permission for the woman to go back to the Shepherd's tents.) "I have compared thee, O my love, to a prancing mare (R.V.) in Pharaoh's chariots. Thy cheeks are comely with rows of jewels, thy neck with chains of gold" (1:9-10).

WOMEN OF THE HAREM:

(Enticing her) "We will make thee borders of gold with studs of silver" (1:11). ("Borders of gold" was a wide strip of gold reaching almost to the knees which the oriental woman wore as an adornment.)

SHULAMITE WOMAN:

(Ignoring both Solomon and the Women of the Harem, as she realizes that she will soon be approached by Solomon, cries out in her agony in soliloquy to her Shepherd Lover telling him of the terrible danger of her position.) "While the king sitteth at his table, my spikenard sendeth forth the smell thereof" (1:12). (Her soul is filled with measureless grief because the anointing with which she had been anointed for her wedding with her Shepherd Lover, has prepared her to become at once, one of Solomon's concubines.)

SHULAMITE WOMAN:

(Still soliloquizing) "A bundle of myrrh is my well beloved to me; he shall lie all night betwixt my breasts. My beloved is unto me as a cluster of cypress in the vineyards of Engedi" (1:13-14).

("A bundle of myrrh is my well beloved"—The

WHOM having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.

—I Pet. 1:8



Shulamite was perfumed and scented with spices for her wedding. She names her bundle of myrrh hanging about her neck for her absent lover and tucks it within her dress next to her heart—the place of his enthronement in her life.)

("Camphire" should be rendered "cypress blossom." The cypress rises out of the vineyards. The vine lies along the ground and the shoots of the cypress push out of the midst of the grape vines. She is saying that like the cypress rises out of the vineyards of Engedi, so is the sweet fragrance of her lover (the bundle of myrrh) rising out of her purity (her vineyard). Surrounded by all that is evil and corrupt the Shulamite remains pure in thought and deed by being occupied in her absent lover.)

SOLOMON THE KING:

(Once more trying his voluptuous blandishments on the frightened Shulamite.) "Behold thou (in the feminine, showing that Solomon speaks) art fair, my love; behold, thou art fair; thou hast doves' eyes" (1:15).

SHULAMITE WOMAN:

(In this verse the word "beloved" is in the masculine, showing that the woman is speaking. She disdains Solomon's allurements and once more addresses her distant lover.) "Behold thou art fair, my beloved, yea, pleasant; also our bed is green. The beams of our house are cedar, and our rafters of fir" (1:16-17).

(The Shulamite woman in fancy beholds her home with her lover. She reveals her hate for Solomon's magnificence and declares her preference for true love with poverty.)

SHULAMITE WOMAN:

(Still speaking. She here realizes the terrible weakness of her position and puts it in beautiful figure.) "I am the rose of Sharon and the lily of the valleys" (2:1).

IF YE then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth.

—Col. 3:1-2



(The "rose of Sharon" and the "lily of the valleys" do not refer to Jesus. According to Scripture symbology the lily does mean Israel. They were exceedingly common flowers in and about Palestine. They were similar to the Mariposa lily. The Shulamite woman was not complimenting herself by calling herself a rose and lily.)

SOLOMON THE KING:

(Taking the figure she has used and making a play upon it.) "As the lily among thorns, so is my love among the daughters" (2:2). (But there is not the least indication of response from the Shulamite woman, so it appears that Solomon here leaves her in the company of the Harem.)

EXIT SOLOMON

SHULAMITE WOMAN:

(Utterly ignoring Solomon's subtle compliment she plunges into a lengthy soliloquy characterized by much wandering of mind. Sometimes her thought goes back to some happy time with her lover: sometimes in imagination, she sees him at her very side; sometimes, for brief moments, she realizes her terrible plight and indignantly addresses the Harem; sometimes she hears him calling to her to come away. A sad and pitiful picture indeed, is the Shulamite Woman during these feverish moments of mingled fear, love, joyous memory and untold agony.)

"As the apple tree among the trees of the wood, so my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banquetting house and his banner over me was love. Stay me with flagons, comfort me with apples; for I am sick of love. His left hand is under my head, and his right hand doth embrace me. I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field that ye stir not up nor awake my love till she please" (2:3-7).

(R.V.—"that ye arouse nor awake love in my heart until SHE pleases to be awakened." In other words, she is commanding the Harem not to urge her to love Solomon until she is ready to be loved by him.)

(In her delirium of fear, she thinks she hears her Shepherd Lover. She sees him and tries to tell the Women of the Harem he is standing just behind the wall.)

"The voice of my beloved; behold, he cometh leaping upon the mountains, skipping upon the hills; my beloved is like a roe or a young hart; behold, he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice. My beloved spake and said unto me, Rise up, my love, my fair one, and come away" (2:8-10).

(In her fevered imagination she now believes that her Shepherd Lover has instructed her to flee from the Harem when the first opportunity may present itself to her. This hallucination is so real that, to her mind, it is just as dependable as though he had actually spoken

her. She thinks he is still speaking and continues to tell the Harem what her lover is saying to her.)

"For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle-dove is heard in our land; the fig tree putteth forth her green leaves and the vines with the tender grape give a good smell. O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice and thy countenance is comely" (2:11-14).

(Here her mind is diverted, having spoken of the rocks and cliffs has reminded her of her home and the unkind treatment she has received from her brothers. In retrospection she quotes the words of her brothers when they made her keeper of the vineyards.)

"Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes" (2:15).

(In another moment her mind has flashed back to her Shepherd Lover.)

"My beloved is mine, and I am his; he feedeth among the lilies" (2:16).

(Suddenly her mind leaps back in memory to one of the testing times in her love for her Shepherd Lover. The incident she here describes evidently took place in the early days of their love, shortly after her brothers, in their rage at her having fallen in love with a shepherd boy, had driven her into the vineyards. In her despair because of her brothers' disapproval, she had rushed out under cover of the night, found her love, and brought him to her mother's bedroom seeking the consent of her mother to the betrothal. As has been intimated, she was driven to this act, astonishing for an oriental woman, by the cruelty of her brothers.)

"Until the day break and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether (*meaning "separation"*). By night on my bed I sought him whom my soul loveth; I sought him, but I found him not. I will arise now, and go about the city in the streets, and in the broad ways, I will seek him whom my soul loveth; I sought him but I found him not. The watchmen that go about the city found me; to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth; I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me. I charge you, O ye daughters of Jerusalem, by the roes and the hinds of the field, that ye stir not up, nor awake my love, till he please" (*until my love pleases to be awakened*) (2:17 to 3:5).

END OF SCENE I

SCENE II

(3:5 to 3:11)

(Street scene in Jerusalem. Solomon and his entire

*B*UT we all, with open face
Beholding as in a glass the
glory of the Lord, are
changed into the same image
from glory to glory, even as by
the Spirit of the Lord.

—II Cor. 3:18



retinue of soldiers, personal guard, members of the Harem, and the beautiful Shulamite girl herself, are disclosed, returning in imperial procession from Shulam and passing through the streets of Solomon's capital city. News of the king's coming has flitted from lip to lip throughout the city and many have gathered to see the king go by. The scene sets forth only one point in the imperial march and gives a few most natural and enthusiastic remarks of the excited and adoring citizens as they see their monarch move through the streets. There is the fanfare of trumpets and the crying of the Herald's voice is heard.)

HERALD:

"Who is this that cometh out of the wilderness like pillars of smoke perfumed with myrrh and frankincense, with all the powders of the merchant?" (3:6).

(The Herald passes by, the street is cleared; heads of citizens appear in the windows and a moment of hush falls upon the crowd. Enter soldiers, king's body-guard, horses, and Solomon himself riding in a chariot of unparalleled magnificence.)

FIRST CITIZEN:

"Behold his chariot which is Solomon's; three-score valient men are about it, of the valient of Israel" (3:7).

SECOND CITIZEN:

"They all hold swords, being expert in war; every man hath his sword upon his thigh because of fear in the night" (3:8).

THIRD CITIZEN:

"King Solomon made himself a chariot of the wood of Lebanon" (3:9).

FOURTH CITIZEN:

"He made the pillars thereof of silver, the bottom thereof of gold, and the covering of it of purple, the

midst thereof being paved with love for the daughters of Jerusalem” (3:10).

FIFTH CITIZEN:

“Go forth, O ye daughters of Zion (*not the Harem, but the women who lived in Jerusalem*) and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals and in the day of the gladness of his heart” (3:11).

(*Citizens disperse and quiet again prevails.*)

END OF SCENE II

SCENE III

(4:1 to 7:9)

(*A room in the harem house of king Solomon. The king himself is disclosed surrounded by the Women of the Harem while he violently woos the captive Shulamite. Her response is the same as it was when he sought her love in his tents down in the land of Shulam: she utterly ignores and disdains him. During the early part of the scene the Women of the Harem seek to aid Solomon by persuading the Shulamite, but later, they promise her their aid.*)

SOLOMON THE KING:

“Behold, thou art fair, my love; behold, thou art fair, thou hast doves eyes within thy locks; thy hair is as a flock of goats, that appear from mount Gilead. Thy teeth are like a flock of sheep that are even shorn, which came up for the washing; whereof everyone bear twins, and there is none barren among them. Thy lips are like a thread of scarlet, and thy speech is comely; thy temples are like a piece of pomegranate within thy locks. Thy neck is like the tower of David (*figuratively meaning war*) builded for an armoury wheron there hang a thousand bucklers, all shields of mighty men. Thy two breasts are like two young roes that are twins, which feed among the lilies” (4:1-5).

SHULAMITE WOMAN:

(*In making this astonishingly bold threat to escape she is acting in obedience to what she believes her lover has commanded her to do in 2:10 and 2:13.*)

“When the day breaks and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense” (4:6).

SOLOMON THE KING:

(*The king continues to woo the Shulamite, but fruitlessly.*)

“Thou art all fair, my love, there is no spot in thee” (4:8).

(*He admits her purity. Up to this time he has used only blandishments and flattery in his effort to win her love. He now changes his tact, he becomes bold.*)

“Come with me from Lebanon, my spouse, with me from Lebanon; look from the top of Amana, from the top of Shenir and Hermon, from the lions’ dens, from the mountains of the leopards.”

(*Lebanon, Amana, Shenir, and Hermon are high mountains. Solomon is saying, “Oh, don’t be so ungettable at. Come down, and let’s be friends.”*)

“Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, (*the Shulamite has evidently thrown her veil about her and only one eye is visible*) with one chain of thy neck. How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thy ointment than all spices! Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue;

FOR our light affliction, which is for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

—II Cor. 4:17-18

and the smell of thy garments is like the smell of Lebanon” (4:8-11).

(*The Shulamite’s calm unresponsiveness and maintenance of her personal purity continues even under the impassioned flood of Solomon’s love-making. He now turns upon her with reproaches.*)

“A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. Solomon has real respect for this Shulamite girl who rebuffs his love-making.) Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices; a fountain of gardens, a well of living waters, and streams from Lebanon” (4:12-15).

(*But she heeds him not.*)

SHULAMITE WOMAN:

(*Crying unto the winds to help her in her horrid predicament and asking the winds to unite her with her Shepherd Lover.*)

“Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come unto his garden and eat his pleasant fruits” (4:16).

SOLOMON THE KING:

"I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (5:1).

WOMEN OF THE HAREM:

(*Encouraging Solomon and the Shulamite to engage in love.*)

"Eat, O friends; drink, yea, drink abundantly, O beloved" (5:1).

ACCORDING to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain.

—Phil. 1:20-21

WOMEN OF THE HAREM:

"What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so charge us?" (5:9).

SHULAMITE WOMAN:

"My beloved is white and ruddy (*In all probability, living an outdoor shepherd's life, her lover was as black as she. But at the scornful question of the Harem she replies that she is black but her beloved is white but ruddy, not black*), the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers; his lips like lilies, dropping sweet-smelling myrrh. His hands are as gold rings set with beryl; his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold; his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem" (5:10-16).

WOMEN OF THE HAREM:

(*Their interest finally awakened in this Shepherd Lover whom they have never seen. The testimony of the Shulamite has borne fruit. The Women of the Harem are constrained by the earnestness of the Shulamite, to help her seek the absent one.*)

"Whither is thy beloved gone, O thou fairest among women? Whither is thy beloved turned aside? that we may seek him with thee?" (6:1)

SHULAMITE WOMAN:

(*Her answer to the Harem is very definite: she tells them that her lover is on his way to rescue her. This conviction and the consequent change of soul has caused her boldness to increase even more markedly. She is no longer downcast and frightened, her whole attitude bespeaks defiance.*)

"My beloved has gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. I am my beloved's, and my beloved is mine; he feedeth among the lilies" (6:2-3).

SOLOMON THE KING:

(*The king's words reveal that he has detected this amazing change in the captive Shulamite Woman. He once more approaches her with his disgusting wooing. This time his words have lost much of their pointedness: like many another distracted lover, he can only repeat himself. Furthermore, there is an evidence that Solomon admires this woman because she refuses to have anything to do with him: also a note of hopelessness has crept into his wooing.*)

"Thou are beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners. Turn away thine eyes from me, for they have overcome me;

WHEN Thou saidst, Seek
ye My face; my heart
said unto Thee, Thy face,
Lord, will I seek.

—Ps. 27:8



thy hair is as a flock of goats that appear on Gilead. Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them. As a piece of pomegranate are thy temples within thy locks. There are threescore queens and fourscore concubines, and virgins without number. My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and concubines, and they praised her" (6:4-9).

(As Solomon poured forth his rambling speech of disappointed lust and undisguised admiration, the Shulamite, to make more manifest her disgust and disdain for Solomon, has stepped aside from the group of Solomon, his queens and concubines, and turned her back upon them, as she seeks to reveal the utter unresponsiveness of her soul by looking out of the window down into the open street of Jerusalem.)

WOMEN OF THE HAREM:

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (6:10)

SHULAMITE WOMAN:

(She has given but one glance out of the window, but the one glance is enough. She hears the Harem in their astonished inquiry, "Who is she that looketh forth?" But as she turns upon them she utterly ignores their sarcasm. She turns from the window, steps back toward the astonished group which she has just left, and with a countenance of unparalleled radiance, she says:)

"I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded. Or ever I was aware, my soul had set me on the chariots of my willing people" (6:11-12).

(In that one glance out of the window she had caught a glimpse of chariots and horses: she instantly realized that her Shepherd Lover had organized a rescuing party consisting of a large number of her willing people. The moment she utters the words, "or ever I was aware, my soul had set me on the chariots of my willing people," she gathers her skirts about her and dashes out of the presence of Solomon and his Harem. Many of the Harem excited and screaming, follow her. Solomon is left alone in the presence of a few of his favorites.)

WOMEN OF THE HAREM:

"Return, return, O Shulamite; return, return, that we may look upon thee" (6:13-).

EXIT SHULAMITE CHASED BY THE HAREM

DANCING PRINCESS:

(Immediately upon the flight of the Shulamite one of the queens who has evidently been a favorite with Solomon before the capture of the beautiful, dark-skinned girl, consumed with jealousy, steps before Solomon and says:)

"What will ye see in the Shulamite?" (6:13-).

SOLOMON THE KING:

"As it were the company of two armies" (6:13).

(Solomon's reply to the Dancing Princess is virtually a confession of defeat. She, seeing his frame of mind and recognizing her advantage, and desiring to regain her place of favor with the king, instantly proceeds to tempt him with her charms. Without delay she enters into an oriental dance. That she succeeds in arousing all that is basest in the wicked man before whom she is performing, is evidenced by his words as he looks upon her.)

"How beautiful are thy feet with shoes, O prince's daughter! The joints of thy thighs are like jewels, the work of the hands of a cunning workman. Thy navel is like a round goblet, which wanteth not liquor; thy belly is like a heap of wheat, set about with lilies. Thy two breasts are like two young roes that are twins. Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bath-rabbim; thy nose is as the tower of Lebanon which looketh toward Damascus. Thine head upon thee is like Carmel! and the hair of thine head like purple; the king is held in the galleries. How fair, and how pleasant art thou, O love, for delights! This thy stature is like to a palm tree, and thy breasts to clusters of grapes. I said, I will go up to the palm tree, I will take hold of the boughs thereof; now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples; and the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak" (6:12 to 7:9).

EXIT SOLOMON AND THE DANCING PRINCESS

END OF SCENE III

SCENE IV

7:10 to 8:4

(Street scene in Jerusalem. The whole caravan from Shulam seeking the stolen Shulamite girl and led by the beautiful shepherd boy, are disclosed as the scene opens. The caravan has stopped just outside the Harem house of Solomon, king of Judea. Just as the caravan comes to a halt, the wild screams of many women's voices are heard within the Harem house; the patter of rapid footsteps, and the beautiful Shulamite bursts from the doorway of the palace followed by the screaming members of the Harem. The women of the Harem stop on the portico of the palace. The Shulamite with unwavering feet dashes straight for her lover screaming at the top of her voice.)

SHULAMITE WOMAN:

"I am my beloved's and his desire is toward me" (7:10).

(As she rushes into his very presence declaring that his desire is toward her, he draws back from her and will not let her touch him. The joy and hope die out from her eyes in an agony inexpressible: forgetting the presence of many friends who have come in the caravan from Shulam, forgetting the presence of the Harem who are listening from the Portico of the palace, forgetting the presence of everyone save only her lover, she weeps forth the burden of her soul.)

SHULAMITE WOMAN:

"Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves. The mandrakes give a good smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved" (7:11-13).

(In his unwillingness to touch her and his drawing back from her, she reads the ghastly fear that is in his heart that Solomon has defiled her. She declares in verse thirteen that her purity has been laid up for him.)

SHULAMITE WOMAN:

"O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised (or reproached). I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate" (8:1-2).

(The Shulamite, utterly brokenhearted because of her lover's rejection of her approach and dejected beyond measure at his seeming doubt of her, lapses for just a moment into soliloquy.)

"His left hand should be under my head, and his right hand should embrace me" (8:3).

(She knew she was as pure as when she pledged herself to him; she knew she deserved his love and that

THEY looked unto Him,
and were lightened: and
their faces were not ashamed.

—Ps. 34:5



she had his promise. The Shepherd Lover hears with boundless joy her declaration that she is still a clean woman; without a moment's hesitancy, he receives her unto himself in the presence of the Shulamites, the crowd of curious onlookers and the Harem. He lifts her to his chariot, the command is given to the Shulamitish caravan to return home, and the chariots of her willing people begin to move toward the vineyards and gardens of Shulam. As the chariot of the Shulamite shepherd boy moves down the street, the beautiful Shulamite woman turns back to her friends, the Women of the Harem, and calls to them, her voice vibrant with victory and perhaps, just a touch of sarcasm:)

"I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love (for Solomon) until she please" (8:4).

EXIT SHEPHERD LOVER, SHULAMITE
WOMAN, AND SHULAMITE CARAVAN

END OF SCENE IV

SCENE V

(8:5 to 8:14)

(Scene in the land of Shulam before the home of the Shulamite Woman. The opening of the scene discloses the eager and weeping mother with the more or less nonchalant brothers, and an excited group of interested neighbors, sympathetic and curiosity seeking. The tramp of many beasts and the sound of many voices are heard drawing near. Enter the entire Shulamite caravan from Jerusalem.)

FIRST EXCITED NEIGHBOR:

"Who is this that cometh up from the wilderness?" (8:5)

SECOND EXCITED NEIGHBOR:

(His words tumbling rapidly over the words of the first speaker)

"Leaning upon her beloved!" (8:5).

(At this point the mother, overjoyed at the sight of her daughter, breaks from the comforting arms of the neighbor women, rushes forth and clasps her daughter in her arms.)

SHULAMITE MOTHER:

"I raised thee up under the apple tree" (8:5)

SEVERAL EXCITED NEIGHBORS:

"There she brought thee forth that bare thee" (8:5).

(This explains why her lover is to her as the apple tree among the trees of the field. The Shepherd Lover here turns to the Shulamite girl and in the presence of the mother who had already given her consent, and in the presence of the the brothers who have refused their consent, and in the presence of the gazing neighbors, he makes a formal proposal of marriage.)

SHEPHERD LOVER:

"Set me as a seal upon thine heart; as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame" (8:6).

EXCITED NEIGHBORS:

(Commenting on the Shepherd Lover's love because it has withstood the testing of his sweetheart's having been stolen.)

"Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be contemned" (8:7).

FIRST BROTHER:

"We have a little sister and she hath no breasts" (8:8) *(meaning that she is not married).*

SECOND BROTHER:

"What shall we do for our sister in the day when she shall be spoken for?" (8:8)

ELDER BROTHER:

"If she be a wall, we will build upon her a palace of silver; and if she be a door, we will enclose her with boards of cedar" (8:9).

(The brother is here saying that if the Shulamite girl, their sister, has barred herself from Solomon and his vile approach ["if she be a wall"], we will give her a fine dowry. But "if she be a door"—has allowed Solomon to defile her—we will shut her up in prison and no one shall ever have her in marriage.)

SHULAMITE WOMAN:

"I am a wall, and my breasts like towers; then was I in his eyes as one that found favour. Solomon had a vineyard at Baal-hamon; he let out the vineyard to keepers; every one for the fruit thereof was to bring a thousand pieces of silver. My vineyard, which is mine, is before me; thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred" (8:10-12).

(The Shulamite, understanding their figure of speech, answers accordingly and says, "I have kept my purity." Solomon had a real vineyard which he let out for a thousand pieces of silver, and sublet it again for two hundred pieces of silver, but her vineyard, her purity, there was no price at which he could enter and take possession.)

(The brothers are fully and completely satisfied by the answer of the Shulamite Woman. After a brief consultation, they turn to her and say:)

SHULAMITE BROTHERS:

"Thou that dwellest in the gardens, the companions hearken to thy voice" (8:13)

(The moment the consent of the brothers is received the Shepherd Lover overwhelmed with a flood of emotions turns to the Shulamite Woman and pleadingly says.)

SHEPHERD LOVER:

(Give me your answer) "Cause me to hear it" *(The Shepherd Lover here makes public his proposal of marriage to the Shulamite Woman)* (8:13).

SHULAMITE WOMAN:

"Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices" (8:14).

(Mountains of spices meaning union, communion and fellowship. The consent of the Shulamite Woman is publicly given.)

THE END

TRUST in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.

—Prov. 3:5-6



THE TYPOLOGY OF THE SONG OF SOLOMON

by JESSE ROY JONES

THE "Song of Songs" abounds in symbols, types, and figurative language. In order to fully appreciate and rightly understand this poetic gem of Divine inspiration it is necessary for the Bible student to know the meaning of the symbols employed. Since the Holy Spirit saw fit to use figurative language in this little masterpiece, we can only expect to find the correct meaning of the symbols from the Word of God itself. "Comparing spiritual things (Scripture) with spiritual things (Scripture)" is the only safe rule to follow.

At the first reading of the Song of Solomon one is inclined to place little or no meaning on the typical terms used, but upon more deliberate consideration and prayerful meditation the figurative language takes on new meaning, and we find the symbols pointing unmistakably to a certain time, a particular condition, and specific personages that are to be manifested in the future.

THE TIME indicated by the typology employed in the Song of Solomon is none other than the future age which immediately follows the one in which we now live and is termed by the Lord Jesus Himself as the time of "Great Tribulation" (Matt. 24:21). We arrive at this conclusion by applying the Analogy Principle of Divine Revelation. This principle is clearly set forth in the Word of God as a means by which truth in type is compared with truth in fulfilment and the correct conclusion determined.

Now let us consider a few of the symbolic terms found in the Canticles and see how they find their counterpart in the Great Tribulation.

- | | |
|--------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------|
| 1. NIGHT and SHADOWS characterize the time element in the Song of Songs.
Ca. 2:17 | 1. The Great Tribulation will be a time of NIGHT and terrible DARKNESS.
I Thess. 5:2, 4, 5 |
|--------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------|

Ca. 3:1
Ca. 4:6
Ca. 5:2

Joel 2:2
Amos 5:18, 20
Rev. 16:10

We see from the above a striking analogy between the *night* and *shadows* in which the Shulamite woman was enshrouded and the awful *night* and *darkness* which shall characterize the coming age of the Great Tribulation.

2. SORROW and SUFFERING also characterize the time of the Song of Solomon as indicated by the sweet-smelling, though bitter, MYRRH.
Ca. 5:5-7

2. The Great Tribulation will be a time of great SORROW and terrific SUFFERING, although at first it promises to be a time of great blessing.
Dan. 9:27
Rev. 13

The Shulamite went out to meet her beloved with hands which dropped with myrrh, but was smitten and wounded by the watchmen of the city. In the Great Tribulation those who seek the true Christ will meet with unbearable torture and suffering at the hands of those who promised to give blessing.

3. PURITY was made merchandise of in the time of the Song of Solomon, as indicated by the taking away of the Shulamite's VEIL.
Ca. 5:7

3. The Great Tribulation is also to be a time when purity and virtue will be merchandized.
Rev. 18

From these three analogous points we can clearly see that the terms used and the symbols employed in the Song of Solomon are truly typical of the characteristics of the coming age of the Great Tribulation.

THE CONDITION revealed by the typology in the "Song of Songs" sets forth the experience of the nation Israel in the time of the Great Tribulation. Let us continue the analogy and note the striking points

JONES presents the dispensational message of the Song of Solomon. Employing the well-known "Analogy Principle," he shows that the shepherd lover is a type of Christ, Solomon a type of the Antichrist, and the Shulamite a type of the nation Israel during the Great Tribulation. His discussion is based on the Editor's arrangement of the book. To avoid confusion it should be borne in mind that Solomon is a dual type. When he is walking with God he is clearly a type of the Lord Jesus Christ; but when he is abandoned to his lusts and passions, as he evidently is in the scenes which come before us in the Song of Solomon, he is just as clearly a type of the Antichrist.



of similarity between the events set forth in the Shulamite's experience and the prophecies which tell of Israel's experience to come during the time of the Great Tribulation.

1. Solomon wooed and sought to win the Shulamite woman.

Ca. 6:4
Ca. 4:1

2. The Shulamite woman in the night yearns for her Shepherd Lover.

Ca. 3:1

3. The Shulamite woman finds even in the horrible controversy of the harem there comes joy to her in thinking of and contemplating Him Whom she loves.

Ca. 5:2, 5, 6

4. The Shulamite woman is represented as declaring that the time when they would be united would be the time when the SUMMER is near and the FIG TREE puts forth her fruit.

Ca. 2:11

5. At first the harem, that is, Solomon's followers, aided him, but finally a portion of them turned against him.

(Division in the house of Solomon over the Shulamite.)

6. The Shulamite was delivered by the coming of her lover.

Ca. 6:11-12

7. The lovers were finally united in marriage.

Ca. 5:1-7

1. The Antichrist shall seek to win the allegiance of Israel.

Ps. 55:11-14

2. Israel, in the night of Tribulation, shall yearn for her absent Lover—Jesus.

I Thess. 5:1-8
Ps. 84
Isa. 26:9

3. Israel finds even in the horrors of the Great Tribulation that there is perfect peace in staying the mind on Him, even Jesus.

Ps. 84:11-12
Isa. 26:1-3

4. The Lord Jesus, Israel's Shepherd Lover, says that the meeting with His own Bride, Israel, shall be when SUMMER is nigh and the FIG TREE puts forth her leaves.

Matt. 24:30-33
Rev. 14

5. At the first the Antichrist's followers shall aid him, but finally some of them will turn against him.

Rev. 17:12-15
Rev. 18:9-10

6. Israel shall be delivered by the coming of her Lover—JESUS

Joel 2:1-11
Rev. 19:11-16
Rev. 14:1-5

7. Jesus and Israel shall be finally married.

Rev. 19:7-9

parent godliness, but had degenerated (as revealed in the Canticles) into a kingdom of lust and commercialism.

I Kings 10:1-9
I Kings 11:1-4

2. The awful sin which characterized the kingdom of Solomon was the sin of adultery.

(Adultery is God's picture of idolatry.)

I Kings 11:1-6
Hosea 4
Ezek. 23:30

shall conclude his kingdom in awful sin.

Dan. 9:27
Den. 11:37
Rev. 13:4, 17

2. Antichrist's kingdom shall be marked by the most awful idolatry of the ages.

Rev. 13:11-15

Two things about the Shulamite's lover which set him forth as being typical of the Lord Jesus Christ are equally as significant as those which made Solomon a picture of the coming Antichrist.

1. The Shulamite lover was a shepherd.

Ca. 1:7-8

1. Israel's Lover is declared to be a Shepherd—JESUS.

John 10:11—Good Shepherd (gives life)
I Pet. 2:25—Overseeing Shepherd (cares for)
Heb. 13:20—Great Shepherd (comes back)

2. The Shulamite lover was altogether lovely.

Ca. 5:16

2. Israel's Lover—Jesus—is altogether lovely.

Heb. 7:26

"Altogether lovely" leaves no room for imperfections. When the Shulamite woman looked at her shepherd lover she saw in type the One Who was perfect in every respect. He was "without spot and blemish." Every part of his being spoke to her of Jesus only. The symbolic description of the shepherd lover is given in Ca. 5:10-16. Let us list the symbols and note what the Shulamite saw in each one.

1. HEAD—Lordship, kingliness

Dan. 2:38

Eph. 1:22

Eph. 5:23-24

a. Gold—Kingdom

"I see my King."

2. HAIR—Strength (Samson). Strength because in touch with God (worship).

"I see my spiritual Strength—worship."

3. EYES—Knowledge, Omniscience—knowledge of the Spirit of God.

I Cor. 2:11

"I see my Knowledge."

4. CHEEKS—Testing, suffering

I Kings 22:24

Job 16:10

Matt. 5:39

"I see my testings."

5. LIPS and MOUTH—Testimony

Exod. 6:12

Ps. 34:13

"I see my testimony of grace flowing forth."

6. HANDS—Power, strength, ability

John 10:28

Each step in the foregoing analogy makes radiantly clear the fact that the typology of the "Song of Songs" points to one great event in the world's history—the Great Tribulation. And the experience of the Shulamite woman reveals in pictorial fashion the condition through which the nation Israel shall pass in that awful age.

WE now consider in conclusion the two outstanding **PERSONAGES** of the "Song of Songs" and study their typical significance. It is at this point in our study that we see the symbology of the "Song of Songs" reach its climax. Only the rightly divided Word of Truth can shed the light necessary to bring out the true meaning and real significance of the symbols employed.

The Song of Solomon reveals two things in particular about Solomon's kingdom which set him forth in type as a foreshadowing of the Antichrist.

1. Solomon's kingdom was one which had started out in prayer, wisdom and ap-

1. The Antichrist shall come in with apparent religiousness and flattery and

- a. Gold rings—Endless, eternal Kingdom.
“I see my security unto the Kingdom.”
7. BELLY (Heb. “bowels”)—Emotions, love.
 - a. White—Purity
 - b. Ivory and sapphires—Kingdom. (I Kings 10:18)
“I see my purity in the Kingdom.”
8. LEGS and FEET—Walk

Gen. 18:4

 - a. Gold—Kingdom
 - b. Marble—Kingdom (I Chron. 29:2)
“I see my walk in Kingdom blessedness.”
9. FACE—Judgment and knowledge.

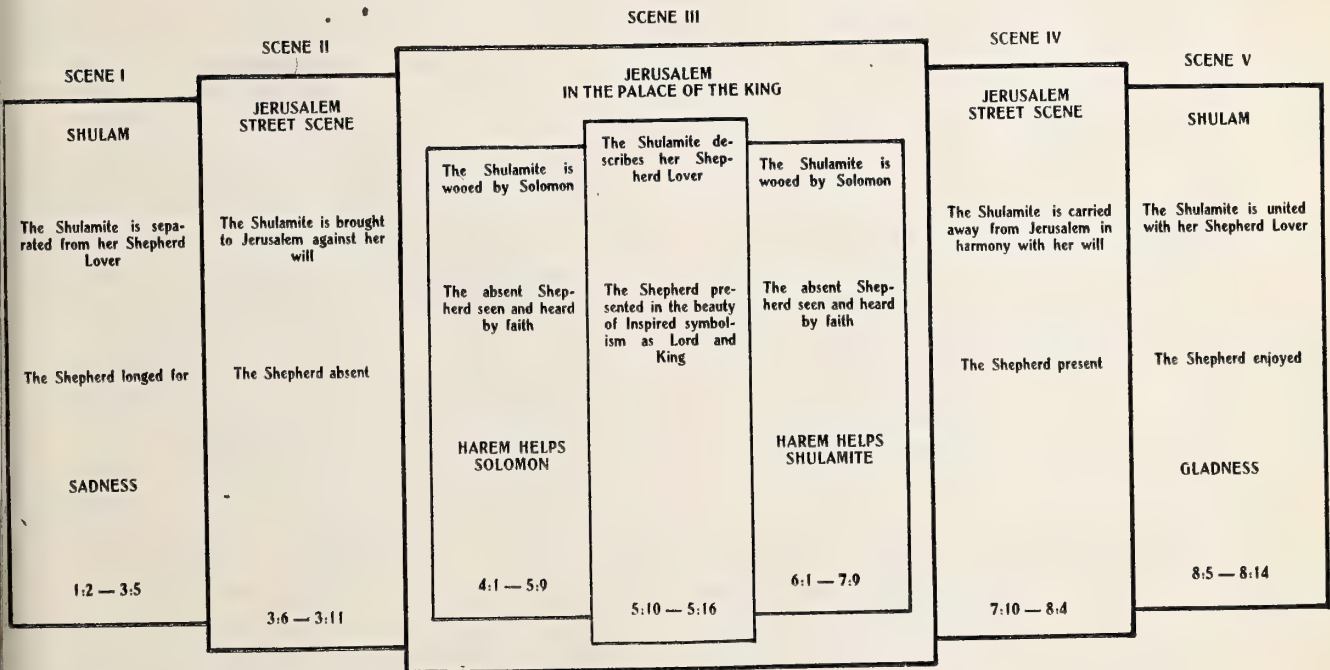
Gen. 3:19
Ezek. 38:18

- a. Lebanon—Loftiness; high; exalted (Ps. 90:12; Isa. 2:13)
“I see Him Who is King of Kings.”

The Shulamite saw in every feature of her shepherd lover her coming king, the one who was to deliver her out of the bondage of Solomon's wicked and corrupt kingdom. Just so will Israel see in Him Who is the Good, the Overseeing, and the Great Shepherd the One Who one day will deliver her out of the terrible bondage of Antichrist's wicked and abominable kingdom which will be only a mockery of the real Kingdom which Christ shall establish when He comes again.*

*The writer is indebted to Dean Clifton L. Fowler for the material used in this article, as it represents the notes which were taken under his teaching in the Book Study Class of the Denver Bible Institute.

SYNTHETIC OUTLINE OF THE SONG OF SOLOMON



LOCAL SETTING—Shulam and Jerusalem
 SUBJECT—The love story of the kidnapped Shulamite
 KEY THOUGHT—The Shepherd powerfully satisfies and delivers, through occupation in Him
 APPLICATION—“Set your mind upon Him,” “Consider Him,” “Remember Jesus Christ”

—Copyright, 1929, Clifton L. Fowler

OCCUPATION IN THE SONG OF SOLOMON

by R. R. BOESE

IN THIS study Boese opens to our souls the very heart of the personal message of the Song of Solomon. His discussion is based on one of the fundamental facts of revelation, namely that "the nation Israel is God's photograph of the individual believing soul." From the dispensational point of view the Shulamite typifies the nation Israel in the experience of the Great Tribulation, when Antichrist will seek to seduce her from the loyalty to the Lord Jesus Christ which will then be hers, and she sets forth the deliverance which that nation will enjoy by the coming of Him for Whom her soul longs. But from the personal angle she typifies the individual believer in any age and sets forth the deliverance from the seductions of our soul's enemies which we may enjoy through "looking unto Jesus."

THE Shulamite woman in the Song of Solomon is one of the most outstanding examples of occupation to be found in the Word of God. This book, neglected though it is by many Bible teachers, and criticized as being one of the most confused and mixed up books of the Bible by the "Modernist," carries a message of vital importance to your soul and mine. It is calculated by the mind of God to turn our thoughts and minds toward our blessed Saviour. The utter devotion of the Shulamite woman to her absent lover is a picture of what our devotion should be to the Lover of our souls Who has gone away to prepare a place for us, and Who is soon coming to receive us unto Himself, that we may be with Him forever. As we take up our discussion, let us ask God to make the truth of occupation more real to us than ever before. The great need in your life and mine is that we might learn to rejoice in the sense of the Lord's presence continually.

Dispensationally the message of this Book speaks of Israel in the Great Tribulation. Thus the Shulamite woman becomes a type of the nation Israel, the absent lover becomes a type of Israel's Deliverer, and Solomon becomes a type of the Antichrist. But by application the Shulamite woman is a picture of your soul and mine, the absent lover a picture of our Saviour, the object of our adoration, and Solomon becomes a type of our old nature, the Devil's tool by which he tries to lead us into sin.

Let us consider four thoughts concerning the Shulamite woman's occupation.

I. THE CENTER OF HER OCCUPATION

FIRST, her absent lover was the very center of her occupation. Her thoughts scarce wandered

for a moment from the one she loved more than life itself. From the moment she first spoke in Solomon's Harem, she had only one theme—her absent shepherd lover. He was her life, her joy, her all. Note the impassioned eloquence of her description as she pictured him to the women of the harem.

My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

In all her thought of him he was the exalted one, the chiefest among ten thousand, the one who was altogether lovely. This should be the place given to the Lord Jesus in the heart of every saint of God.

Let us notice how the symbols of this woman's description of her lover point to the Lord Jesus. In the symbology of Scripture, "Head" speaks of kingship or headship and "gold" of the kingdom, while "hair" is connected with strength and worship. "Eyes" are spoken of in connection with judgment. "Face" also has the same meaning. "Hands denote power, ability, strength, etc. How often in the Scripture we find the expression "the right hand of the Lord" especially significant of His power. We could go on to show how each one of the other symbols points most strikingly, in some way, to the Lord Jesus, but these will suffice. It is as though God, the Holy Spirit, in His eager yearning that our poor souls might catch the message of this

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH
WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

A Review and an Appeal

THESE are critical days in the history of the Denver Bible Institute, but they are wonderful days of blessing and manifestation of God's power.

On April 19, 1928, constrained prayerfully to consider this matter by the terrific burden of rent which was crushing the work, the Board of Directors voted to purchase for the permanent homesite of the Institute a beautiful forty acre property, situated thirty minutes from the heart of the city, and located on a paved highway which is one of the main links connecting the city of Denver with her mountain parks.

This step was taken purely in faith, for at the time there was only \$2,500.00 in the treasury. Assured that God was leading in this direction, however, the Board of Directors contracted to pay the balance of the purchase price (\$21,500.00 in all) in ninety days. By the nineteenth of July, full provision was made, and the \$19,000.00 balance was paid in cash. Within a few days, work was begun on the first unit of four new buildings which are sorely needed to accommodate the rapidly growing work of the Institute. These buildings will consist of two dormitories, an administration building, and a dining hall. The first unit, which is a dormitory, is now practically completed, and we plan to go forward with the other two units as fast as the money is provided which will make it possible to do so.

We are exceedingly thankful to God for the blessing with which He has prospered the work during the past year. In addition to the \$21,500.00 provided in answer to prayer for the purchase of the Campus, nearly \$24,000.00 has been supplied for the new buildings (\$8,500.00 of this was received before the \$200,000.00 campaign was started), and it was this which made possible the erection of the first unit. But the need is still very great. Our funds are now exhausted, and we can go no further until large provision is made. It is estimated that we will need at least \$185,000.00 to erect the three units which are needed, and of this we should have \$125,000.00 at once in order to begin work on the administration building, plans for which are ready.

We therefore come to the readers of "Grace and Truth," in the Name of our blessed Lord Jesus Christ,

appealing to you to continue to stand by faithfully with your prayers and, as God leads, with your gifts, until full provision has been made and the rent drain is stopped!

Words of Encouragement

DURING the past month, many words of encouragement have come, accompanied by offerings which are eloquent in their testimony of the burden which the Spirit of God has been laying upon the hearts of His children that the funds may be provided to "Stop That Rent Drain!" Here are a few of many letters received:

From missionaries in the Bible lands comes this word:

Just a word to express our appreciation and thanks for sending us your paper, "Grace and Truth." Indeed it does speak of His grace and truth!

May the Lord continue to bless you richly in holding forth the Word of Truth and exalting the Lord Jesus Christ, the only begotten Son of God, Who is the only hope of salvation to this poor lost world.

Herewith please find five dollars (just a very little drop) to fellowship with you in the great work of building the Denver Bible Institute. We pray the Lord to supply your needs.

When we think of the great needs in the country from which this comes, and of the burden which is on the hearts of these dear servants of Christ, their warm-hearted spirit of sacrifice moves us to tears. Thank God for such a spirit!

Another friend in Michigan writes,

While visiting a cousin in Detroit and telling her something about the work at D. B. I., and she reading in "Grace and Truth" of the need in the building work, she immediately wrote a check for \$15.00 for the L. J. Fowler Memorial Fund, which I am enclosing. I thought it very beautiful of her. She said she always wanted to be a missionary, so she is doing what she can now to help others...

I trust the money is coming in, and the Building Fund is still progressing at a reasonable rate. It is a busy time for everybody there just now, I know. Would like to be there at graduation... Am praising God for His many blessings.

Praise God for the loyal friendship for the testimony

As the money comes in The buildings go up!

which led this dear friend to boost for D. B. I., and thus lay upon the heart of others the burden for the work!

Another Michigan friend writes,

I am enclosing herewith Cashier's Check in the amount of \$5.00 toward your Building Fund. I am backing this with my prayers, and I believe the Lord is able to complete this work that He has started. The Building News in "Grace and Truth" is interesting to me, and I am glad that the work has progressed this far.

May the Lord's blessing rest upon each one of you and bring honor and glory to His Name through the work of the Denver Bible Institute.

From a faithful pastor in California this word was received,

For the past eight months our income has been very small, and at the present time it is almost non-existent; nevertheless we are deeply interested in your endeavors for our Saviour and His Word, and it is with pleasure that I enclose here \$2.50 of the Lord's tithe. Use it for your general fund or building fund, or wherever you think best.

Such a heart-stirring spirit of loyal support surely makes the outlook for D. B. I. bright indeed.

Another loyal booster in Illinois whom God has used to enlist the support of loved ones writes:

I am enclosing \$5.00 for the erection of the Administration Building. This is from my sister

and her husband on a farm at Greenland, Colo. They usually send me part of their tithe when they sell their crop, milk, and eggs, asking my advice as to where to place it.

And from friends in California comes another offering which speaks clearly of a God-given and sacrificial burden for the Lord's work at D. B. I. In a letter to the Editor they say,

Enclosed please find money order for \$50.00, a little free-will offering with love and well wishes for your labors for the Saviour.

Please use it as the Lord leads you, for current expenses or Building Fund. Our hearts yearn to see and hear you once again.

It is through just such sacrificial giving, and through just such loyal friends that God has always supplied the need of dear old D. B. I. And it is by such means that He will supply the \$200,000.00 needed to "Stop That Rent Drain!" We do thank God for these friends and for many others whom He has raised up to stand by in this hour of crucial need at D. B. I.

PRAY! BOOST! GIVE!

Need to "Stop That Rent Drain!".....	\$200,000.00
Offerings to Date.....	15,350.00
Balance needed	\$184,650.00

PRAY! BOOST! GIVE!

As the buildings go up The Rent Drain Stops!

Carry On!

This telling little phrase was coined in the World War. It spelled the difference between victory and defeat.

In the building program of D. B. I. we have nothing to report up to the present time but victory.

But the battle is not yet over. Here is the situation in the Building Fund:

Needed to Stop That Rent Drain	\$200,000.00
Received to Date	<u>15,350.00</u>
Balance needed	\$184,650.00

By God's enabling grace we purpose to "carry on" in praying and in giving and in building and in making the need known until the victory is complete and we are able to "Stop That Rent Drain!"

Will you, too, "carry on" with us till then in praying and giving and boosting? Cut out the coupon below; ask God what He would have you do; mail it to us with whatever offering He lays on your heart; then back it up with your prayers and your boosts.

Carry On!

**"We are more
than conquerors
through Him
that loved us"**

Dear Friends at D. B. I.

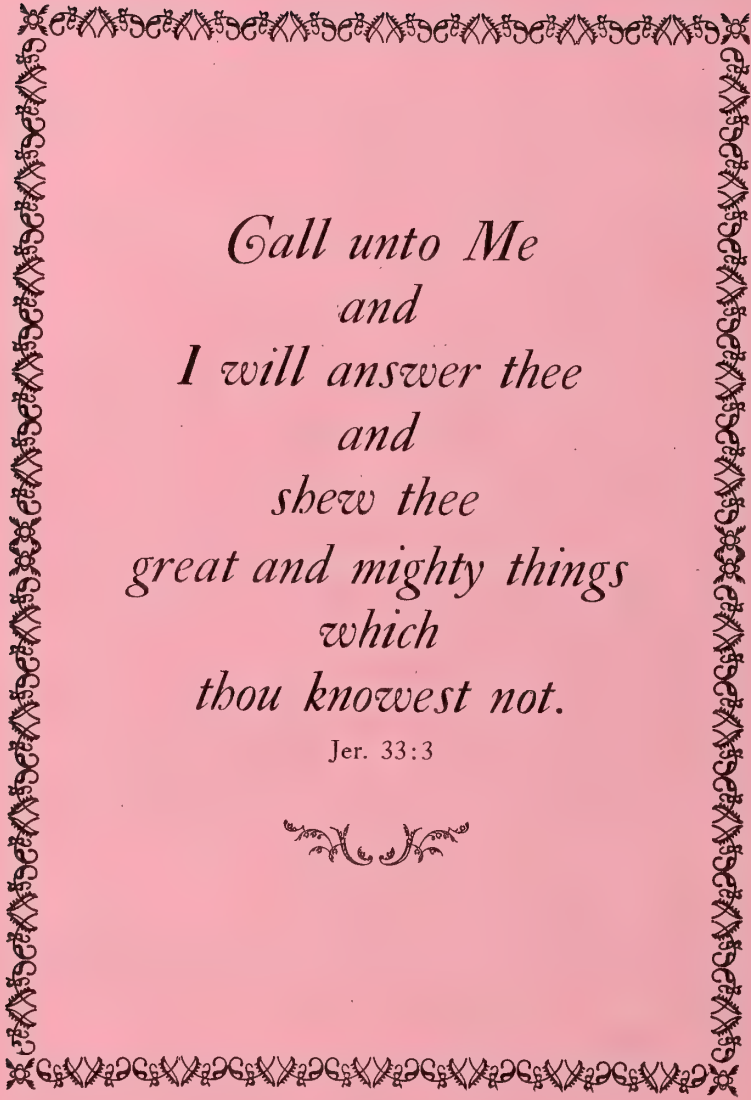
You may count on my hearty support in this hour of your need. Realizing that you need \$125,000.00 at once to make possible the erection of the Administration Building, I purpose to help as indicated by the check marks below:

- ☐ I will pray daily for the full supply of the amount needed.
- ☐ I will give \$.....per week for the nextweeks
- ☐ I will give \$.....per month for the nextmonths
- ☐ I enclose \$..... as a cash offering to help meet the need

Name.....

Address.....

Date.....



*Call unto Me
and
I will answer thee
and
shew thee
great and mighty things
which
thou knowest not.*

Jer. 33:3



inspired rhapsody, had used every conceivable means to paint before us the picture of Him Who is the very glory of heaven, the One Who is indeed "altogether lovely."

Ah, friend, has the Lord Jesus, the One Who loves you eternally, come to be your all in all? your very life? Can you, too, testify to the fact that He is chiefest among ten thousand? Or are your earthly loves more real to you than the Christ Who bought you? If so, will you not open your eyes and behold the beauty of His matchless face and let Him become the center of your occupation?

II. THE ASPECTS OF HER OCCUPATION

AS WE study the different aspects of the Shulamite's occupation, we see most clearly her love and adoration for her absent lover. No other could compare with him. Because of the depth of her devotion to him, she trusted him completely. In fullest confidence she was willing to give herself in utter abandonment to the one she loved.

The first aspect in her occupation we find to be an attitude of yieldedness to her absent lover. She is fully devoted to him in thought, in word, and in deed. Notice just a few of her statements.

Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon... (1:7).

My beloved is mine, and I am his... (2:16; and 6:3).

Let him kiss me with the kisses of his mouth (1:2).

Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits (4:16).

The New Testament makes an appeal to every child of God for the same kind of devotion and yieldedness. In II Corinthians 10:4-5 the Spirit reveals that in His desire for yieldedness on our part He has provided means for

bringing into captivity every THOUGHT to the OBEDIENCE OF CHRIST (II Cor. 10:5).

When every thought is brought into captivity to the obedience of Christ, then we are truly occupied in Him, and certainly if our thoughts are brought under His

control, then our words and deeds shall honor Him.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Rom. 12:1-2).

Such is the attitude of yieldedness which should characterize our attitude toward the Lover of our souls.

The second aspect of the Shulamite woman's occupation which we wish to observe is her separation. By it she kept herself from the defilement of Solomon's court. Though in a strange country, amidst sin and pollution of the worst kind, she remained faithful to her absent lover. She stood aloof from all of Solomon's wooings. She turned a deaf ear to his flattery. In the fifth chapter, the first and second verses, we find that Solomon has been wooing her, but the first words spoken by the Shulamite express her oblivion,

I sleep—

And then, revealing that her thought is all for her lover,

But my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled... (Ca. 5:2).

Then in the sixth chapter, as King Solomon again showers upon her his attentions, she turns her back upon him and looks out of the window, manifesting her disdain and disgust. But even as she looks, she sees her lover coming to deliver her. Is not this a wonderful picture of the truth set forth in the New Testament?

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord (Rom. 6:11).

The term "sin" here refers to the old nature which dwells within every human being. As already stated, Solomon, by application, is a type of the old Adamic nature. You and I need to follow the example of the Shulamite woman, counting ourselves dead indeed unto the sinful pleadings of the old nature (not making the mistake, however, of counting our old nature (dead), and we need to look away unto the One Who is altogether lovely. Only as this is our attitude of soul can we expect to find real victory in our daily life.

This brings us to the third aspect of occupation

THOU wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.

—Isa. 26:3

Delight thyself also in the Lord; and He shall give thee the desires of thine heart.

—Ps. 37:4

exemplified in the Shulamite woman. As she meditated upon her absent lover, her soul was filled with hope.

The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away (2:8-10).

Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense (4:6).

My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. I am my beloved's and my beloved is mine: he feedeth among the lilies (6:2-3).

As she thought of him, her hope, she was led to joy in anticipation of deliverance, and her hope was not in vain, for at the last her lover appeared to rescue her from Solomon's harem and to make her his bride.

Thank God, dear reader, as we meditate upon the One Who loved us and gave Himself for us, we, too, are filled with hope—not a doubtful hope but a hope which is sure and steadfast, for we know that soon He shall appear to deliver us from the presence of sin, that noxious wooer of our souls. But until then,

Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith (I John 5:4).

III. THE STEADFASTNESS OF HER OCCUPATION

THE Shulamite's occupation in her shepherd lover never once wavered, in spite of all her distracting circumstances. The women of the harem sought to divert her interests with the luxuries of Solomon's court, but she would have none of it. Solomon with all his blandishments and flattery met only with disdain, though he was the king. The whole scope of her vision was occupied with her absent lover; she could think of no one else. He was altogether lovely. Her occupation remained steadfast also in spite of the apparent hopelessness of the situation. From the human standpoint there was no hope of her ever being delivered from the harem house. Many would have become dismayed and said, "O what's the use!" and plunged into everything the harem had to offer; but she remained steady and continually reassured herself with the words,

I am my beloved's and my beloved is mine.

What a picture of the Christian who journeys through this old world with all of its distractions! In the hustle and bustle of everyday life we find things on every hand which are calculated to make us forget our Lord. Amidst the cares and worries of this life we are prone to become dismayed and forget the admonition found in Philippians 4:6-7:

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

But once we awaken to what a wonderful Saviour we have, He becomes our very life. Circumstances cannot then blight our spiritual life. As we look away to Jesus and commit our all to Him, He gives us strength to overcome.

For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal (II Cor. 4:15-18).

IV. THE EFFECT OF HER OCCUPATION

THROUGH her occupation the Shulamite woman enjoyed peace of soul. For a little while fear seems to have overcome her, but when the women of the harem asked where her lover had turned aside, her attitude seemed to change. Before this she had been frightened, but no longer. Her whole attitude spoke of boldness and confidence as she answered:

My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. I am my beloved's, and my beloved is mine: he feedeth among the lilies (6:2-3).

As you and I learn to place full confidence in the Lord Jesus, we, too, will experience this peace.

Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee (Isa. 26:3).



As a result of her devotion to her shepherd lover, and in spite of the king's wicked attempts to entice her, the Shulamite woman maintained her purity. His lustful pleadings disgusted her rather than allured her. The Christian will have the same attitude toward sin as he meditates upon the love and perfection of his Saviour.

And what agreement hath the temple of God with idols for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people,

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (II Cor. 6:16-18).

Another effect of this woman's occupation was a clear ringing testimony concerning her lover before Solomon and his harem. When Solomon tried to woo her, she refused to listen to him, and would talk of nothing but her lover. When the women of the harem questioned her as we read in the fifth chapter:

What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so charge us? (5:9),

she immediately gave them a gloriously enthusiastic

description of her beloved. Her testimony was effective. In their next question we see that the interest of these women had been awakened.

Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside that we may seek him with thee? (6:1).

If we as Christians faithfully testify of the matchless, faithful, eternal Lover of our souls, others will be seeking Him.

The last effect of her occupation of which we shall speak is that she brought joy to the heart of her lover. When the Shulamite lover came to deliver her and found that she had kept herself pure and unspotted from the defilement of Solomon's harem, his joy knew no bounds. He lifted her to his chariot and carried her home to be his very own. Friend, is the Lord Jesus pleased with your daily walk? Do you live for Him alone, so that when He comes you will be a source of joy to Him?

Remember, dear reader, if we are to enjoy the Christian life and bring joy to the heart of our Lord we must be occupied in Him moment by moment. He must be our life, our very all.

Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim
In the light of His glory and grace.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Looking unto Jesus the author and finisher of our faith; Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God.

Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.

Hebrews 12:1-3

IN THE HARVEST FIELD

Conducted by A. H. YETTER

Miss Anna Thorrell, D. B. I. '25, working under the Orinoco River Gospel Mission at Rio Caribe, Venezuela, S. A., is being used of God in a blessed manner. She is also meeting much Satanic opposition, but we may be thereby encouraged since it is evidence also of God's working. In a recent letter she gives the following testimony to the wonder-working power of the gospel in the life of Rosario's family. (Rosario has been helping Miss Thorrell in her work.)

"Rosario, who taught the class, and her family, are examples of what the Word of God can do when it falls in good soil. Her father used to be a vagabond, played for dances, and was also a strong Catholic. Now he is one of the truest Christians in the Mission. Through his testimony his wife and children have been converted. His family is the only Christian family in San Juan, a village some distance from Rio Caribe."

A Missionary Exposition, held at D. B. I. May 16th and 17th, was used of God to arouse greater interest in the Home and Foreign Mission work. One outstanding feature of this exposition was an extensive display of missionary curios from all over the world. Another was the presentation of a large map of the world, with electric lights showing where graduates and former students of D. B. I. are at work. This map was constructed by the members of the mission band. The exposition was arranged by the members of the Student Organization of D. B. I. Both these groups are to be commended on their excellent work.

May 16th a Missionary Social was held in connection with the exposition; especially urging upon young people the claims of the Lord Jesus Christ for full surrender to Him for Christian service. This meeting was the means under God's gracious hand of bring some six or seven to lay their all upon His altar for full time service.

May 17th was devoted to two special missionary conferences, one in the afternoon and the other in the evening. Stirring messages were brought by Dr. W. J. Bingham, former missionary to Mexico, Rev. Val Higgins, City Chaplain and Superintendent of the Colo. Industrial Mission, Rev. Clarence R. Harwood, D. B. I. '28, of the Denver Hebrew Mission, and Dean Clifton L. Fowler, Dean of the Denver Bible Institute.

Commencement Week has come and gone. It was a week especially marked by the blessing of God. We rejoiced greatly at the successful completion of the course of D. B. I. by the splendid class of young people whose names and pictures appear on the next page. The commencement program will no doubt prove of interest to our readers.

BACCALAUREATE

May Twenty-sixth, Seven Forty-five O'clock

Prelude	Orchestra Selection
	D. B. I. Orchestra
Offertory (Piano Duet) "The Holy City"	Adams
	Mrs. Jones and Miss Skivington
Choir Medley	Arr. Jones
	Institute Chorus
Address—"Master Builders,"	Rev. Wm. Turnwall, Pastor
Swedish Baptist Church, Denver	Speaker

COMMENCEMENT WEEK PRAYER MEETING

May Twenty-ninth, Seven Forty-five O'clock

Prelude	Orchestra Selection
	D. B. I. Orchestra
"Jesus Is a Rock"	Arr. by Oliver
	Double Mixed Quartet
Address, N. J. Gerhart, Class of '27	Speaker

ANNUAL ALUMNI MEETING

May Thirtieth

The Alumni Meeting took the form of a picnic this year. All agreed that it was a time of delightful fellowship.

GRADUATION EXERCISES

May Thirty-first, Eight O'clock

Dr. T. M. Hopkins, Presiding

(A) Prelude	Orchestra Selection
(B) Commencement March	
	II
Hymn No. 94—"O for a Thousand Tongues to Sing"	Glaser
Hymn No. 406—"The Preciousness of Jesus"	Schuler
	Entire Congregation
	III
"Wondrous Love of Jesus"	Latham
	Institute Chorus
	IV
Scripture and Prayer	
	V
"Song for Christian Workers"	Hackleman
	D. B. I. Male Quartet
	VI
Graduation Address	Dean Clifton L. Fowler
	VII
Presentation of Diplomas	Dean Clifton L. Fowler
	VIII
D. B. I. School Song	Fowler
	D. B. I. Chorus and Orchestra
	IX
Benediction	



Alma Waisbe



John L. Paboa
Rochester, N.Y.



Nora A. Wood

The Denver Bible Institute



Shirley Seaton



Chetron L. Fowler
Dean



Russell L. Miller



Anna L. Bessler



Anna E. Bessler



Hazel M. Johnson



Albert C. Taff

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

THE SAVIOUR AND THE SERVANT

- I. OUR SERVICE IS RENDERED UNTO HIM
Rom. 1:1
Subject to His will
- II. OUR MESSAGE IS CENTERED IN HIM
Rom. 1:3
Consists in telling of His Person and work
- III. OUR FRUIT-BEARING GLORIFIES HIM
Rom. 1:5-6
- IV. OUR BLESSINGS PROCEED FROM HIM
Rom. 1:7
- V. OUR PRAYERS ARE ACCEPTED THROUGH HIM
Rom. 1:8
- VI. OUR HEARTS ARE OCCUPIED WITH HIM
Rom. 1:9
"With my Spirit"

—H. A. W.

THE POWER OF FAITH

- I. TOWARD GOD
—brings salvation by grace
 - (a) Of Grace that it might be by faith
Rom. 4:16
 - (b) By Grace through faith
Eph. 2:8-9
 - (c) By Faith—access into grace
Rom. 5:2
- II. TOWARD OUR FELLOWMEN
 - (a) Faith worketh by love
Gal. 5:6
 - (b) Faith produces abounding love for the brethren
II Thess. 1:3
 - (c) Faith is manifest in an enlarged ministry
II Cor. 10:15
Heb. 6:10-12
- III. TOWARD OUR PERSONAL LIVES
 - (a) Faith purifies our hearts—Standing and State
Acts 15:9
Eph. 6:16
 - (b) Faith in the Word is the purifying power
John 15:3
John 17:17
Eph. 6:17
Ps. 119:9-11
Ps. 17:4
 - (c) Faith manifests itself in obedience
I Pet. 1:22
Rom. 16:26

—H. A. W.

HELL

- I. HELL IS REAL
Isa. 33:14
Mark 9:43-48
Rev. 14:11
- II. HELL IS NECESSARY
Jer. 17:9
Matt. 25:41
Tit. 1:2
Deut. 32:4
- III. HELL IS ETERNAL
Matt. 18:8
Jude 7
Matt. 25:46
Rev. 19:21 with Rev. 20:10

—A. H. Y.

WHAT IS CHRIST TO THE BELIEVER?

- I. HE IS OUR CREATOR AND SUSTAINER
Col. 1:16-18
- II. HE IS OUR REDEEMER
Eph. 1:7, 12
- III. HE IS OUR DELIVERER
Tit. 2:14
- IV. HE IS OUR INTERCESSOR
Heb. 7:25
- V. HE IS OUR LORD AND MASTER
Rom. 14:9
II Cor. 5:15
- VI. HE IS OUR GOD
John 1:1-2
Heb. 1:1-8

Surely we should love Him, serve Him, honour Him, trust Him, and worship Him!

—H. A. W.

THE SACRIFICE OF PRAISE

HEB. 13:15

- I. A VOLUNTARY SACRIFICE
"Let us offer"
- II. A PERPETUAL SACRIFICE
"Continually"
- III. A VOCAL SACRIFICE
"The fruit of our lips"
- IV. A CHRIST-CENTERED SACRIFICE
"By Him"
"To His Name"

—A. H. Y.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON

Illustrations by ALBERT MYGATT

Third Quarter, Lesson 9

Sunday, September 1, 1929

EZRA'S RETURN TO JERUSALEM

Lesson Text: Ezra 7:1 to 8:36

(Assigned for printing: Ezra 7:6-10; 8:21-23, 31-32)

Read also Psalm 63:1-8

Golden Text:

"The hand of our God is upon all them for good that seek Him; but His power and His wrath is against all them that forsake Him" (Ezra 8:22).

Ezra might well be called "the man under God's hand." Our golden text is a veritable lesson keynote, for in addition to the principle which it enunciates, five times in the two chapters covered by today's lesson appear these or similar words: "the good hand of His God upon him." Surely Ezra's experiences are an outstanding example of God's hand being "upon all them for good that seek Him," and to study it as such will, we believe, yield the greatest profit for our present study.

I. THE PRINCIPLE

Notice particularly the words of our golden text: "The hand of our God is upon all them for good that seek Him; but His power and His wrath is against all them that forsake Him." There are two classes of people mentioned here; those who "seek" God, and those who "forsake" Him. And two manners of God's dealing with His people are described—His hand is upon all them for good that seek Him, but His power and His wrath are against all them that forsake Him. This is the statement of the principle.

It is to be noted that the factor which determines whether God shall pour out blessing or wrath is the personal relationship of His people with Himself. It is not a mere abstract belief in a God that brings His blessing upon us. Neither is it sin in the abstract which incurs His wrath. His blessing is reserved for those who seek Him, and His chastening falls upon all who forsake Him. It is our relationship with Him, therefore, which determines what our experience shall be. (Ps. 32:10; Ps. 16:11; Isa. 55:6; Jer. 29:13; James 4:8; Ps. 105:3-4)

Note, too, that this Scripture relates to God's dealing with His people—not with unbelievers. None can truly seek Him except they trust in His Christ. And none can become recipients of His blessing without first trusting the Saviour. It is true that His judgment shall be poured out upon the unbeliever, but this is not the teaching of this verse, for here we read of those who FORSAKE HIM—a thing which no unbeliever can do, for in order to forsake Him one must

of necessity first have come to Him, and be worshipping Him, and be in fellowship with Him. It is clear, then, that this verse sets forth God's dealing with His people. His hand is upon all them for good who seek Him, but it is upon all them for chastening who forsake Him. As we have said before, when God chastens His people it is that their lives may be purified, that their souls may be drawn into closer fellowship with Him, and that they may become the recipients of blessings which their sin has prevented Him from bestowing. (Heb. 12:6-11; I Cor. 11:32; Rev. 3:19)

In Israel's experience this principle has clearly worked out. From the day that God called her for His peculiar people there have been set before her two ways—the way of blessing or the way of cursing; the way of life, or the way of death. Whenever she has sought the Lord she has prospered; but when she has forsaken Him, bitter indeed has been her experience. (Deut. 30:15-20; Isa. 65:10-15; Jer. 2:13-19)

There is in all this an exceedingly important lesson for us. In a more real sense than any of us have realized, the Lord Jesus Christ is our life. So long as we are walking in His presence and in fellowship with Him, we live; but let us forsake Him, in the sense that we forget Him and pursue our own selfish, self-willed, self-dependent course, and instantly we die spiritually speaking. Surely it behooves us to walk very close to His side, for only there may we know the normal life of radiant joy and abounding blessing which God has planned for all of His children. (Rom. 8:6; Col. 3:4; Phil. 1:21)

II. THE EXAMPLE

Now let us study Ezra's experience, for in it we may learn more fully what it means to seek the Lord and also what it means to have God's hand upon us for good. Ezra was a man upon whom God's hand rested for good. He says that he came to Jerusalem "according to the good hand of his God upon him" (Ezra 7:9). Again and again in recounting various details of this journey he makes similar statements. We shall shortly see the blessing which came to him by the good hand of His God upon him, but first let us seek, if we can, to learn a little more of the secret of such a life. What was it in Ezra's life that made it possible for God's hand to be upon him for good?

The explanation lies in the statement of Ezra 7:10 with which, to appreciate its force, we must read also verse 9. "Upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Another supplementary statement is found in the 21st verse of chapter 8. "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones, and for all our substance." It was not due to "good luck" that Ezra knew the blessing of God's hand upon him. He had planned and prepared for it. He had fulfilled the conditions. Knowing the principle, he had sought the Lord, and the blessing was the result.

To seek the Lord reaches in many directions. First arises the question, "Just what are we seeking?" To this question the verses just quoted suggest the answer. To seek the Lord involves seeking His will and His way, but preeminently it means to seek His fellowship. Above all else we need to know Him in personal, intimate, constant communion; and when we know Him, we find that it is not difficult to know His will and to know His way. Another question which is suggested to our minds in this connection is, "How may we seek the Lord?" To this three answers may be given. We must seek Him through His Word. This was the course which Ezra took. "He had prepared his heart to seek the law of the Lord, and to do it." To seek the Lord, therefore, we must study His Word. It is in His Word that He reveals Himself to us, and here it is that we learn His will and are led in His way. Whenever a child of God, with willing heart, meditates in the pages of God's Word, God talks with him and holds communion with his soul. We must seek Him also in prayer. These are the two preeminent means whereby we may know the Lord—His Word and prayer. Nehemiah was another man upon whom the good hand of God rested for blessing (Neh. 2:8, 18), and one of the outstanding characteristics of Nehemiah's life was his habit of turning to God in prayer on all occasions. Ezra, too, was a man of prayer as is revealed in the second of the Scriptures which we have quoted in which he is said to have sought of God a right way for the people, and for their little ones, and for all their substance (Ezra 8:21-23). But Bible study and prayer are not enough in themselves. If we are truly to seek God, there must be a definite yielding of ourselves to Him. Ezra not only prepared his heart to seek the law of the Lord, but also to do it. He not only asked in prayer for a right way, but when the way was revealed he walked in it. To study God's Word will only increase our responsibility before God and will profit us little if we do not submit ourselves to what we find in it. And the same is true of our prayers for guidance, unless with our praying there is a spirit of yielding ourselves unto God. Let us seek the Lord by all means, by the study of His Word, and in prayer, and in our yielding ourselves to Him, and let us encourage our hearts with His promise, "Ye shall find Me, when ye shall search for Me with all your heart" (Jer. 29:13; II Tim. 2:15; John 5:29; Ps. 69:6, 32; Ps. 119:2; Zeph. 2:3; I Cor. 10:24; Col. 3:1)

III. THE BLESSING

And now consider the blessings which come, by the good hand of his God upon him, to the man who seeks the Lord.

The first of these blessings is direction. Ezra's journey to Jerusalem, the treasures which he carried up, and the great company which attended him, all grew out of a request which he had made to the king. How clearly his steps were ordered of the Lord! It was the wisdom which God gave him which taught him when and how to approach the king with his request, and what to make request for. And so, when his petitions had been granted, he bore testimony that "the king granted him all his request, according to the hand of the Lord his God upon him" (Ezra 7:6). Later when he sought of the Lord a right way, the Lord was entreated of him and went before that little company to bring them safely to Jerusalem, so

the further testimony is given, "Upon the first day of the first month came he to Jerusalem, according to the good hand of his God upon him" (Ezra 7:9). Clear and unmistakable guidance is the continual privilege of the man who is walking under the good hand of God. (Prov. 3:5-6; Ps. 25:9)

The second of these blessings is enabling. The king's request being granted, and Ezra being commissioned to carry out the plan which he had suggested, a colossal responsibility rested upon his shoulders. For the tasks involved he needed strength as well as wisdom. The company which was to accompany him to Jerusalem numbered nearly two thousand males alone, to say nothing of the women and children who would easily swell the company to five thousand or more. Surely it was no small task to assemble them and to arrange accommodations for them while they were waiting to start. How many things were involved in the arrangement which Ezra must oversee it is quite impossible to imagine, but the one item of securing food for that great company for the four months journey which lay before them would be no small matter in itself, and it was only one among many such details to be cared for. Consider, too, the burden of responsibility which fell on Ezra's shoulders in the vast treasures which the king committed to him to convey to Jerusalem. We cannot know exactly how much it amounted to, owing to the fact that there were many different standards of measure in those days; but according to conservative estimates there were gold and silver and vessels worth nearly two million dollars committed to his care. A tremendous responsibility, truly, and one which with the burden of the tasks involved would have made many a man's heart faint! But Ezra testified triumphantly, "I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me" (Ezra 7:28). It is only when we are seeking to perform them in our own strength that we find the tasks which God gives us too much for us. As we depend on Him, we find that He never gives us tasks without giving us the strength to perform those tasks, and resting on His mighty arm we can testify with Ezra and with the Apostle Paul, "I can do all things through Christ which strengtheneth me." (Phil. 4:13; Eph. 3:16, 20; Col. 1:11)

The third blessing of the man under God's hand is provision. As Ezra was encamped by the River of Ahava he reviewed the people and found that there were none of the sons of Levi among them. It would have been a grievous thing to have gone up to Jerusalem with that great company of people and with none among them to minister in the temple. Immediately messengers were sent to call Levites and Nethinims for the service of the temple. God's blessing attended this quest so that Ezra was able to testify later, "By the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; and Hashabiah, and with him Jeshiah of the sons of Merari, his brethren and their sons, twenty; also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name" (Ezra 8:18-20). Our need may be different from that which Ezra experienced, but we may enjoy the assurance that the man under God's good hand shall lack no provision for his need. "My God shall supply all your need according to His riches in glory by Christ Jesus." (Phil. 4:11-19; II Cor. 9:8; II Cor. 12:9; Ps. 84:11)

And the fourth blessing which our lesson suggests is that of protection. With a great company of helpless dependents, and with the great treasures which he was conveying to Jerusalem, surely Ezra was in need of God's protection, as well as His direction. It was consciousness of this need which led him to appoint the fast at the river of Ahava and to seek of the Lord a right way. In answer to their prayer God's blessing was so manifest that throughout the four months of their journey they were kept safe from harm, and at the end this man of God was able to testify, "The hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way" (Ezra 8:31). Such is the protec-

ion which God gives to those who put their trust in Him. His protection may not always be manifest in the physical realm, for many of His faithful servants have been called to suffer, but in all their sufferings it has been possible for them to know His peace guarding their hearts and minds, and His power guarding their souls from temptations too great for them to endure. (Phil. 4:6-7; I Cor. 10:31)

VITAL-TRUTH ILLUSTRATION

Dr. Rendel Harris and others translate James 5:16, "The energized prayer of a righteous man availeth much," or "the prayer of a righteous man is of great force when energized." A contemporary refers to these renderings with strong commendation but a strange application. It says: "The meaning is plain. We must energize our prayers. When we put into them our own energies, turning our wish into work, then such prayer is of great force."

Third Quarter, Lesson 10

Sunday, September 8, 1929

NEHEMIAH REBUILDING THE WALL OF JERUSALEM

Lesson Text: Neh. 2:1 to 7:4

(Assigned for printing: Neh. 4:6, 15-21)

Read also Ps. 85:1-7

Golden Text:

"So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work" (Neh. 4:6).

Today's lesson typifies two related lines of personal truth. The first is the Christian's work, and the second is the Christian's warfare. For the first a key text is the golden text of our lesson: "So built we the wall; and all the wall was joined unto the half thereof: for the people had a mind to work" (Neh. 4:6). For the second, verse 9 is the key verse, "Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them" (Neh. 4:9).

I. THE CHRISTIAN'S WORK

Five facts constitute the background for this part of our lesson.

A. The desolation. For 70 years Jerusalem had lain desolate. The condition is described in the tidings brought to Nehemiah which initiated his prayer burden and request to the king that he be sent to Jerusalem to build again the city: "And they said unto me... the wall of Jerusalem also is broken down, and the gates thereof are burned with fire" (Neh. 1:3). The desolation of the city of Jerusalem is suggestive of the state of many a Christian's spiritual life, and it is suggestive, too, of the crying spiritual need of a lost world. Surely we have a responsibility both to the saved to restore them and to the lost to win them to Christ. (Gal. 6:1; Jude 22-23; James 5:20; Dan. 12:3; Prov. 11:30)

B. The cooperation. One of the lessons which we may learn from this Scripture is the lesson of cooperation. That is a significant statement, "The people had a mind to work" (Neh. 4:6). The members of our churches today are sorely in need of this vision. All who believe in the Lord Jesus Christ are members of His Body, and every member of the Body has a contribution to make to the welfare of the whole. The members of the Body are dependent each on the other. One member cannot fail in his responsibility without others being overburdened. One member cannot suffer without others suffering with him. In other words, God has a plan and a work for every believer in the Lord Jesus Christ. Only as all are working together in harmony, under His direction, can the work prosper as it should, and what is true of the Body of Christ is true of the local assembly of believers. And yet how

We do not believe it for a moment; indeed, the very opposite is the truth. The passage is paralleled by Romans 8:26 and Jude 20, which speak of our "praying in the Holy Ghost," and of the Holy Ghost as helping our infirmity and "making intercession for the saints according to the will of God." The man who is energizing his own prayers is lifting himself up by his bootstraps, but he who is obedient and surrendered to God is energized by the Holy Spirit and is the man of power in prayer. This is the meaning of James in the preceding verse where he says "the prayer of faith shall save the sick." The prayer of faith is the prayer that the Holy Spirit Himself prays in the believer. That is an energized prayer.

This is the issue in which we specially commemorate the birthday of D. L. Moody. He was a man of prayer—not long prayers—no man ever heard Mr Moody make a long prayer—but his prayers were energized by the Holy Ghost. You had that impression as you listened to or joined in them, and their results confirmed it.

—From Christian Workers Magazine.

many churches exhibit the sad spectacle of a tired pastor struggling heroically alone and unaided, or at best with the assistance of a pitiful handful of faithful souls, to do the work which should be shared by all the members of the church. It is a wrong and unscriptural idea that the preacher is hired to do all the work for the church. God has a place in His program for every Christian. The pastor is only a leader. The church should be the working force, and it is a great day for any church when it can be said of its members: "The people had a mind to work." (I Cor. 12:12, 14-27; Eph. 4:16; Eph. 2:10)

C. The organization. Nehemiah's organization of the people for the work of rebuilding the walls, as well as for the warfare in which they were engaged, is also especially noteworthy. Organization has certainly a large place in all God's plans for His people. Study the Old Testament and see the organization of the nation Israel under the leadership of Moses, and later under the judges, and in the kingdoms of David and Solomon. Study the arrangements for the service of the Tabernacle and later for the temple worship. Then come to the New Testament and study what the Holy Spirit says about the Body of Christ. In all we see careful organization and planning. And yet some very earnest Christians mistakenly suppose that the work of the local church or assembly of believers can be done without organization. If a business enterprise today were run in the slipshod manner in which many a church is run, its owner would be bankrupt inside of a year. Surely we should not be content to try to conduct the work of our Lord with less efficiency than is considered necessary for the success of an industry. Undoubtedly organization was included among other things in the Spirit's admonition: "Let all things be done decently and in order" (I Cor. 14:40).

D. The concentration. Another outstanding fact which we find in the lesson is the fact of concentration. Nehemiah pressed steadily toward his divinely appointed goal—namely the rebuilding of the city. He refused to be discouraged by obstacles or deterred by opposition. Side issues had no attraction for him. He kept the goal constantly in view and bent every energy toward attaining it. In this he sets us an excellent example. Many other Scriptures teach that God has a single purpose for His children. "This one thing I do," said the Apostle Paul (Phil. 3:13). To the young man Timothy he wrote, "Endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him Who hath chosen him to be a



soldier" (II Tim. 2:3-4). And to the Hebrews he wrote, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith" (Heb. 12:1-2). And certainly he could not more clearly have indicated that to fulfil God's purpose for our lives should be the single purpose of the child of God, when in writing to the Corinthians he said, "But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away. . . . And this I speak for your profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction" (I Cor. 7:29-31, 35).

E. The consummation. The things which we have seen worked together to bring the work of rebuilding the city to a happy and successful consummation. This is implied in the statement, "So built we the wall; and all the wall was joined together unto the half thereof" (Neh. 4:6). And it is further declared in the simple words of Nehemiah 6:15, "And so the wall was finished." Encouraged by the successful issue of this task, "let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). Whatever the difficulties and whatever the testings, let us heed the admonition, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58; see also Eph. 4:11-13; Heb. 6:10; Isa. 55:11).

II. THE CHRISTIAN'S WARFARE

And now we turn to the consideration of the Christian's warfare. This is presented in four facts which our lesson sets before us.

A. The opposition. Nehemiah suffered from much opposition. Outside were Sanballat and Tobiah and Geshem. At first these enemies sought to turn God's servant aside by ridicule (Neh. 4:1-3). Failing in this, they conspired to attack him (Neh. 4:7-8). And when God brought their conference to naught, they resorted to strategy, seeking to entice him into a trap (Neh. 6:1-2). But the opposition of those on the outside was not the only opposition from which Nehemiah suffered. Within were some who shirked, others who oppressed one another and contended with one another, and yet others there were who were traitors to the cause because they were in league with Nehemiah's enemies (see Neh. 4:10; Neh. 5:1-5; Neh. 6:1-2). Let it be understood once for all that no work that is really of God will lack for opposition. Sad to say, not all the opposition comes from the unbelieving and the worldling. Many Christians are doing the devil's work today in their gossiping and criticizing and murmuring and in the worldliness and disloyalty of their conduct. The Christian is engaged in a grim warfare with the powers of darkness, and many times he finds to his sorrow that some who should be allied with him in the battle are actually in league with the enemy. (Eph. 6:10-13; II Tim. 1:15; II Tim. 3:12; II Tim. 4:3-4)

B. The vigilance. Nehemiah was not to be taken off his guard by the enemy. When they were conspiring to attack him, he set a watch against them day and night (Neh. 4:9). And when they sought to seduce him, he refused to be taken in their trap, but returned the answer, "I am doing a great work, so I cannot come down: why should the work cease, whilst I leave it, and come down to you?" (Neh. 6:3-4). Such is the vigilance which should characterize every child of God. The enemy is constantly seeking to overcome our souls and to take them in his snare. He is constantly seeking to attack the work of God. We need to be constantly on our guard against him. Surely there is necessity for the admonition which the Spirit is constantly pressing on the believer to "watch!" (I Pet. 5:8-9; I Cor. 16:13; Col. 4:2; I Thess. 5:6; II Tim. 4:5)

C. The supplication. Nehemiah's vigilance would have availed him little, however, had it not been for his supplication. One of the outstanding characteristics of the life of this man of God was his praying. He was a man of ejaculatory prayers. By this we mean his praying was very brief and very much to the point, at times almost amounting to an exclamation. Again and again we find him lifting up his heart to God in prayer. Only a sentence or two of prayer at a time, and yet this prayerful attitude was undoubtedly what made Nehemiah the great power for God that he was. It was a significant statement that he made when he said, "We set a watch against them," but it was even more significant that he should have preceded this statement with the words, "We made our prayer unto God" (Neh. 4:9). There is a valuable lesson in Nehemiah's prayers for all of us. We are all inclined more or less, to be formalists. Unless we can have our prayer time at a set time in the day, and unless we can spend a certain amount of time in prayer, and unless we can get away to a quiet place, far from all human company, we feel that we have not really prayed. Now a prolonged quiet time, undisturbed by human contacts, is a good thing and one which we do well to cultivate. But let us not think that if we cannot have these conditions we cannot therefore pray. And let us not make the mistake of confining our prayers to the quiet time. Like Nehemiah we need to let every task, every testing, every difficulty, every joy, every blessing, in short every incident of our life become a call to prayer. Day by day, hour by hour, moment by moment, as we go about the tasks of the day, we should be lifting our hearts to God in prayer, talking with Him about absolutely everything which comes into our experience. Obviously we cannot be praying long prayers if we are to lead such a life of prayer, and in this Nehemiah's example of ejaculatory praying will be of great value in helping us to understand what the Scripture means when it says, "praying always" (Eph. 6:18), and, "continue in prayer" (Col. 4:2), and "pray without ceasing" (I Thess. 5:17). (In this connection read Neh. 2:4; 4:4; 4:9; 5:19; 6:9; 6:14; 13:14; 12:32, 29, 31.)

D. And finally we note the victory. When we remember the great swelling words of Sanballat and Tobiah there is an irresistible touch of humor in that statement, "It came to pass, when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God" (Neh. 6:16). God wonderfully blessed and prospered Nehemiah, and gave him victory over all his enemies. But such victory may be enjoyed by any child of God who will walk in constant dependence on Him as Nehemiah did. The Lord Jesus Christ has already paid the debt and conquered all our enemies at the cross. We need not be defeated for a single instant, and as we put our trust in Christ we cannot be defeated, for greater is He that is on our part than he that is against us. We are more than conquerors through Him that loved us. Thanks be unto God which giveth us the victory through our Lord Jesus Christ. (Rom. 8:31; II Cor. 10:4-5; Rom. 6:15; Rom. 8:37; I Cor. 15:57)

VITAL-TRUTH ILLUSTRATION

I wish we had time to speak about Moody's Y. M. C. A. work. Why, he was for nine years the great outstanding man in religious work of the Y. M. C. A. of this city. He was four years its president, perfectly tremendous in his work in regard to it. Somebody ought to speak about Mr. Moody's work in the Christian Commission during the war. That record just tingles with heroic patriotism, the spirit of devotion to the country. Read some of those touching interviews of Moody with dying men in the tents and on the cots of the hospitals down through the South; it touches your heart as nothing else will. When he went to England the first time, he was criticised by the pulpit and by the pew, by the secular press and by the religious press, and yet Moody went on. They chided him with making money, chided him with pride and personal

ambition, and chided him with intruding upon the established order of things in the Church of England. It was a sharp thrust at this point and at that point. You would have thought it would have wounded the spirit of Moody for all time to come, but so obsessed was he with the

thought of reaching out and preaching the Gospel to men, that he did not stop once to either apologize or explain.

—From Address by Wm. C. Covert, D.D., at a Moody memorial meeting in Chicago.

Third Quarter, Lesson 11

Sunday, September 15, 1929

TEACHING THE LAW OF GOD

Lesson Text: Neh. 8:1-18

(Assigned for printing: Neh. 8:1-3, 5-6, 8-12)

Read also Psalm 119:97-104

Golden Text:

"The entrance of Thy words giveth light; it giveth understanding unto the simple" (Ps. 119:130).

It is quite impossible to appreciate the significance of the incidents of today's lesson unless we recognize that the Spirit of God evidently directed in them with the deliberate purpose of intensifying the typical significance of Jerusalem's rehabilitation. That the connection may be plainly seen, let it be borne in mind that the incidents narrated in today's lesson occurred very shortly after the wall was finished and the gates set up. That event, coupled with the restoration which preceded it, of many of the people from the captivity in Babylon, is clearly a type of Israel's kingdom blessings. In our study of this lesson, therefore, we shall lay the emphasis where we believe it belongs, that is on the dispensational teaching which is typically presented in it; but with it we will link the personal lessons which we may learn from the things which come before us.

I. THE KINGDOM A TIME OF RESTORATION FOR ISRAEL

Israel's restoration from Babylon had been in progress for several years preceding the time when the things occurred which we study today. At the time of king Cyrus' proclamation nearly 50,000 people had come back to their own land from Babylon. Some years later Ezra brought a considerable company with him; and at a still later date Nehemiah had been sent by king Artaxerxes to build again the city and to further the establishment of Israel in her own land. All of this typifies her restoration in the Kingdom of the Lord Jesus Christ. After He has come to judge His enemies and to establish His Kingdom, the children of Israel will be brought from all nations as an offering to the Lord. They shall be restored to their own land and shall be established there in peace and safety. It is exceedingly interesting that the Spirit should have spoken of Israel's restoration in the Kingdom as being an offering to the Lord from the nations, for this corresponds to the spirit in which Cyrus, Darius and Artaxerxes acted in restoring her in their days. (Ezra 1:2-4; Ezra 6:5, 7, 9-10; Ezra 7:13-20) Another point of striking analogy lies in the fact that whereas Levites were brought to Jerusalem to minister in the temple in the days of Ezra (Ezra 8:15-20), God says that in the Kingdom He will take of those who are restored for priests and Levites. (Isa. 66:20; Matt. 24:29-31; Ezek. 39:25-29)

The personal lesson which we may learn from the fact that Israel will be restored in the Kingdom of Christ is this: When our Lord Jesus Christ is permitted to reign in our hearts and lives He delivers us from the bondage of sin and from all enemies of our souls and restores us to our fellowship with Himself. The blessings which Israel will enjoy in the Kingdom of Christ come now to the soul of any believer who will give Him His rightful place in the life. (Rom. 5:17; Rom. 5:21; Rom. 6:11-13; Rom. 8:2)

II. THE KINGDOM A TIME OF WORSHIP

One of the most impressive things in this lesson is the spirit which the people manifested. In the first verse we read that "all the people gathered themselves together as one man...and they spake unto Ezra the scribe to bring

the book of the law of Moses, which the Lord had commanded to Israel" (Neh. 8:1). The same unanimity was seen in their response to Ezra's blessing when the book was opened, and in their bowing before God in worship; and it was manifest again in their contrition for their sin, in their obedience to the admonition to rejoice rather than to mourn, and in their observance of the feast of tabernacles (Read Neh. 8:1, 3, 6, 9, 12, 17, and note especially the recurrence of the expression "all the people"). Surely this spirit was in striking contrast to the stubborn perverseness and the hardness which they had exhibited on many former occasions. Such a spirit is truly a prophetic foreshadowing of Israel's attitude in the Kingdom of Christ when her heart shall turn toward God. In that day she will weep in sorrow for her sin, but her tears shall be wiped away and sorrow shall give place to singing. In the Kingdom all Israel shall bow in worship before the Lord. (Isa. 50:4-5; Zech. 12:11-14; Isa. 35:10; II Cor. 3:16; Ps. 110:3; Isa. 27:13)

From a personal point of view let us remember that the spirit of worship is the very essence of restoration. It is only when our hearts turn to the Lord from our idols that we can know the joy of restoration; and the consciousness of restored fellowship, in turn, deepens our sorrow for our sins; but almost immediately it dispels our sorrow with love and adoration for Him Who has dealt with us in such marvelous grace. (Ps. 51:12-15; Ps. 126:1-3; Ps. 107:1-9; Ps. 23:3, 6)

III. THE KINGDOM A TIME OF HEARING THE WORD OF THE LORD

Our lesson Scripture opens by telling us that the people were gathered together to hear the law of the Lord, and it closes with the statement that day by day, from the first unto the last of the seven days of the feast of Tabernacles, Ezra read to the people from the book of the law of God. Neh 8:8, too, says, "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." A marvelous scene this, truly, considering how stubbornly Israel had refused to heed the Word of the Lord in the days of the former prophets; but it is a scene which is prophetic of a better day for Israel, for in the Kingdom of our Lord Jesus Christ Israel shall hear and heed the Word of God. (Isa. 2:3; Jer. 31:33-34)

The personal lesson which this suggests is that the soul who is giving the Lord Jesus Christ his rightful place in the life will give studious and prayerful heed to the Word of God. "The backslider in heart shall be filled with his own ways." He has no time nor taste for the Word of God. "But a good man shall be satisfied from himself;" "his delight is in the law of the Lord; and in His law doth he meditate day and night" (Prov. 14:14; Ps. 1:1-3; II Tim. 2:15; II Tim. 3:16-17).

IV. THE KINGDOM A TIME OF EQUITY

Another detail in the picture which our lesson sketches that contributes much to the prophecy of the Kingdom conditions is the equity which prevailed at that time. The governor instructed the people to go their way, "eat the fat, and drink the sweets, and send portions unto them for whom nothing is prepared" (Neh. 8:10). These instructions were obeyed, and on that joyous occasion the poor

feasted with the rich. This is suggestive of the equity which shall prevail in the Kingdom of our Lord Jesus Christ. In that day none of God's people shall lack for food. "Every man shall dwell under his own vine and fig tree," and "the Lamb which is in the midst of the throne shall feed them"—a very different condition, surely, from that which many times prevailed in Israel's past. (Micah 4:4; Rev. 7:16-17; Ezek. 34:8, 11-16)

The delightful personal suggestion here is that in His dealing with His children God shows no partiality and knows no lack. No one among His children has better right than another to the feast which He has spread. And none need fear to exhaust His dainties. There is enough for all and to spare. Even as there was twelve baskets full of fragments taken up when the Lord had fed the multitude with the handful of loaves and fishes, so when all who have trusted Him have eaten their fill, yet there is abundance left. (Ps. 107:9; Ps. 103:5; John 6:35; Isa. 55:1-2; Isa. 25:6) There is here also the suggestion that we who have tasted of the riches of His grace should share with others the blessings which we have enjoyed. (Rev. 22:17; John 21:15-17; I Pet. 5:2)

V. THE KINGDOM A TIME OF JOY

We have already referred to the joy which displaced the sorrow in the hearts of the children of Israel on this occasion. At first thought it may have seemed strange that their spiritual leaders should have stilled the people when they wept at the revelation of their sins which confronted them in the reading of the law, and that they should have admonished them to be joyful (Neh. 8:9-12). This, however, is one of the things which is most convincing in the evidence which it presents that prophetically this Scripture looks forward to the Kingdom. It is in the Kingdom of our Lord Jesus Christ that Israel shall be comforted. In this connection the prophecy of Isa. 61:2-4 is especially significant. Testifying of the Kingdom of Christ, which shall follow the day of vengeance of our God, it says that Israel shall be given beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, and with these things this prophecy links the statement, "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." Remembering that the wall of Jerusalem had just been finished, as we meditate on the joy which came to the children of Israel on this occasion could we ask any clearer evidence that the things which we are studying look forward to the Kingdom of our Lord and Saviour Jesus Christ? (Isa. 51:3, 11; Isa. 52:9; Isa. 65:18-19)

So, too, God's children can testify that there is no real joy in life until Christ is enthroned in our hearts. "The fruit of the Spirit is joy," but the Spirit cannot bring forth His fruit unless we let our Lord control our lives. And again the Word tells us that the God of hope shall fill us with joy and peace in believing. The faith of which this

verse speaks is the faith of a surrendered heart, for unyieldedness is unbelief and hinders the joy of the Lord from finding expression in the lives of His children. But when our wills are submitted to His, and when our souls are holding communion with Him, they are flooded with joy unspeakable and full of glory, and the climax of joy for the believer will be the appearing of our Lord Jesus Christ, when we shall see Him face to face. (Rom. 15:13; Gal. 5:22; I Pet. 1:8; I John 1:12; I Pet. 4:13; Jude 24)

VI. THE KINGDOM THE TIME OF KEEPING THE FEAST OF TABERNACLES

And now a word in closing about the Feast of Tabernacles. (Read verses 14-18.) That great feast of Israel was a shadow picture of the Kingdom when she shall dwell in the tabernacles of the Lord. It is interesting to note too that in Christ's Kingdom the Feast of Tabernacles will be kept annually, and will be the occasion for all nations to go up to Jerusalem to worship before the Lord. We, too, who share the faith of Israel, shall enter with joy into the tabernacles of our Lord and shall join His people in keeping that Feast of joy and gladness in the Kingdom of our Lord Jesus Christ. (Zech. 14:16; Lev. 23:34-44; Deut. 16:13; Ps. 43:3; Ps. 46:4-7; Ps. 84:1; Ps. 132:7; Hos. 12:9)

VITAL-TRUTH ILLUSTRATION

How wonderfully chosen must those words be which God has used to tell us about Himself! In His grace He has revealed Himself to us by the common medium by which we communicate one with another. Missionaries sometimes tell us of the intense difficulty of translating a word like "faith" or "salvation" into a language whose only terms denote material things like "tree" or "horse." Do we ever think of the wisdom that must have been put forth in translating the thoughts of the infinite God into forms of expression which were limited by the contemptibly small range of experience of one of His creatures? If the ordinary man were to see advertised that a lecture upon some abstruse subject was to be delivered by some great authority, he would scarcely for a moment entertain the idea of going to hear the lecture. He would know that the possibility of his understanding any of it would be exceedingly small. Yet God, our Maker, has desired to speak to us about Himself, and about matters of such moment that it stretches beyond the bounds of space and time, and the most unlettered may attend the reading of this Word with the assurance that he will understand enough of it to save his soul from eternal punishment. So far from being surprised or aggrieved that parts of the Scriptures are "hard to be understood," we should rather feel amazed and profoundly thankful for the grace that has enabled us to understand any of them.

—From the Irish Evangelical.

Third Quarter, Lesson 12

Sunday, September 22, 1929

MALACHI FORETELLS A NEW DAY

Lesson Text: Mal. 1:1 to 4:6
(Assigned for printing: Mal. 3:1-12)
Read also Isaiah 11:1-10

Golden Text:

"Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, Whom ye delight in: behold, He shall come, saith the Lord of hosts" (Mal. 3:1).

God's appeals to men are always based on His mercies toward them. He is not asking favors from us; He is asking only for a normal response to the favors which He has bestowed upon us. One outstanding example of this is found in Romans 12:1-2, "I beseech you therefore,

brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." This Scripture is an especially good one with which to introduce the study of today's lesson, for its appeal is based both on the mercies which God has already shown us, "I beseech you by the mercies of God," and the mercies which He will yet show us, "that ye may prove what is that good and acceptable, and perfect will of God." As we shall see in our study, today's



lesson Scripture issues a stirring challenge to Israel—a challenge which is based both on God's past mercies to her and on the mercies which are yet future.

I. THE COMING OF THE SAVIOUR

Our lesson opens with a prophecy of the coming of our Lord Jesus Christ. There are four key phrases which will serve to set its message clearly before us.

A. "I will send My messenger." In the first verse the promise is given, "Behold, I will send My messenger, and he shall prepare the way before Me" (Mal. 3:1). This had a partial fulfilment in the days of John the Baptist, and it is quoted in the New Testament as referring to him (Matt. 11:10; Mark 1:2; Luke 1:76). But, as we have seen in former lessons, the final fulfilment of this promise was not the ministry of John the Baptist which preceded Christ's first coming, but the ministry of Elijah which will precede His second coming. Malachi 4:5-6 explains the Scripture before us when it says, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." From other Scriptures we know that the "day of the Lord" is the day of Christ's second coming (Joel 2:11; Zech. 14:1-4). When He came the first time it was in lowliness and humility, but when He comes the second time it will be in wrath and judgment. It is for this reason, coupled with the fact that Antichrist's awful persecution of Israel will reach its climax at that time, that that day is called "the great and dreadful day of the Lord" (II Thess. 1:7-10; Joel 2:1-11; Ps. 83:1-5). But if any one be inclined to doubt that the promise "I will send My messenger, and he will prepare the way before Me" stands especially connected with the second coming of Christ, all he needs to do to be convinced is to consider that it is followed by those words which so clearly imply judgment, "Who may abide the day of His coming? for He is like a refiners fire and a fuller's soap." While John the Baptist was the messenger sent before the fate of the Lord to prepare His way, in the light of the prophecy of judgment which accompanies the promise of the verse before us, these words apply even more forcibly to the ministry of Elijah in the Great Tribulation, immediately preceding Christ's second coming (Rev. 11:3-12).

B. "The Lord shall come." The next words of our lesson are a definite statement that the Lord shall come. Several things are especially significant in their revelation that the coming of the Lord here spoken of is the second coming of Christ. We are told here of the **manner** of His coming: He shall come "suddenly." So when Christ comes again His coming is said to be "as the lightning" (Matt. 24:27). Again the **place** of His coming is spoken of: "He shall come to His temple." In Zechariah 14:1-4 we are told that His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east," but this is not inconsistent with the prophecy before us, for in Ezekiel's vision, in which he saw the glory of the God of Israel returning to the temple, that glory is said to come "from the way of the east" (Ezek. 42:2-4). It will be remembered that when the glory departed, it went up from the temple and rested upon a mountain which is on the east side of the city, from the description evidently the Mount of Olives (Ezek. 11:23). It was from this mountain that Christ went into heaven, and it is to this mountain that He will return when He comes again (Acts 1:11-12). But from that mountain He will come into His temple. We have here also the **appearance** of His coming. "He is like a refiner's fire, and like fuller's soap." Link with this the description of our Lord Jesus Christ in Revelation 1:14-15 and the description of the glory which was manifest in that preview of the second coming described in Mark 9:3. In the first of these passages we are told that "His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace." In the second we are told that His raiment become shining exceeding white as snow; so as no fuller on earth can white them." Such is the glory which shall be manifest in our Lord's Person at His second coming.

C. "He shall purify the sons of Levi." But the fire and the fuller's soap, in addition to describing His appearance, suggest His ministry to Israel in the day of His coming. The fire suggests the judgment which He will visit upon her enemies; but more particularly it testifies, as does the fuller's soap, to the purifying which He will bring to Israel. "He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. 3:3). Many other Scriptures tell us that when Christ comes again He will cleanse His people from all their sins and defilements and will purify them unto Himself. This Scripture, however, carries us on a little further and tells us the end toward which this purifying looks. The purging makes it possible for Israel to offer to the Lord an acceptable offering in righteousness. In that day her worship will be no longer marred by the sins which have marred it in the past. Her offerings then will not be offerings for sin and for uncleanness, but they will be memorial offerings, testifying of Him Who by the offering of Himself purged her from her sin. (Ezek. 37:21-23; Rom. 11:26; Heb. 10:10-14)

D. "I will come near to you in judgment." Christ's coming has another aspect, however, the aspect of judgment on the Antichrist and his followers. This is clearly in view in the next verses. Because our space is limited let us merely list those upon whom His judgment shall fall, and confine our discussion to a brief suggestion of the meaning of each term used.

1. Sorcerers—evidently a reference to the miracle-working power of the Antichrist and his false prophet (Rev. 13:12-14; Rev. 13:23).

2. Adulterers—adultery in the Scripture is always a symbol of idolatry, suggesting the worship of Antichrist and his image in the Great Tribulation (Rev. 13:14-15; II Thess. 2:4; Rev. 18:3).

3. False swearers—a reference to Antichrist's covenant with Israel, which covenant, though confirmed with an oath after the manner of covenants, shall be broken without compunction (Hosea 10:4; Hosea 4:1-2; Dan. 9:27). Involves also Israel's part in this covenant, for in making a covenant with Antichrist they shall swear falsely (Isa. 28:15-18).

4. Those who oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right—the oppression which shall characterize the empire of the Antichrist (James 5:1-7).

5. Them that fear not the Lord—this is the key expression, for the sin of Antichrist and his followers is preeminently the sin of not fearing the Lord. So far is the fear of the Lord from their eyes, they actually will dare attempt to make war against Him (Ps. 2:1-3; Ps. 83:1-5; Rev. 19:11-19).

We are bound to recognize, of course, that these sins have their manifestations in all ages; but never have they been more pronounced than they will be in the kingdom of Antichrist immediately before Christ's second coming. They are, therefore, especially suggestive of the sin of that man of sin and of the sin of his followers.

II. THE CHALLENGE OF THE SAVIOUR

In striking contrast with the judgment which Christ will visit upon the enemies of Israel is the security which she enjoys by His grace, which is testified in the next verse, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:16). When we consider their sins we realize that the sons of Jacob richly deserved to be consumed. But in opposition to the unfaithfulness of Antichrist who breaks his covenant, God keeps His covenants. He has promised to preserve a seed for Abraham, to cause that seed to inherit the promised land, and to make that seed a blessing to all the families of the earth. His covenant cannot be broken. His promise must be fulfilled, and fulfilled it will be in the Lord Jesus Christ. Because of God's covenant His people are eternally secure.



(Gen. 12:2-3; Gen. 15:5; Gen. 17:6-8; Jer. 31:35-37; Isa. 54:10)

In this we see the mercies of God. Israel deserved to be consumed, but because of His great mercy God will not consume her. He has purposed to deliver her and to purge and to bless her in the kingdom of Christ. His purpose cannot fail. He will surely perform that which He has promised. To avoid confusion, however, it were well for us to consider for a moment who it is that shall share in the fulfilment of these promises. Certainly it is not all who are Jews after the flesh, for "they are not all Israel that are of Israel," and "he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the Spirit and not in the letter; whose praise is not of men, but of God" (Rom. 2:28-29; Rom. 9:6-8). The promises to Israel are faith limited. They are purely by grace. When the Scripture says, "All Israel shall be saved," it is speaking only of the believing Israel. The Israel for whom the promises of God shall be fulfilled will be composed of the believers of Israel in all ages. They will be Jews, but they will be Jews not only after the flesh but also after the faith of Abraham. It is true that believing Gentiles shall share in the blessings which shall come to Israel, but this in no wise negatives the fact that literal Israel, that is believing Israel, is uppermost in the mind of God in the promises which we have noted. Now let us remind ourselves once more of God's mercy to Israel. His mercy is seen in His faithfulness to His covenant, preserving for Himself a people, and His mercy is seen in His kingdom purposes touching Israel. (Gal. 3:16-17; Ps. 107:1, 8, 15; Ps. 118:1-4)

Upon these mercies God bases His appeal to Israel. Having spoken of the blessings which shall come to her in the Kingdom. He now says in effect, "Why wait for the Kingdom to enjoy the blessings which My heart is yearning to pour out upon you? Why not enjoy them now?" Israel will be blessed in the Kingdom, but if she will she may be blessed now. So the cry goes forth, "Return unto Me, and I will return unto you, saith the Lord of hosts." And to this is added the further significant appeal, "Prove me NOW herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (Mal. 3:10). Surely the goodness of God leads His people to repentance, and if there be in them a willing heart they need not wait until the Kingdom to enjoy God's Kingdom blessings. They may prove Him NOW. This is a tremendous challenge. In view of what God has done for Israel, surely the most reasonable thing that she can do is to return to Him and yield to Him, for only so can she know His blessings. And the reasonableness of this appeal

becomes even more apparent as we consider what He will do for her in the future (Rom. 2:4).

In conclusion let us call attention to an exceedingly valuable personal lesson which we may learn from all this. The condition on which God would pour out His blessing on Israel was that they should bring all the tithes into the storehouse. That is always the thing which makes it possible for God to pour out His richest blessings. We do not mean to limit this truth to the thought of tithing, or the giving of our means in support of the Lord's work, though this certainly is included in the things which are suggested by the admonition touching the tithe. The principle, however, is much broader than that. So long as there is any withholding, in any realm in our lives, the things which belong to God, He cannot bless us as He would. In order for His children to enjoy the fulness of His blessings there must be a full surrender. Our bodies, our faculties, our energies, our time, our affections, our possessions, everything must be on the altar before God can bless us in the fullest measure. To us His challenge is the same as to Israel, "Prove Me now." "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, THAT YE MAY PROVE WHAT IS THAT GOOD, AND ACCEPTABLE, AND PERFECT WILL OF GOD" (Rom. 12:1-2).

VITAL-TRUTH ILLUSTRATION

A cablegram from heaven reported by Dr. W. J. Schieffelin at the Chicago National Layman's Congress (1910), shows how a Calcutta merchant met a misfortune in his business. A secretary of a British missionary society called on the merchant to ask his help in the work. He drew a check for \$250.00 and handed it to the visitor. At that moment a cablegram was brought in. He read it and looked troubled. "This cablegram," he said, "tells me that one of my ships has been wrecked and the cargo lost. It makes a very large difference in my affairs. I will have to write you another check." The secretary understood perfectly and handed back the check for \$250.00. The check book was still open, and the merchant wrote him another check and handed it over. He read it with amazement. It was a check for \$1000.00. He said, "Haven't you made a mistake?" "No," said the merchant. "I haven't made a mistake." And then with tears in his eyes, he said, "That cablegram was a message from my Father in heaven. It read 'Lay not up for yourself treasures upon earth.'"

Third Quarter, Lesson 13

Sunday, Sept. 29, 1929

REVIEW: SIGNIFICANCE OF THE EXILE AND RESTORATION

Lesson Text: Isa. 61:1-9

Golden Text:

"But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children" (Ps. 103:17).

THE LESSON SCRIPTURE OUTLINED

I. A PROPHECY OF CHRIST'S FIRST COMING

Isa. 61:1-2a

Notice that there is a distinct break after the words "to proclaim the acceptable year of the Lord." Between this phrase and the next, "and the day of vengeance of our God," intervenes this whole age in which we live. The first phrase refers to Christ's first coming; the second to His second coming. (Luke 4:16-21)

II. A PROPHECY OF CHRIST'S SECOND COMING

Isa. 61:2b-3

When He comes again it will be to take vengeance on His enemies, and to comfort His people. (II Thess. 1:7-10; Rev. 19:11-19; Matt. 24:31; I Pet. 2:6-10; Rom. 11:26)

III. A PROPHECY OF ISRAEL'S RESTORATION

Isa. 61:4-9

- (a) The Restoration of their cities—Isa. 61:4
- (b) The Restoration of their land—Isa. 61:5
- (c) The Restoration of their testimony—Isa. 61:6
- (d) The Restoration of their fellowship—Isa. 61:7-8
- (e) The Fulfilment of the promise made to Abraham—Isa. 61:9



QUESTIONS FOR REVIEW

Lesson 1—"The Story of Ezekiel"

(Lesson Text: Ezek. 1:1-3; 2:1 to 3:27; 8:1-4; 11:22-25; 24:15-24; 33:30-33)

(Assigned for printing: Ezek. 3:4-11; 24:15-18)

(Golden Text: Ezek. 33:11)

1. Should Christians today expect visions such as Old Testament prophets experienced?
2. How can we speak God's Words today?
3. Why should we live the truths of God's Word?
4. Why is no Christian too weak to give a testimony or his Lord?
5. What fruit should our testimony bear?
6. How and when must we give account to God for how we bear testimony for Him?
7. What two results may our testimony have to those who hear?

Lesson 2—"Ezekiel Teaches Personal Responsibility"

(Lesson Text: Ezek. 18:1-32; 33:1-20)

(Assigned for printing: Ezek 33:7-16)

(Golden Text: Rom. 14:12)

1. What does this mean, "The wages of sin is death"?
2. What is the extreme limit of chastening in a believer's life?
3. What is God's attitude toward a sinning believer?
4. What will be the result of our sins when we stand before the judgment seat of Christ?

Lesson 3—"Ezekiel's Vision of Hope"

(Lesson Text: Ezek. 47:1-12)

(Assigned for printing: verses 1-9)

(Golden Text: Isa. 9:7)

1. In what respects does the river of Ezekiel's vision prophesy Israel's kingdom blessings?
2. Wherein does it symbolize the blessing of the Spirit-filled believer?

Lesson 4—"The Story of Daniel"

(Lesson Text: Dan. 1:1-21; 2:13-19; 4:19; 7:28; 8:15-18; 9:20-23; 10:1-19; 12:9)

(Assigned for printing: Dan. 1:1-4, 19, 20; Dan 2:17-24)

(Golden Text: Dan. 12:3)

1. How may we keep ourselves pure?
2. Why do we need strong convictions?
3. Why do we need to be dependable?
4. Just what is the normal standard for our prayer life?
5. What are the blessings of faith in the believer's life?
6. What is the effect of living in close fellowship with God?
7. How may we be strong?

Lesson 5—"Belshazzar's Feast"

(Lesson Text: Dan. 5:1-31)

(Assigned for printing: verses 17-28)

(Golden Text: Eph. 5:18)

1. What proof that God's Word is inspired do we find in Daniel 5?
2. What future event is foreshadowed in the destruction of Babylon?
3. What personal lessons may we learn from this lesson?

Lesson 6—"Daniel Among the Lions"

(Lesson Text: Dan. 6:1-28)

(Assigned for printing: verses 10, 11, 16-23)

(Golden Text: Ps. 34:7)

1. What future events in Israel's experiences are foreshadowed by Daniel in the lion's den?
2. What may we learn about God from this lesson?
3. Can we trust God as Daniel did in the midst of apparently hopeless circumstances?

Lesson 7—"The Return from Captivity"

(Lesson Text: Jer. 29:10-14; Ezra 1:1-11; Ps. 126:1-6)

(Assigned for printing: Ezra 1:1-6; Ps. 126:1-6)

(Golden Text: Ps. 126:3)

1. Can men successfully fight against God?
2. Name three ways in which God's mercy is shown to the believer.
3. What is it that brings the greatest glory to Christ?

Lesson 8—"Rebuilding the Temple"

(Lesson Text: Ezra 3:1 to 6:22; Ps. 84:1-12)

(Assigned for printing: Ezra 3:10-13; 6:14-16; Ps. 84:1-4)

(Golden Text: Ps. 122:1)

1. What use did Israel make of the Temple? to what use did God intend it to be put?
2. What does the Temple stand for?
3. What personal lessons may we learn from the rebuilding of the Temple?

Lesson 9—"Ezra's Return to Jerusalem"

(Lesson Text: Ezra 7:1 to 8:36)

(Assigned for printing: Ezra 7:6-10; 8:21-23, 31, 32)

(Golden Text: Ezra 8:22)

1. What does it mean for a believer to "seek" the Lord?
2. What does it mean for a believer to "forsake" the Lord?
3. What happens when we forsake Him?
4. What happens when we seek Him?
5. What was the secret of the prosperity which attended Ezra's journey to Jerusalem?

Lesson 10—"Nehemiah Rebuilding the Wall of Jerusalem"

(Lesson Text: Neh. 2:1 to 7:4)

(Assigned for printing: Neh. 4:6, 15-21)

(Golden Text: Neh. 4:6)

1. What practical lessons for our profit in our service for our Lord Jesus Christ may we learn from Nehemiah's rebuilding the walls of Jerusalem?
2. What practical lessons may we learn from it to help us in our warfare with the forces of evil?

Lesson 11—"Teaching the Law of God"

(Lesson Text: Neh. 8:1-18)

(Assigned for printing: verses 1-3, 5, 6, 8-12)

(Golden Text: Ps. 119:130)

1. Will the nation Israel be restored in the Kingdom of Christ? Does this apply to the believing or to the unbelieving of Israel?
2. What will be Israel's attitude toward Christ in His Kingdom?
3. What will be her attitude toward God's Word?
4. Will the rich oppress the poor in Christ's Kingdom?
5. Will there be sorrow there of any kind?
6. What is the prophetic outlook of the Feast of Tabernacles?

Lesson 12—"Malachi Foretells a New Day"

(Lesson Text: Mal. 1:1 to 4:8)

(Assigned for printing: Mal. 3:1-12)

(Golden Text: Mal. 3:1)

1. What may we learn from this lesson about Christ's second coming?
2. What may we learn from it about Israel?
3. What may we learn from it about ourselves?

VITAL-TRUTH ILLUSTRATION

There is a story of a small boy who spent many hours making a toy boat. After it was finished, he used to play with it and float it down the stream, but one day it got away from him, and was carried down the river and far out of his sight. He grieved much over the loss of his precious boat. One day, however, in the window of a pawnshop in London, the boy saw the boat he had made long before. He went in and told the storekeeper that it was his boat he had there in the window. The man replied that it was now in his possession, and that if the boy wanted the boat, he would have to pay a sum equivalent to two dollars and seventy-five cents to redeem it. So the boy worked hard for several days, and at last had the money to buy back his boat. He again went to the pawnshop keeper, and gave him the money, and this time came away with the beloved boat again in his possession. As he carried it away with him, he held it close to him and said, "Little boat, you are twice mine. In the first place, I made you; and in the second place, I redeemed you."

—From sermon by Dr. J. C. O'Hair.

A HEART-TO-HEART CHAT with the Business Manager

I want to talk with you for a moment, dear member of "The Family," about a burden that is on our hearts.

About three months ago one hundred missionary gift subscriptions expired. We mentioned this in the two preceding issues, of "Grace and Truth," and many of the members of "The Family" have responded loyally with gifts which have made it possible for us to renew most of these subscriptions.

Not quite enough has been received, however, to care for all of them, and in the meantime many more have expired, so there are still many missionaries on the waiting list.

These have all responded with an enthusiastic "Yes," to the inquiry which we sent to ascertain if they wished us to continue sending "Grace and Truth" during the coming year.

Unless immediate provision is made, however, we cannot renew these subscriptions. It would grieve us deeply if we were compelled to discontinue sending "Grace and Truth" to these loyal messengers of the Cross who value its monthly messages so highly.

Will you not join us in praying for the funds which will make it possible for us to continue sending "Grace and Truth" to them? And will you not take on one or more of them yourself?

Though the cost is considerable, we make no extra charge for foreign subscriptions.

\$1.50 sends "Grace and Truth" for one year to ONE missionary.

\$6.25 sends "Grace and Truth" for one year to FIVE missionaries.

\$12.50 sends "Grace and Truth" for one year to ELEVEN missionaries.

Can we count on your cooperation?

Thank you!

"GRACE AND TRUTH"

"Every Issue Meets a Need"

2047 Glenarm Pl.,
Denver, Colo.

THRILLING MISSIONARY BIOGRAPHIES

Just the thing to interest young people in missions

1. Adventures with the Bible in Brazil, Glass.....\$1.50
2. Story of John G. Paton—Thirty Years among the South Sea Cannibals, Paton.....\$1.50
3. A Thousand Miles of Miracle in China, Glover.....\$1.50
4. Ann of Ava—An American Girl's Adventures in Burma, Hubbard.....\$1.00
5. In the Heart of Savagedom—Missionary Pioneering in Africa, Watt.....\$1.50

For every book ordered add 5 cents postage

THE INSTITUTE BOOK NOOK

"The Cream of Evangelical Literature"
2047 Glenarm Place, Denver, Colorado

"Grace and Truth" Free Pastor's Service

The establishment of this service for Christian workers is the logical outcome of present-day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels, churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

Responses to advertisements appearing in this column will be forwarded by us without delay.

Christian workers who desire further information concerning this free service should address the Business Manager.

BAPTIST PASTOR-EVANGELIST, Southern bred and educated. Believes the whole Bible and preaches the gospel clearly and fearlessly. Has given a number of years to pastorates and evangelistic work; perfect health; experienced in building and organizing; specialist in men's work. Now engaged in pleasant pastorate, but feels an urge to reach more people. Would be pleased to hear from and exchange references with churches interested in a program to reach the masses, and desiring a combination pastor, teacher, and evangelist. Would only be interested in a program which would require and challenge the best. Location no barrier. Address B. 7, "Grace and Truth."

UNDENOMINATIONAL MINISTER, strongly a fundamentalist, Moody Graduate, desires a pastorate. Prefers undenominational church in Canada, but is willing to go anywhere and to minister to any church which loves God's Word and walks in the light of it. Best of references. Address B. 8, "Grace and Truth."

AN INVESTMENT!

Have you ever stopped to consider that offerings given to support a testimony which is true to the Word of God are in reality an investment which pays eternal dividends in the currency of heaven? If so you quite normally wish to be sure that you are investing wisely. The Denver Bible Institute offers an unparalleled investment opportunity for those who wish to make their offerings count for the most in time and eternity. Rev. W. E. Pietsch, of Los Angeles, who was with us last year and investigated the work carefully, says, "I HAVE BEEN IN VERY FEW PLACES WHERE MONEY GOES FARTHER THAN IT DOES IN THE DENVER BIBLE INSTITUTE."

THE DENVER BIBLE INSTITUTE

A Training School for Christian Workers
Supported by the Voluntary Offerings of God's Children
Clifton L. Fowler, Dean
2047 Glenarm Place, Denver, Colo.

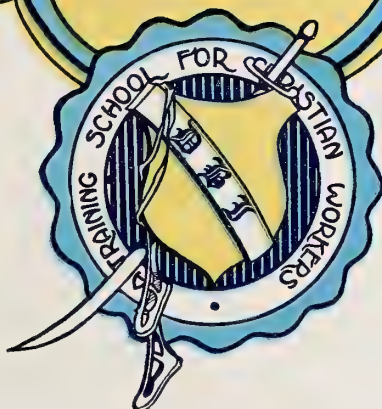
*My beloved is . . .
the chiefest among ten
thousand. . . . Yea
He is altogether
lovely.*

Ca. 5:10, 16



GRACE *and* TRUTH

August, 1929



*Fifteen Cents the Copy
One Dollar Fifty
the Year*

Clifton L. Fowler
Editor

Hell Number

*Issued Monthly as the Official Organ
of the Denver Bible Institute*

"Grace and Truth"

"At the Helm"

Clifton L. Fowler *Editor-in-Chief*

Assistant Editors:

H. A. Wilson

Jesse Roy Jones

Maurice G. Dametz

R. S. Beal

C. R. Lindquist, Book Reviews

Roy R. Boese, Publication Dir.

John I. Paton, Business Mgr.

R. E. Obitts, Editorial Sec'y

Contributors:

Frank S. Weston

Henry Ostrom

H. G. Dietz

W. B. Riley

Joshua Gravett

E. B. Hart

R. E. Neighbour

J. C. O'Hair

Aaron Schlessman

I. M. Haldeman

Marion H. Reynolds

Albert Mygatt

VOL. VII

AUGUST, 1929

NO. 8

IN THE HELL NUMBER

As the Editor Sees It.....	237
Salvation from Hell	
Mauroism	
The Prophetic Testimony of Philadelphia	
The Detroit Evangelistic Association	
Falling from Grace	
A Fool's Paradise	
The Pentecostalism Number	
Is Everlasting Punishment Everlasting?	
— H. A. Wilson.....	240
What Does the Bible Teach about Hades?	
— R. R. Boese.....	241
The Lake of Fire — H. A. Sprague.....	246
Why Can a Believer Never Go to Hell?	
— R. E. Obitts.....	250
Will there Be Degrees of Punishment in Hell?	
— W. B. Male.....	251
In the Book Nook — C. R. Lindquist.....	257
In the Harvest Field — A. H. Yetter.....	258
Bible Seed Thoughts — R. S. Beal.....	259
Light on the Lesson — H. A. Wilson.....	260

SUBSCRIPTION PRICE: \$1.50 a year to any address in the world. Issued monthly. Remittances may be sent by bank draft, postal or express money order, or personal check.

Entered as Second Class Matter, October 27, 1922 at the Post Office at Denver, Colo. under the Act of March 3, 1879.

INSTITUTE PUBLISHING COMPANY

Publishers of "Grace and Truth"

Operating the Institute Book Nook

Publishers of Fundamental Literature

2047 GLENARM PLACE, DENVER, COLORADO

THE DENVER BIBLE INSTITUTE

THE BIBLE TRAINING CENTER OF
THE ROCKY MOUNTAIN REGION

Board of Directors

Clifton L. Fowler, Pres. & Dean
T. M. Hopkins, Vice Pres.
C. Reuben Lindquist, Secretary
H. A. Wilson, Treasurer
Jesse Roy Jones
William G. Nyman
Herman F. Meyers
R. S. Beal
O. B. Bottorff

DOCTRINAL STATEMENT

of the
Denver Bible Institute
and of
"Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—
Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Salvation From Hell

THOUGH all deserve to go to hell, no man need ever do so.

That all deserve this fate appears in many Scriptures. Isaiah testifies as a representative of a fallen race:

We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away (Isa. 64:6).

And the Spirit uses the Apostle Paul to bring in this indictment:

There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one (Rom. 3:10-12).

Surely when the guilt of the race is so plainly declared men should tremble when they hear the words:

The wicked shall be turned into hell, and all the nations that forget God (Ps. 9:17).

But that no man need go to hell is evident in that God has provided salvation for all. Speaking of the fact that judgment upon the ungodly has been long postponed, the Apostle Peter said,

The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance (II Pet. 3:9).

So eagerly does the Lord desire the salvation of men, He has actually provided salvation for all at terrible cost, the price being the shed blood of His only begotten Son, Who, the

Scripture tells us, by the grace of God has tasted death for every man (Heb. 2:9). Because our Lord Jesus Christ, by His death, provided eternal life and the forgiveness of sins for all who will receive Him by faith, God is called

The Saviour of all men, specially of those that believe (I Tim. 4:10).

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).

And when once a sinner has trusted the Lord Jesus Christ as his Saviour, the assurance is given,

Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life (John 5:24).

No, thank God! however richly he may deserve it, no man need ever go to hell because the blessed Son of God has suffered the torments of hell for us.

Believe on the Lord Jesus Christ, and thou shalt be saved!

—H. A. W.

"YE ALSO HELPING TOGETHER BY PRAYER"

These are days of tremendous need at dear old D. B. I. As the readers of "Grace and Truth" well know, we are in the midst of a great building campaign which calls for great sums of money. At the same time the needs in the Current Expense Fund still continue, as yet only slightly abated. This unparalleled need, however, is not greater than the grace of God, and in answer to prayer He will lay upon the hearts of His children such gifts as will meet the need. Pray, then, dear friends of the testimony, pray on!

Mauroism

ANOTHER loving word of warning should be brought to the children of God concerning Mauroism. Through this false doctrine which solemnly poses as "fundamental" a spurious method of interpretation is foisted upon believers. If accepted, it logically leads to post-millennialism and finally to Modernism. We greatly regret that some teachers who have been



trusted in the past are being overwhelmed by this deception. Children of God, beware, and from such turn away.

The Prophetic Testimony of Philadelphia

WHEN God raised up Russell Taylor Smith in Philadelphia, it was manifestly a part of His great plan to disseminate the message of the rightly divided Word in this, the hour of the confusion of religions and terrific declension from the Truth. Under the leadership of Smith, the Prophetic Testimony of Philadelphia is conducting monthly conferences in that great city. The speakers in these conferences have been many of the outstanding teachers and preachers of God's Word in this present hour, men whom God has used, men whose testimony has been blessed, men who proclaim the message of the return of the King, men who preach the Word of God instead of the thought of man. The conferences conducted under the auspices of the Prophetic Testimony of Philadelphia are usually a week in length, and have the support of a faithful group of earnest Christians who have caught a glimpse of the value of such a work.

We thank God for this valuable piece of Christian work and pray that the blessing of God may rest upon the Prophetic Testimony of Philadelphia and its secretary, Russell Taylor Smith, until Jesus shall rend the sky and return for His waiting Church.

The Detroit Evangelistic Association

AND in Detroit God has purposed blessing. In this great city of automobiles God has used the internationally known Sunday School Lesson Expositor, W. S. Hottel, to establish a testimony for truth upon which the blessing of God is resting. It is known as the Detroit Evangelistic Association. The gatherings are held monthly in a down town center and have the eager support of a goodly company of Christians who are devoted to Christ and His Word and who can no longer endure philosophy instead of Scripture from the pulpit.

In fostering the work of the Detroit Evangelistic Association Rev. W. S. Hottel is doing the sort of work which perfectly fits into the need of this present hour in the history of the Church. May he be given strength from on high to carry on until Jesus comes back for His own.

Falling from Grace

EVERY day many people fall from grace who never realize that they have done it.

To fall from grace does not mean to lose one's salvation, as some erroneously have taught. On the contrary God's Word plainly says that none who has once trusted Christ as his Saviour can ever lose his salvation. Among many Scriptures which teach this, one of the most forcible is John 6:37-40:

All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out.

For I came down from heaven, not to do Mine own will, but the will of Him that sent Me.

And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day.

And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.

To fall from grace does mean for the soul to become entangled in the bondage of the law. The only passage in the Bible in which this expression occurs clearly indicates what it means.

Christ is become of no effect unto you, who-soever of you are justified by the law; ye are fallen from grace (Gal. 5:4).

Here law keeping at its theoretical best is spoken of. From other Scriptures we know that no man can be justified by the law.

But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live by them (Gal. 3:11-12).

But, as this Scripture teaches, even supposing man could be justified by the law, as many are seeking to do, such a thing would fall immeasurably far short of the justification which every believer receives through simply trusting in the finished work of the Lord Jesus Christ.

Knowing that a man is not justified by the works of the law, but by faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified (Gal. 2:16).

But to return to the meaning of falling from grace. From the Scripture under consideration, interpreted in the light of the rest of the book of Galatians in which it appears, to fall from grace means to get under bondage to the law.

This being true, whenever a soul yields to the old nature (which the Scripture calls "sin" and "the flesh") he falls from grace. The activities of the old nature are inseparably related to the law. In one place we read, "The strength of sin is the law" (I Cor. 15:56); and the close association which exists between the old nature and the law is further seen in Romans 6:14 which says, "Sin shall not have dominion over you: for ye are not under the law, but under grace." Here is a marvelous declaration of the believer's emancipation from the



power of the old man. Because he has been delivered from the law with its curse, the child of God has been set free from the dominion of the old man. But if the soul chooses to do so he can yet yield himself to the old nature. Wherefore the question is raised,

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? (Rom. 6:16).

Such a wrong choice does not bring the soul under the law again so far as his standing before God is concerned. Even when he is serving in the ignominious slavery of sin, in God's sight the believer, by grace, is eternally and unalterably set free from the power of sin. It does, however, bring him under the law so far as his experience is concerned, and with what disastrous results may be judged from the following.

I was alive without the law once: but when the commandment came, sin revived, and I died (Rom. 7:9).

Now the very essence of legalism is self-dependence, which is diametrically opposed to Christ-dependence. This explains why it is said,

CHRIST IS BECOME OF NO EFFECT UNTO YOU, whosoever of you are justified by the law; ye are fallen from grace (Gal. 5:4).

It is not true, so far as his salvation is concerned, that Christ has become of none effect to the soul which has fallen into the snare of the old nature. But it is true that Christ has become of none effect to him as regards his experience. So long as he is voluntarily yielding himself to the old nature, the soul is robbing himself of the joy and blessing of the victory which is his in Christ. And so long as he is walking in the legalistic self-dependence which the old nature produces, the soul is robbing himself of the joy of depending on Christ.

Thank God, however, though our souls can fail to appropriate the provision which grace has made for our transformation after we have trusted the Saviour, we never can forfeit the salvation which grace bestowed when we came to Christ.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.

—H. A. W.

A Fool's Paradise

SPEAKING before the Northern Baptist Convention in Denver, Francis J. McConnel, Bishop of the Methodist Episcopal Church, said recently,

There are several things which we must do, and we must do them right away. I will name just one of them. We must unite, not only against the spirit of war, but against the very possibility of war.

And in this same connection he said,

We must make this world over from a jungle to a paradise; from a hell to a heaven.

Now we firmly believe that the day is coming when there will be lasting peace among all the nations of the world. Complete disarmament will then be a reality, and the world will become a veritable paradise. But the Bible plainly tells us when this will be—it will be in the Kingdom when our Lord Jesus Christ shall reign in person upon this earth. And the Bible plainly tells us how it will be brought about—it will not be brought about by the machinations of modernistic lobbyists, but by the coming of our Lord Jesus Christ.

And He shall speak peace unto the heathen: and His dominion shall be from sea even to sea, and from the river even to the ends of the earth (Zech. 9:10).

The Bible just as plainly tells us that this earth will not know lasting peace until Christ does come. Until then the world will be very far removed from being a paradise. Until then,

Ye shall hear of wars and rumours of wars . . . for nation shall rise up against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places (Matt. 24:6-7).

Until Christ comes again all of man's efforts to establish world peace can terminate in nothing better than the false peace of Antichrist, of which it is written,

When they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape (I Thess. 5:3).

Let us not be deceived, brethren! Anyone who expects to be able to make this world into a paradise before Christ comes is only dreaming of a fool's paradise. So-called "Modernists" who in one breath deny that Christ is ever literally coming back again and in the next prate of world peace are but the forerunners of the Antichrist and the false prophet of whom the Scripture says,

Thus saith the Lord God; because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. . . . Because, even because they have seduced my people, saying, peace; and there was no peace (Ezek. 13:8, 10).

—H. A. W.

The Pentecostalism Number

WHEN the "Pentecostalism Number" of "Grace and Truth" was issued in January of this year, we had several hundred extra copies on hand. So heavy has been the demand for this Number, our supply is entirely exhausted. During the past three or four weeks we have been compelled to refuse orders for more than a hundred copies. This we very much regret, but it could not be avoided. We heartily appreciate the warm reception which has been accorded this Number, and only wish it were possible for us to furnish additional copies to all who desire them.

—H. A. W.

IS EVERLASTING PUNISHMENT EVERLASTING?

by H. A. WILSON

WILSON says, "The Bible means just what it says when it says that the final judgment of the wicked is everlasting punishment. Read his clear and scriptural discussion, and as you see the inescapable reality of the endlessness of hell-fire may the Spirit of God mightily stir your heart to the end that with renewed zeal you shall tell forth the good news of the crucified Christ Who alone can save us from the never-ending torment of the lake of fire."

And these shall go away into everlasting punishment: but the righteous into life eternal (Matt. 25:46).

THREE varieties of heresy today are confusing the minds of men concerning the final judgment of the unbelieving. The first of these teaches that all men will have a second chance after death. This is notoriously the teaching of Russellism; but the Mormons subscribe to it in teaching that the living can save the dead by being baptized for them, and the Roman Catholic purgatory is a variant form of the same heresy. The second teaches that the final judgment of the wicked dead will be annihilation. After suffering in the lake of fire for a period of time commensurate with the depth of their wickedness, they will be blotted out and will be no more. This heresy is held both by the Russellites and the Seventh Day Adventists. And the third teaches that all men, believers and unbelievers alike, will be saved eventually. With differences this is held by the Universalists and a group on the Pacific coast headed by A. E. Knoch. To answer all the details of these heresies is obviously impossible in the brief limits of this article; but to attempt to do so is unnecessary, for all collapse once it is demonstrated that the Bible means just what it says when it says that the final judgment of the wicked is everlasting punishment.

There are at least three reasons why we believe that everlasting punishment is everlasting.

1. THE BIBLE CALLS IT EVERLASTING PUNISHMENT

THE first reason why we believe that everlasting punishment is everlasting, is that the Bible says it is

just that. Many Scriptures might be quoted in substantiation of this, but one will be sufficient here, for as we proceed we shall see others.

Then shall He say also unto them on the left hand, depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels. . . . And these shall go away into everlasting punishment: but the righteous into life eternal (Matt. 25:41, 46).

There has been a labored attempt on the part of some to prove that everlasting does not mean everlasting, their argument being based on the recognized fact that the word "aionios" used here is derived from the word "aion" which literally means "age," wherefore "aionios" must mean "pertaining to the age" or "age abiding." The same word, however, is repeatedly used throughout the New Testament to designate the life which the believer receives by trusting in the Lord Jesus Christ. It is this word which is translated "eternal" in speaking of eternal life in Matthew 25:46 quoted above. And the same word appears in John 3:16, where it is translated "everlasting."

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Because the same word is used to designate both of them, we are irresistibly forced to the conclusion that if everlasting life is everlasting, then everlasting punishment is everlasting. But if everlasting punishment is not everlasting, neither is everlasting life. Those who would limit the unbeliever's punishment logically limit also the believer's salvation, and it is somewhat amusing to see how such false teachers wriggle and squirm in

(Cont. on p. 255)

WHAT DOES THE BIBLE TEACH ABOUT HADES?

by R. R. BOESE

MEN today say there is neither a Hades, nor a hell. The Word of God says there is both a Hades and a hell.

Much of the unbelief manifested toward the Word of God today is a result of the confusion in the minds of men as to the distinction between these two. Many so-called "Bible Teachers" practice the abominable doctrine, "*Whatever you can't understand in the Word of God, leave it out!*" They disregard the Scripture entirely, which says,

ALL SCRIPTURE is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works (II Tim. 3:16-17).

But if a man once takes his stand on this, then instead of trying to discard the Scripture whenever he comes to a problem, he will accept it in faith and will obey the injunction found in II Tim. 2:15:

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, RIGHTLY DIVIDING THE WORD OF TRUTH.

There is yet another reason for the confusion in the minds of men on this subject. It is the fact that the "Modernist" practices the God-dishonoring doctrine of "*Whatever you don't like in the Word of God, throw it out!*" Naturally the thought of being punished for sin does not appeal to men, for their own consciences as well as God's Word convict them of their guilt. So the Modernist comes along and tries to tell us that God is such a God of love that He will never punish any of His creatures. God is love, but He is also just. He loved us enough to give His only begotten Son to die in our stead

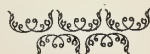
upon the cross of Calvary, and His justice punished Him for our sin. Hence, so many of us as trust in the Lord Jesus Christ for our salvation go free because He paid our debt. But those who will not accept the provision which He has made must bear the judgment of God Almighty. At death they must be incarcerated in Hades awaiting the final judgment which will consign them to the woes of an eternal hell.

In this discussion we shall seek to make clear the scriptural distinction between Hades and hell, but will lay particular emphasis on the answer of God's Word to the question, "What does the Bible teach about Hades?"

HADES—WHAT IS IT?

THE Hades of the New Testament is the Sheol of the Old. The translators in translating the Old Testament into the English translated the term "Sheol" by three different words. Thirty-one times it is "hell," thirty-one times it is "the grave," and three times it is "the pit." But the Septuagint (the Greek translation of the Old Testament) renders every one of these "Hades" with only three exceptions. This version was translated many years before Christ by men who were conversant both with the Hebrew and with the Greek. Since (with the exceptions noted) they uniformly translated all the occurrences of "Sheol," by "Hades," this proves conclusively that to their minds the Hebrew term "Sheol" and the Greek term "Hades" were synonymous. Now speaking of the three exceptions: In one, the translators omitted any translation of the word "Sheol" (Ezek. 32:21); and in the other two (II Sam. 22:6 and Prov. 23:14) another term, "death," is used. As we study the context we find that both of these could very appropri-

TO AVOID confusion on the subject of "hell" it is essential that we recognize that in the King James Version this English word has been used to translate three different words in the Greek; and we must carefully distinguish between Hades, Gehenna, and Tartarus. Boese's discussion primarily deals with Hades, but he makes plain its distinction from the other two, and at the same time he demonstrates that Hades is identical with the Old Testament "Sheol."





ately have been rendered "Hades."

In the New Testament, the translators, when translating the King James version, rendered "Hades" by two different words—"grave" and "hell." "Grave" appears only once, being found in I Corinthians 15:55, but "hell" appears ten times as the translation of "Hades."

As already stated the Greek translation of the Old Testament renders "Sheol," "Hades" sixty-five times and in the Greek New Testament "Hades" appears eleven times. One of the quotations in the New Testament, Acts 2:27, is taken from Psalm 16:10. Both occurrences of "hell" in these passages are rendered "Hades" in the Greek. This agreement certainly proves that "Hades" in the New Testament and "Sheol" in the Old are one and the same.

But this is not the only agreement between the Old Testament and the New on the subject of "Hades." Both speak of "Hades" as a temporary detention place for the souls of those who have died. Hear what the Old Testament says:

God will redeem my soul from the power of Sheol (Hades, for He shall redeem me (Ps. 49:15, R.V.).

I will ransom them from the power of Sheol (Hades); I will redeem them from death: O death where are thy plagues? O Sheol (Hades), where is thy destruction . . . ? (Hosea 13:14, R.V.).

In the New Testament, in Revelation 20:13 (R.V.), we read,

And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works.

These passages speak of a temporary abode for the souls of men, so we find perfect agreement on this point also.

Then we find that both the Old and New Testaments speak of both wicked and righteous souls as going to, or being in "Hades." Speaking of the wicked, notice what the Scripture says:

The wicked shall be turned into Sheol (Hades), even all the nations that forget God (Ps. 9:1, R.V.).

Again in Matthew 11:23 (R.V.) we read,

Thou, Capernaum, shalt thou be exalted unto heaven? Thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day.

Again, speaking of the righteous, we find that the Old Testament refers to righteous souls going to Hades, and in the New Testament we find that same fact set forth until after the resurrection of our Lord Jesus,

when apparently there came a change. However, this phase of the question will be discussed clearly and fully in another article on "Moving Day in Paradise," which will appear next month in "The Heaven Number."

We find in the Old Testament that when Jacob sees the blood-spattered coat of Joseph, thinking him to be dead, he says that he, too, shall go down to "Hades" to be with his son.

All his sons and his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down to Sheol (Hades) to my son mourning . . . (Gen. 37:35, R.V.).

In the thirtieth Psalm, the third verse (R.V.), we find David the Psalmist praising the Lord for keeping him alive, thus preventing him from going to Hades.

O Jehovah, Thou hast brought up my soul from Sheol (Hades); Thou hast kept me alive, that I should not go down to the pit.

Then in the sixteenth chapter of Luke we read concerning the rich man and Lazarus. Many have spoken of this story as being a parable; but nowhere does the Scripture speak of this story as being a parable, and even if it did this would in no wise disprove its literalness. Notice the words,

There WAS a certain rich man. There WAS a certain beggar named Lazarus.

Lazarus, when he died, was carried by angels into Abraham's bosom. When the rich man died he lifted up his eyes in "Hades" and beheld Lazarus afar off in Abraham's bosom. The rich man spoke to Abraham, asking that Lazarus might be permitted to dip his finger in water and cool his tongue. The reply was that during his life-time the rich man had received good things and Lazarus evil; but now the tables have turned, the rich man was tormented and Lazarus comforted. Beside all this there was a great gulf between them, so that they could not pass from one to the other. From this Scripture, and the others which we have noted, two conclusions inevitably appear.

1. Up to the time when our Lord spoke these words, Hades was the detention place of the souls of all the deceased, both the righteous and the wicked.

2. Hades was in two compartments, one a place of comfort for the righteous and the other of torment for the wicked.

Two additional facts will make it possible for us to give a complete answer to the question,

AS GOD'S
doing right
with Sodom
and Gomorrah went
far beyond where
Abraham's sense of
right halted; so God's
doing right with sin-
ners in Hell will go
far beyond what we
would ask.

—T. T. Martin





"Hades—What Is it?"

1. The first is this: When Christ ascended into heaven the righteous went with Him, and Hades is no longer their resting place. This will be treated at length next month in the article "Moving Day in Paradise," so we will refrain from further discussing it here.

2. The second is this: At the Great White Throne, the wicked will be brought out of Hades, to be sent away into their final punishment.

With these facts before us we are ready for our answer:

Hades is now a temporary place of detention and torment for the wicked dead.

II. HADES—WHAT IT IS NOT!

BECAUSE there is so much confusion on this subject, it will be well for us to consider what "Hades" is not.

First of all, it is not Gehenna, which is called "the lake of fire," and "hell"! Scripture makes a distinction between Gehenna and Hades. They are not the same. From one of the Scriptures already quoted (Rev. 20:13), we see that those in Hades shall appear before the Great White Throne to receive judgment:

And the sea gave up the dead which were in it; and death and hell (Hades) delivered up the dead which were in them: and they were judged every man according to his works (Rev. 20:13).

But those in Gehenna have already been judged, for all eternity.

If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of the torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name (Rev. 14:9b-11, R.V.).

Hades is temporary. From it men go into the "lake of fire." Gehenna, which is the lake of fire, is eternal.

And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire (Rev. 20:14, R.V.).

Second, Hades is not Tartarus! Many have believed them to be identical, and in later Greek mythology they are so confused; but among the early Greeks a sharp distinction was made. According to Liddell and Scott they considered

Tartarus a dark abyss, as deep below Hades, as earth below heaven, the prison of Saturn, the Titans, etc.

This is in striking agreement with the Scripture, though in it Tartarus is mentioned only once. This single reference we find in II Pet. 2:4:

God spared not the angels that sinned, but cast them down to hell (Tartarus), and delivered them into chains of darkness, to be reserved unto judgment.

From this Scripture we see clearly that Tartarus is the detention place of fallen angels. Hades and Tartarus do have two things in common: both are temporary, and the occupants of each are awaiting judgment. But in all the Scriptures referring to Hades they never speak of it as being a detention place for angels. Apparently they are not the same. One is the prison house of fallen angels; the other of the souls of lost men.

Third, Hades is not the bottomless pit! The Scripture speaks of "locusts" or "demons" coming forth out of the smoke of the bottomless pit (Rev. 9:1-11). In Revelation 11:7 and 17:8 we see the "beast ascending out of the bottomless pit. In Revelation 20:1-3 Satan, the Devil himself, is bound and cast into the bottomless pit, where he will be imprisoned during the thousand year reign of our Lord Jesus upon the earth. Never in all the Scriptures referring to "Hades" do we find it spoken of as the detention place of "demons," "the beast," or "the Devil."

Fourth, "Hades" is not the grave! Because the translators, in translating the Hebrew word "Sheol," translated it "grave" thirty-one times in the Old Testament, some have tried to teach that it is nothing more than the "grave" or the "hidden state in death." Out of this erroneous conclusion has grown the wicked and unscriptural doctrine known as "soul-sleeping," which says that the souls of the dead are unconscious in the grave. We should not be greatly surprised if "Hades" were used interchangeably with "grave," for certainly it is only at death that a man's soul goes to "Hades." But it is not so used. In the Septuagint (the Greek translation of the Old Testament) every occurrence of the Hebrew term "Sheol" is translated "Hades," save three. Once it is omitted, and twice it is translated by the word for "death." Never is one of the words for "grave," or "the tomb," or "sepulcher," or "burying place" used, as they most certainly would have been were Sheol or Hades synonymous with the grave. This proves conclusively that the teaching of Russellism and

GOD has put
in the road as a
blockade in the
path to hell
the Cross of Christ.
. . . . No man or
woman will ever enter
hell unless by going
over the dead body
of Jesus Christ.

—R. A. Torrey





all those who teach that Hades is the grave is contrary to the Word of God.

Fifth, "Hades" is not Purgatory! Roman Catholics say that at death the souls of the faithful go to a place which they call Purgatory, and a certain number of masses must be said to deliver the soul of the departed from Purgatory. The Scripture never once refers to such a place. It is nothing but a man-made scheme for raising money. At death the soul of *an unsaved man* goes to "Hades," and there he stays until the Lord calls him out. It is the Lord Jesus, and not the Catholic Priest, who holds the keys to Hades.

I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades (Rev. 1:17b-18, R.V.).

On the other hand, when the *believer* dies, since the ascension of our Lord, he goes at once to heaven, where he is at rest until the resurrection.

To be absent from the body (is) to be present with the Lord (II Cor. 5:8).

To depart (is) to be with Christ, which is far better (Phil. 1:23).

No, Hades is not Purgatory, for the simple reason that there is no such place.

III. HADES—WHERE IS IT?

THE next question which comes to mind concerns the location of Hades. Where is it?

The first suggestion we have in the Scripture concerning the location of Hades is found in Genesis 37:35 (R.V.):

All his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go DOWN to Sheol (Hades) to my son mourning. And his father wept for him.

Jacob thinks Joseph has been slain by a wild beast; hence his soul has gone to Hades. His expectation is that he will join him there, and his testimony reveals where Hades is. It is *down*. Another Scripture which speaks of going *down* to Hades is found in Psalm 55:15 (R.V.). In David's prayer, speaking of the wicked, he prays,

Let death come suddenly upon them, and let them go DOWN alive into Sheol (Hades): for wickedness is in their dwellings, in the midst of them.

In Numbers 16:30-33, where Korah and his followers are judged, the earth opens and swallows them, and they are spoken of as going to Sheol, or Hades. Thus the inference seems to be that Hades is in the heart of the earth.

But if Jehovah make a new thing, and the ground open its mouth, and swallow them up, with all that appertain unto them, and they go down alive into Sheol (Hades); then ye shall understand that these men have despised Jehovah. And it came to pass, as he made an end of speaking all

these words, that the ground clave asunder that was under them; and the earth opened its mouth, and swallowed them up, and their households, and all the men that appertained unto Korah, and all their goods. So they, and all that appertained to them, went down alive into Sheol (Hades); and the earth closed upon them, and they perished from among the assembly (R.V.).

In I Samuel 28:15, after King Saul has gone to the witch of Endor to have Samuel appear unto him that he might receive counsel from him concerning the battle with the Philistines, Samuel's first words are,

Why hast thou disquieted me, to bring me up . . . ?

From all the Scriptures we have quoted, Hades must be in the heart of the earth. To return, therefore, Samuel would have to come *up*. This he did, which confirms the indication of the other Scriptures.

Let us quote one more passage of Scripture which has definite bearing on this question.

As Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the HEART OF THE EARTH (Matt. 12:40).

Certainly our Lord is not speaking of the tomb, for He speaks of the *heart* of the earth, and as we study the rest of Scripture concerning His three days and three nights in the heart of the earth, we find that He is said to have been in Hades.

He foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did His flesh see corruption (Acts 2:31, R.V.).

This unmistakeably reveals the location of Hades. Hades is in the heart of the earth.

IV. HADES—WHEN WILL IT END?

SINCE we speak of Hades being the temporary detention place of departed, unsaved souls, the question naturally arises, "When will Hades end?"

In Revelation, the twentieth chapter, in speaking of the Great White Throne judgment which occurs at the end of the Kingdom age, the Scripture says,

And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire (Rev. 20:12-13, R.V.).

From this Scripture we see that Hades shall end at the end of the Kingdom of our Lord Jesus Christ.

Notice carefully, that hell does not end when Hades does. It shall last forever and ever. According to Luke 16, the rich man is tormented in the flame, speaking of Hades. When the rich man asks for his tongue to be cooled, Abraham replies that now Lazarus is comforted but he is tormented. Let us awaken to the realization that souls who die without Christ and without hope have nothing to look forward to but torment in Hades;

and when Hades is cast into the lake of fire they shall pass into the endless torment of an eternal hell.

Believers in Christ Jesus, this is a call to action! Let us arouse from our slumber to snatch souls as brands from the burning. Men everywhere are perishing without Christ and without hope. What are you doing to spread the story of Jesus and His love, the only message of hope? I am sure if we could but hear one agonized wail of the millions in torment we would never again become indifferent to the task which the Lord has assigned to us, that of giving forth His Word to dying, sin-sick souls.

I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone

that believeth; to the Jew first, and also to the Greek (Rom. 1:16).

If there be a lost man who reads these words, let me beseech you in Jesus Name to turn to the Saviour for full and free salvation.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).

The Scripture says, "Now is the accepted time." It nowhere teaches that souls have a chance after death. You must make your decision now!

Believe on the Lord Jesus Christ and thou shalt be saved! (Acts 16:31).

Made Nigh by the Blood

A TESTIMONY — BY H. A. WILSON

Ephesians 2:13

*Once in my sins I was dead before God,
And no hope of His favor could see.
Trusting in Christ I now live through His blood,
And with Him I forever shall be (Eph. 2:1, 5-6).*

*Walking according to fleshly desire
In the way of the world I was bound.
Now a new creature I'm saved from the mire,
That in Christ all good works may abound (Eph. 2:2, 10).*

*Naturally born as a child of God's wrath,
In His judgment one day I must die,
Now by His grace I'm His child born through faith,
And with Him I shall dwell upon high (Eph. 2:3, 18-19).*

*Alien was I and a stranger to God,
And no part in His promise could own,
Now I may share through the power of the blood
In the kingdom of God on His throne (Eph. 2:12, 19).*

THE LAKE OF FIRE

by H. A. SPRAGUE

IT IS no uncommon occurrence in this present hour for men to set aside the clear declarations of the Word of the eternal God, in favor of their own thoughts and desires. Especially is this true in connection with the clear and definite teaching of the Scripture on the subject of the Lake of Fire or hell. This rejection of the truth is not because man is unaware of the clear teaching of the Word on the subject, for there are very few men who do not know that the Bible teaches that there is a hell; but it is because man in his persistent egotism deems himself too good for a Lake of Fire, and deliberately exalts his own opinion above the Word of God. Such unbelief as this, however, does not do away with the fact which the Scripture declares. We know it is not God's desire that any should perish, but many are rejecting the provision which God has made for them to enjoy eternal life, and therefore they must spend eternity in that place of dreadful torment of which the Bible tells us. In dealing with the subject of the Lake of Fire we shall discuss it under the following headings:

1. The Reality of the Lake of Fire
2. The Conditions in the Lake of Fire
3. The Occupants of the Lake of Fire
4. Salvation from the Lake of Fire

We trust that the Heavenly Father shall use this discussion to glorify Himself in turning lost souls to the Saviour, and in awakening His children to the fearful need of the lost, that they may give themselves to the task of snatching them as brands from the burning.

I. THE REALITY OF THE LAKE OF FIRE

THE Lake of Fire is a grim reality.
But before we discuss its reality, we must make

plain just what we are talking about. To do this we must notice that the Lake of Fire and hell are one and the same place. A comparison of the following passages will reveal this:

And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell (Matt. 5:29).

And whosoever was not found written in the book of life was cast into the lake of fire (Rev. 20:15).

In the Matthew passage we are told that unbelievers are cast into hell; and in the Revelation passage, we find that they are cast into the Lake of Fire. Notice, too, that in Matthew it is the body that is spoken of. The bodies of the unbelievers cannot be cast into hell until they have been raised from the grave in which they are now held. This makes it clear that the two passages before us are speaking of the same place and the same time. They cannot be speaking of what occurs at death, for at death the bodies of lost men go into the grave, and it is only their disembodied souls which go to Hades, where they will remain until the final judgment. This judgment will occur after the kingdom reign of the Lord Jesus (Rev. 20:5), when death delivers up the bodies which are in the grave, and Hades the souls which are in it. The body and soul are then united, and both are cast into the Lake of Fire, which is thus demonstrated to be but another name for hell (cf. John 5:27-29; Rev. 20:11-15).

In order to make clear just what we are seeking to demonstrate the reality of, it is necessary for us also to endeavor to dissipate the confusion which has arisen in the minds of many concerning the subject of hell, on account of the fact that in the King James version of the Bible this word has been used to refer to more than one place. In the New Testament it is most fre-

COULD the Spirit of God have chosen a more expressive name by which to designate the final judgment of all unsaved men than "The Lake of Fire"? Let it be born in mind, however, that this place was not prepared for men, but for the Devil and his angels. As Sprague points out, men enter there only because they will not let God save them from it. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

THE very fact that the Lord Jesus will be the Judge is absolute proof that no one will be treated wrong, that no one will be punished unjustly in Hell; and the bare possibility that HE may pronounce your eternal doom is enough to cause you to turn today.

—T. T. Martin

quently used wrongly to translate "Hades," which is not hell at all; and the same is true of its wrong use in the Old Testament to translate the Hebrew word "Sheol." The word "Gehenna," which is the Greek word for hell, occurs but twelve times. For a more full discussion of the distinction, see the article in this issue entitled, "What Does the Bible Teach about Hades?"

As we said before, the word Gehenna, which is properly translated hell, appears twelve times in the New Testament, in the following passages:

1. But I say unto you, that whosoever is angry with his brother without cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca! shall be in danger of the council: but whosoever shall say, Thou fool! shall be in danger of hell fire (Matt. 5:22).

2. And if they right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell (Matt. 5:29).

3. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell (Matt. 5:30).

4. And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell (Matt. 10:28).

5. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire (Matt. 18:9).

6. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves (Matt. 23:15).

7. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? (Matt. 23:33).

8. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched (Mark 9:43).

9. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched (Mark 9:45).

10. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of

God with one eye, than having two eyes to be cast into hell fire (Mark 9:47).

11. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him (Luke 12:5).

12. And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell (James 3:6).

For God to mention a place but once is positive proof that such a place exists, and with so many references to hell, which is the Lake of Fire, we need have no doubt that there is such a place as the Bible describes.

In addition to this, consider that the Lake of Fire, which we have seen to be identical with hell, is named or described five times:

1. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a Lake of Fire burning with brimstone (Rev. 19:20).

2. And the Devil, that deceived them, was cast into the Lake of Fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever (Rev. 20:10).

3. And death and hell were cast into the Lake of Fire. This is the second death (Rev. 20:14).

4. And whosoever was not found written in the book of life was cast into the Lake of Fire (Rev. 20:15).

5. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the Lake which burneth with fire and brimstone: which is the second death (Rev. 21:8).

The reality of the Lake of Fire is woven into the very fabric of Scripture. To remove hell from the Bible is to rob it of all its strength and power, and to make the Scriptures the mere product of the imaginations of the minds of men. To preach salvation, if there be no hell, is only mockery; for there is nothing to be saved from. Calvary's cross is unnecessary without a hell; there is then no need for Jesus to seek and to save the lost. If there be no hell, our faith is vain, and our preaching is vain, and the Bible is no longer inspired. But there is a hell, for so says the Bible which

If men despise grace and reject the Saviour, the sure and inevitable alternative is PERDITION!

—Sir Robert Anderson

is the inspired Word of the Living God, and salvation is still the crying need of the race.

II. THE CONDITIONS IN THE LAKE OF FIRE

THE Scripture gives us a great deal of information concerning the conditions that will exist in the Lake of Fire. J. A. Seiss expresses it well, when he says,

That it is a place of woe, pain, and dreadful torment, is especially stated, and is the chief idea in every image of the description.

The conditions in the Lake of Fire are revealed by the terms God uses in describing it. In Matthew 23:33, the word "damnation" is used in connection with hell. In Mark 9:43-48 we find such expressions as, "The fire that never shall be quenched," "their worm dieth not," and "hell fire." We shrink at the thought of cutting off a hand or a foot, or from plucking out an eye, but remember God says it were better to do this than to be cast into hell.

The conditions in the Lake of Fire are further revealed by the contrast between the expressions used in connection with it and those used to describe the bliss of the saved. In II Thessalonians 1:8-10 we have two groups set before us; the first, those who obey not the gospel, and the second, those who believe. One group will be "punished with everlasting destruction," while the other will be filled with admiration for the Lord Jesus Christ. In Jude we find that for one group is "reserved the blackness of darkness for ever," while the other is presented "faultless before the presence of His glory with exceeding joy" (Jude 13, 24). Another contrast is seen in the two words "enter," and "cast" (Matt. 25:21; Matt. 25:30). One is used in connection with God's children, and the other in connection with those who reject Christ. All who go to hell are cast there. They do not wish to go when they awaken to the horror of it, and so force must be used to put them there. But it is not so with those who catch a vision of the celestial city which has been prepared for them. They shall enter with joy into the presence of their Lord. Still another contrast between the conditions of the lost and the conditions of the saved is found in Matthew 25:46 R.V.,

And these shall go away into eternal punish-

ment: and the righteous into eternal life.

The contrast is between the words "punishment" and "life." Both are eternal. Neither shall ever end.

Surely such sobering thoughts should bring us to our knees in prayer for the lost souls of this world, and should send us forth with fresh determination to be instant in proclaiming the Word of salvation.

Having now seen the conditions in the Lake of Fire, we shall turn our attention to those who shall occupy that place throughout eternity.

III. THE OCCUPANTS OF THE LAKE OF FIRE

THE Scripture is clear in its revelation as to who shall have their part in the Lake of Fire, and it also lets us know when they shall enter there.

At the present time the Lake of Fire is empty. Many have the idea that at death a soul goes directly to hell, but as was stated before, all unbelieving souls from the creation of man to the present hour are now in Hades and shall continue there until after the thousand year reign of our Lord Jesus Christ here upon the earth (Luke 16:19-21; Rev. 20:5). The first two to be cast into the Lake of Fire will be the Antichrist and the False Prophet; and this will take place when the Lord Jesus comes back to set up His Kingdom. Revelation 19:20 makes this clear:

And the beast was taken, and with him the False Prophet that wrought miracles before him, with which he deceived them that received the mark of the beast, and them that worshipped his image. These both were cast alive into the lake of fire burning with brimstone.

So far as we can learn from the Word, for a thousand years the Lake of Fire has only these two occupants; but at the close of that time, Satan is loosed from the bottomless pit for a little season, and goes out to deceive the nations which are in the four quarters of the earth. After this little season the Scripture tells us that

The devil that deceived them was cast into the Lake of Fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever (Rev. 20:3-10).

The Lake of Fire has now three occupants. Next in order is the Great White Throne judgment. The sea

and death deliver up their dead, and Hades (for such is the word here translated "hell") delivered up the dead which were in it (Hades has held the souls) and these (souls and bodies united) are cast into the Lake of Fire, where the Beast, the False Prophet, and the Devil are, and there they will spend eternity together. This great judgment includes all the lost men of all ages.

And I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the Lake of Fire. This is the second death.

And whosoever was not found written in the book of life was cast into the Lake of Fire (Rev. 20:11-15).

But there will be yet other occupants of the Lake of Fire, for God's Word tells us that it was prepared for the Devil and his angels.

Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire prepared for the Devil and his angels (Matt. 25:41).

The Scripture does not tell us when the fallen angels are cast into the Lake of Fire, but it is probable that it will be at the Great White Throne. Presumably, also, at this time the demons will be imprisoned there, for they, too, are damned spirits, awaiting their appointed time of judgment.

Surely it is terrible to think that men must suffer the agonies of the Lake of Fire which was prepared not for man but for the Devil and his angels. All who go there have, however, by a deliberate choice on their part, refused the salvation which God so freely offers all who trust the Saviour, so God must send them to spend eternity with the false god whom they have chosen to follow.

We have now seen who the occupants of the Lake of Fire will be, and in connection with this we need to

remember that hell is what every person deserves. Because of our wickedness and rebellion against God we should have nothing better; but thank God, through His grace no soul need go to hell, and to this salvation we now turn our attention.

IV. SALVATION FROM THE LAKE OF FIRE

WHY the Heavenly Father should love us as He does we do not know, but we do know that He loves us, and that by His grace He has provided a way of salvation so that no soul need ever perish. About 1900 years ago the Lord Jesus Christ came down here to this sin-wrecked earth and "bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed" (I Pet. 2:24). Having made this provision for the souls of men, the Heavenly Father now calls upon each individual to accept by faith the Lord Jesus as his own personal Saviour, and,

To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name (John 1:12),

and again the Scripture says that whosoever believes in Him shall *never perish*, but *have everlasting life*.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).

Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life (John 5:24).

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house (Acts 16:31).

Salvation from the Lake of Fire is through faith in the Lord Jesus Christ,

For by grace are ye saved through faith (Eph. 2:8-9),

and there is salvation in none other,

For there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

Jesus paid it all,
All to Him I owe,
Sin had left a crimson stain,
He washed it white as snow.

*I am He that liveth and was dead; and, behold,
I am alive for evermore, Amen; and have the keys
of hell and death*

—Rev. 1:18

WHY CAN A BELIEVER NEVER GO TO HELL?

by R. E. OBITTS

ONE of the richest revelations which the Bible gives of the grace of God is its teaching concerning the eternal security of all believers in the Lord Jesus Christ. Before trusting in Him as their Saviour, all men were inescapably headed for the endless woes of hell. But once a soul has accepted Christ, regardless of whether his subsequent life is good or bad, God has pledged His Word that that soul shall never come into condemnation. Obitts presents this amazing demonstration of God's grace which should constrain all believers to bow in worship before God and in sheer gratitude to give their lives to Him to do His will and not their own.

THIS question is worthy of our thoughtful consideration. To assure believers of their eternal security was the purpose of John's first epistle.

These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life (I John 5:13).

This article might be made very brief. In fact it would suffice to answer the question embodied in the title by quoting God's simple statement, "... you that believe on the Name of the Son of God . . . have eternal life." To have eternal life means that you cannot go to hell. This is further seen in John 3:16:

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Here we see clearly that believers cannot go to hell (perish): because on the contrary they have everlasting (eternal) life. So we might briefly say, "A believer can never go to hell because God's Word says so."

BUT let us turn our attention to the basis on which the Spirit makes this astounding declaration. It is certain that we deserve to go to hell and were on the way. The just penalty of our sins was endless punishment, which must be paid either by us or by someone else suffering in our behalf. In matchless grace, the Lamb of God took the punishment for the sins of the whole world, making it possible that everyone who will accept Him may escape hell fire.

"The Lord hath laid on Him the iniquity of us all." The punishment which we deserved to receive in hell, in endless torment, fell upon God's Son. And since "He tasted death for every man," the Lord Jesus suffered all that hell holds for every man. What great love the Lord has for every one, that He should have

punished His Son Whom He loved, in order that we might escape hell and live forever in heaven with Him!

Christian friend, we must tell others how the Lord loves them. People generally are afraid of God because they think He is only an angry God. But we must tell them of God's love for them. He desires that none should go to hell, but that all should accept His Son, Jesus Christ, and live forever. We are responsible to give to those with whom we have every day contact, an idea of the Lord's desire for them. Let us say to our neighbor:

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die? (Ezek. 33:11).

To resume our line of thought concerning Christ's tasting of death (hell) for every man. You might ask, "Is then every man saved?" Your question is answered by God's question, "Why will ye die?" Though He provides salvation for every man and offers it freely to all, He clearly leaves the choice to the individual. The gift from God is eternal life, but a gift must be accepted. "To as many as received Him" He gave the bill of their sins, marked "Paid in full." This acceptance of Jesus Christ by the choice of the individual is called "believing in Christ" or "believing on Him." To believe is to receive, or to accept, to place your confidence in Jesus Christ, to trust Him, to depend on Him, to give yourself to Him or to *take* Him. This is one final and irrevocable choice. Every one who makes this decision is thereupon born into God's family—born again, becoming a child of His. Such a man is called a believer. Can he ever go to hell? Never! "Verily, verily, I say unto you, He that heareth My Word and believeth on Him that sent Me, hath everlasting life, and shall not

come into condemnation; but is passed from death unto life" (John 5:24).

THERE is a current notion which we should discuss in this connection: the idea that a believer can lose his salvation.

Some say that as long as you keep trusting Christ you remain saved, but if you stop trusting, or lose your faith, you will go to hell. This sounds plausible, but tested by Scripture it proves a smooth deception—a lie as dastardly as that one which the Serpent used to fool Eve. You must meet this argument just as our Saviour met the Devil's deceptive suggestions, saying, "IT IS WRITTEN—." What is written about losing your faith? Turn in your Bible to II Timothy 2:13:

If we believe not, yet He abideth faithful: He cannot deny Himself.

In other words, if we believers lose our faith, we cannot lose our salvation, because He abides faithful to His promise to us.

Again notice that a Christian whose life is constant defeat and failure, cannot lose his salvation (cannot go to hell) even though he loses his rewards.

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire (I Cor. 3:15).

Let us look at one more verse—words spoken by the Lord Jesus as recorded in John 10:28:

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.

Bear in mind that that life lasts forever, since the word "eternal" means "everlasting," and if you could lose it, it would last only until then. Since the life He gives is eternal, you cannot lose it. But suppose that a believer backslides after once receiving Him? He cannot perish because Jesus said, "I give unto them eternal life, and they shall *never perish!*"

Every objection against the eternal security of the believer in Christ and every doubt concerning it vanishes before the Saviour's words "never perish," just as the darkness vanishes when you turn on the light. Jesus' statement in John 10:28 is supported by countless other Scriptures. But this one is enough, since God needs to say a thing only once. "I give unto them eternal life, and they shall never perish." To perish means to go to hell. And so the Saviour promises that a believer can never go to hell. This promise is absolute, unconditional. Praise the Lord!

We have seen that the punishment of hell was suffered by God's Son, Who tasted death for every man. We have seen that anyone who accepts this Saviour, is a believer. And to the question, "Why can a believer NEVER GO TO HELL?" with our hearts exultantly resting on His promise we can answer, "Because the Lord Jesus says, 'I give unto them eternal life, and they SHALL NEVER PERISH!'"

WILL THERE BE DEGREES OF PUNISHMENT IN HELL?

by W. B. MALE

WHEN they have heard that salvation is entirely by grace through faith in Christ and not of works, some have questioned God's judgment. "What," say they, "does God not take man's work into account?" The answer to this question reveals God's justice. He does take the works of men into account. The believer is rewarded for his good works, whereas his evil works are blotted out. But the unbeliever, though lost only because he would not accept the Saviour, yet is judged according to his works, and by them is determined the degree of his punishment in hell. Male discusses God's dealing with the works of the lost man.

"GOD isn't just if He condemns men to hell regardless of the way they live."

"God isn't righteous if He indiscriminately damns every one who rejects Christ."

"Do you mean to tell me that the fellow who lives a decent, respectable life gets the same punishment as the murderer, the adulterer, etc?"

"Now, honestly, do you think that God is acting

fairly if He inflicts the same penalty upon the man who never heard the Gospel that He inflicts upon those who have repudiated and spurned the light time and time again?"

"No, sir; you can't tell me God is just when He . . . etc., etc., etc."

Haven't you heard them again and again as they rave and rant about the injustice of Almighty God? Foolish, finite, ungrateful man ignorantly and sillily criticizing the all-wise, infinite, gracious Creator. Imagine!

In the face of such insolent fault-finding, he who trusts in the Lord Jesus Christ can only repeat with the Apostle Paul, "Hath not God made *foolish* the wisdom of this world?" (I Cor. 1:20). We who have proved God's grace will never doubt His justice. Blasphemers may blaspheme our God from now until the Great White Throne, but they cannot alter in the least the glorious fact that "*just and right is He*" (Deut. 32:4). Brethren in Christ, let us rest upon that statement, undisturbed and unmoved by all the vain babblings of rebellious men. Our God is just!

But on the other hand, what man, whether believer or unbeliever, has not found similar questions arising in his mind; and, although not accusing God of unfairness or injustice, who has not wondered just how He was going to work out the whole thing? You perhaps have known some one who knew of the way of salvation through faith in the shed blood of Christ, but who deemed it all an absurdity and, spurning God's grace, went on in his infidelity and rebellion; and you wondered if he would have no greater punishment than the benighted savage who never heard. Or, perhaps, you knew some one who despised all the laws of God, country, and decency and rushed pell-mell into sin after sin, crime after crime, blighting and destroying lives wherever he went; and you wondered if he would receive the same measure of judgment as the man who lived a comparatively moral life.

In the light of God's Word these questions are not difficult. Let us go to that Book, accepting it as the inspired revelation from the hand of God, realizing that aside from it we have no sure light on the future.

The Scripture passages dealing with this subject may be grouped for argumentative convenience under two points: That God does apportion different degrees of punishment in hell is proved,

(1) by the certainty of the unbeliever's judgment

(2) by the criteria of the unbeliever's judgment

I. THE CERTAINTY OF THE UNBELIEVER'S JUDGMENT

GOD has placed in His Word many passages declaring with unmistakable clearness that for all wicked and unbelieving men there awaits a fearful judgment.

The Lord Jesus spoke of it, saying,

Every idle word that men shall speak, they shall give account thereof in the day of JUDGMENT (Matt. 12:36).

Paul warns us that

It is appointed unto men once to die, but after this the JUDGMENT (Heb. 9:27).

Peter cries out against false teachers, saying,

The Lord knoweth how . . . to reserve the unjust unto the day of JUDGMENT to be punished (II Pet. 2:9).

And the beloved John toward the close of the Book of Revelation describes a future scene which he viewed while "in the Spirit":

I saw the dead, small and great, stand before God, . . . and the dead were JUDGED out of those things which were written in the books, according to their works (Rev. 20:12).

"But," you ask, "of whom is this vast multitude of John's vision composed? Are they the whole of mankind, believers and unbelievers? Are there mixed among them those who have, during their life, placed their faith in the Lord Jesus as Saviour?" Let us see the answer of God's Book:

Verily, verily, I say unto you, he that heareth My Word and believeth on Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5:24, R.V.).

No person who has believed on Christ shall ever stand before that judgment throne, or else God's Word is untrue. Once we have accepted Him, we have His promise as a sure word of prophecy that cannot be broken: we "shall not come into judgment." Of course we know that believers shall be judged for rewards, but never for salvation. Their judgment, as other Scriptures plainly teach, occurs long before the scene of which we are speaking. If no believer is there, we are forced to the conclusion that this great, innumerable throng is composed of all the unbelieving and, therefore, unsaved men. They who stand here are only those who have part in the *second* resurrection called in John 5:29,

GOD so loved
the world, that
He gave His
only begotten Son, that
whosoever believeth in
Him should not per-
ish, but have everlast-
ing life.

—John 3:16



D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH
WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

He Is Able

WE HAVE arrived at an hour of untold importance in the history of our beloved school. God has led us through deep waters in the days gone by, thereby testing our faith and proving His own glorious power and faithfulness.

From the beginning days of the work to the present hour the prayer-hearing God has been our stay. When, in the early days, our needs were the commonest items of furniture we called on Him, and He fulfilled His promises. At hours when we have been without food and without money, when we turned to Him, His supply was unfailing. When our mailing lists became too large to handle in the old fashioned way, we called on Him, and He furnished modern equipment. When the linotype became an imperative need, the Lord bared His arm and manifested His power in answer to prayer. When our small Gordon press became insufficient to carry the amount of work being handled by our growing printing department, we called on the Lord in our need and He furnished another Gordon, larger, better, and operated by power. When the new press became too small, and we realized we needed a Miehle Pony press, we again called on Him, and great was the day of rejoicing when the Miehle was installed and turning out

its work. When the school had gotten to the place that it was a case of get out from under the rent drain or die, we called on the Lord out of the depths of our great need and He heard our cry and gave us the beautiful new Campus. Then, when it became evident that an attractive site with no buildings upon it was impotent to stop that rent drain, we began to ask Him for large amounts of money wherewith to erect structures in which His blessed work might be carried on and He has given us the first unit, now nearly completed. But our greatest need is now upon us. The Lord has brought us to the climax of our *growing-pains* and to the zenith of faith and blessing—the climax of our need is the Administration Building to be erected on the new Campus. We have called upon our God to meet this need, and it is our confidence that He will grant us this blessing too. The Denver Bible Institute is His work, and His concern for the Administration Building must be far greater than ours could possibly be. Has He not said He would supply all our need according to His riches in glory by Christ Jesus? In Him do we place our trust.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"



The New Dormitory as Seen from the North

**WHEN the
money
comes in
the building
goes up!**



Our Stand

A GREATLY loved Christian friend has made the suggestion that the erection of the Administration Building, involving as it does a sum of \$125,000.00, should not be begun until God has sent in all the money.

This suggestion has been submitted to the Lord in prayer, and we believe it to have been from Him. We have quietly taken our stand—The Administration Building of the Denver Bible Institute will not even be *BEGUN*, until the God of all grace has sent in \$125,000.00 definitely designated—"Administration Building."

Here indeed is a challenge to our faith and to our giving. In the erection of the first unit we carried the building forward as the money came in. This method was fraught with many delays to the workmen and temptations to go into debt, and awkward trials to the patience of all engaged in the work. As our readers know, our slogan has been "As the money comes in the buildings go up." This change of plan changes our war cry to

"When the money comes in the building goes up!"

We come to our great family of readers pleading for prayer and cooperation in giving as we face the greatest need and the greatest enterprise in the history of this western testimony to the truth of Christ.

A Pastor's Amazement

IN A recent church bulletin, our good friend, Chester E. Tulga, Pastor of the First Baptist Church of North Platte, Nebraska, makes the following comment

in re his recent visit to the D. B. I. Campus.

While in Denver, Brother Harold Wilson took us out to see the new campus of the Denver Bible Institute. We were certainly amazed to see what the Lord has given in answer to prayer. A beautiful campus of about 50 acres, a dormitory almost completed, a good farm under cultivation with cows, chickens, rabbits, etc., . . . and all given in answer to prayer. The day of miracles surely is with us yet!

A Visitor from the East

LAST week a friend from the east, who has been standing by most loyally both in gifts and in prayer, visited the D. B. I. Campus. Her delight in what she saw knew no bounds, and as we viewed the new building and other items of interest, and talked together about the work already accomplished and plans on foot for the future, unconsciously this friend began to use the pronoun "We" in speaking of the plans, and referred to the Campus and the new dormitory as "ours." That is just the way all who have been praying and giving should feel about the work of dear old D. B. I. It is not ours alone who are actively engaged in putting over the tasks here at the Institute, but is just as much yours who through your prayers and gifts have made it possible for us to carry on.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

**MY GOD shall
supply all your
need according to
His riches in glory
by Christ Jesus**



The Crisis!

After prayerfully considering the advice offered by a dear friend with extensive experience, it has been decided not to begin building the Administration Building until the full amount of the estimated cost is in hand.

It will take at least \$125,000.00 to erect this second unit of the buildings needed to permanently stop that rent drain!

This building is needed at once, but we cannot go forward until the money is supplied.

WHEN THE MONEY COMES IN THE BUILDING GOES UP!

Without a question these are the crisis days in the history of the Denver Bible Institute, and this is the crisis need.

Only in answer to prayer can we expect the supply of the great amount needed.

Pray, then, dear friends of the testimony, pray! and as God leads you, give!

\$16,000.00 of the **\$200,000.00** needed to stop that rent drain has been received. This has all been used in the work done thus far.

The **\$125,000.00** needed to erect the Administration Building, when supplied, will bring the balance needed down to **\$59,000.00**.

PRAY! BOOST! GIVE!

Dear Friends at D. B. I.

You may count on my hearty support in this hour of your need. Realizing that you need \$125,000.00 at once to make possible the erection of the Administration Building, I purpose to help as indicated by the check marks below:

- ☐ I will pray daily for the full supply of the amount needed.
☐ I will give \$.....per week for the nextweeks
☐ I will give \$.....per month for the next.....months
☐ I enclose \$..... as a cash offering to help meet the need

Name.....

Address.....

Date.....

*Let him that is
taught in the
Word communi-
cate unto him
that teacheth in
all good things.*

Gal. 6:6



"the resurrection unto damnation."

Why then does God bother with the formality of a judgment for these hell-doomed and hopeless men? Do they not know they are lost? Undoubtedly! Does not the Lord know they are damned? Undoubtedly; had they been otherwise He would have raised them in the first resurrection (John 5:29; Rev. 20:4-6).

It cannot be the question of an eternity in heaven or hell for which these men are to be judged. During his span of life on earth each individual soul decided that question by his attitude toward Jesus Christ. No need for any further judgments and decisions! These men and women who will stand before the Great White Throne have already been their own judge for their eternal destiny and can be there but for one purpose, i.e., to have allotted to them the degree of punishment with which they will be afflicted throughout their eternity in hell.

Is it not plain that the very fact that there is to be a day of judgment for all unbelieving men proves beyond a shadow of a doubt that God will inflict upon them various penalties? Do not accuse God of unnecessary and absurd actions. He would not have a judgment if there were nothing for which to be judged. Because a judgment for all unsaved men is certain, though the Scripture plainly tells us that "he that believeth not is condemned already" (John 3:18), we may be assured that there will be degrees of punishment in hell.

II. THE CRITERIA OF THE UNBELIEVER'S JUDGMENT

IF IT can be demonstrated that God's criteria of judgment disclose various degrees of guilt, then it must necessarily follow that God will have corresponding degrees of punishment in hell.

What are some of God's criteria of judgment?

And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will shall be beaten with many stripes.

But he that knew not, and did commit things worthy of many stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required (Luke 12:47-48).

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

But it shall be more tolerable for Tyre and Sidon at the judgment, than for you (Luke 10:13-14).

From the above passages of Scripture it is quite evident that one of God's criteria of judgment is *light*. In the first quotation, we read that both the men were punished for their evil deeds; but he who sinned against light received greater punishment than he who had no light. In the second, Bethsaida and Chorazin both had the divine Son of God in their streets, whereas Tyre and Sidon had but mere human messengers. Quite simple, isn't it? He that rejects greater light will be punished with greater severity in the day of judgment.

Another criterion of judgment is mentioned in the following passages:

But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds (Rom. 2:5-6).

And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works (Rev. 20:12).

Herein we have recorded that that the works and the deeds of men are also to be the basis of judgment.

We have now found two of the principles which God will employ in the judgment of the unbelieving world. They will be judged according to their *light* and according to their *deeds*.

Our inquiry now is: Do these two standards of judgment demonstrate that God will have degrees of punishment in hell? Our answer to this inquiry depends upon the answer to another question: Will these criteria, when applied in judgment, impute to all men equal guilt?

All will agree that the gospel light is not equally distributed in this sin-darkened world. In the United States the Bible is the "best-seller," and a copy or a portion may be found in almost every home of the land. But in South America, Africa, and Asia, there yet remain many places where God's Book cannot be obtained and is utterly unknown. No! the light rejected by the refined, cultured, Bible-owning (but unsaved) church-member of America is far greater than that rejected by the degraded, uneducated, fetish-carrying idol-worshipper of Africa. According to the Scriptures, God's law is this: The more light you possess, the greater the punishment will be if that light is rejected. The fact that God is to judge the world according to its light demands that there be degrees of punishment in hell.

THE Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish.

—II Peter 3:9





It is also clear that no two persons ever lived, no matter how similar may have been their circumstances or environment, who have thought exactly the same thoughts, spoken exactly the same words, or performed exactly the same deeds. Even closest friends think it a rare coincidence when they happen to think or act exactly alike. Since the deeds of each individual are so utterly different from those of every other individual, and since one of the standards of judgment whereby God will judge the world is deeds, there is no alternative open to us—there will be degrees of punishment in hell.

Let us summarize: Various amounts of light and various numbers and kinds of deeds require various degrees of penalization. The criteria which God has chosen for the world's judgment are conclusive proof that there will be degrees of punishment in hell.

Our study has shown us that God does not indiscriminately condemn men to hell. Condemn all who will not accept the Saviour He does, but in determining the measure of their punishment He has regard to their deeds and to their light. Indeed our God is just in judgment.

*I*N closing, let me just sound a word of warning. We have the assurance from the Word of God that He will be just to those who reject the Lord Jesus and will punish the more obstinate and rebellious with greater torment than He inflicts upon others; but let us beware that this fact does not cause us to be slack in telling others of Christ. The horrors of an eternal hell at best cannot possibly be imagined by the finite, limited mind of man. Our minds lock and stagger while attempting to imagine what awful torture is portrayed in the phrases, "lake of fire" (Rev. 20:14), "the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched" (Mark 9:43-44). Language

could not adequately describe the terrors of the torment which last forever and ever. Hell at its best will be far worse than all that the human mind has ever understood that word to mean. Hell at its very best will yet be hell indeed.

O Christians! God has entrusted us with a message that has the power to save every doomed and dying man or woman in this sin-cursed earth.

And the ones to bear the message,
And to speak the living Word
Are you and I, my brother—
And the millions that have heard.

Let us go forth, faithfully preaching the gospel of salvation. There is no other means of saving souls from the frightful and terrific horror of an endless eternity in an awful hell. Preach the Word! Hold forth the Word of life! Be tireless in your efforts to win souls to the Crucified One! Hell alone awaits those who are not saved by Him.

After the joys of earth,
After its songs of mirth,
After its hours of light,
After its dreams so bright,
What then?

Only an empty name,
Only a weary frame,
Only a conscience smart,
Only an aching heart.
After this empty name,
After this weary frame,
After this conscience smart,
After this aching heart,
What then?

Only a sad farewell
To a world loved too well,
Only a silent bed
With the forgotten dead,
What then?

Oh! then—the judgment throne!
Oh! then—the last hope—gone!
Then all the woes that dwell
In an eternal HELL!

GO AND try my Saviour! Go and try my Saviour! If He casts you away after you have sought Him, tell it in the Pit that Christ would not hear you. But THAT you shall never be allowed to do. It would dishonor the mercy covenant, for God to cast away one penitent sinner; and it never shall be.

—C. H. Spurgeon

Is Everlasting Punishment Everlasting?

(Cont. from p. 240)

the attempt to escape the logic of their own position. If we believe, as we do, that "the gift of God is ETERNAL life," we must believe also that unbelievers go their way into "EVERLASTING punishment."

But even still stronger language is used in speaking of the judgment of unbelievers, and the terms employed reveal with unmistakable clarity the awful endlessness of hell. In Revelation 14:11, speaking of the judgment of the worshippers of Antichrist, the Holy Spirit says,

The smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

And in Revelation 20:10, we read,

The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

In both of these passages the expression in the original, as in the English, is the same, and literally means "unto the ages of the ages." Only blind prejudice could fail to see that the Holy Spirit has employed a term which is even more graphic in its denotation than our English word "eternity." Those who enter into the lake of fire shall suffer unto the ages of the ages, or in other words for a countless succession of ages, each age of which is composed of other ages, even as our present age is composed of weeks and months and years.

In the vain attempt to prove that everlasting punishment is temporary punishment Mr. Knoch invents a most remarkable theory. According to his theory there are five ages. Two of them are past. We are living in the third; and there are two yet in the future. The first of these future ages is the Kingdom of Christ; the second, a pure fiction invented to beguile the unwary. It is these two future ages, says Mr. Knoch, which are "the ages of the ages." (Of course there had to be two in order to agree with the plural of the expression.) The punishment of the wicked, according to this writer, is to endure until these two future ages have run their course, then they will be brought forth and will enter with the believing into eternal life. A most ingenious theory, surely, but it collapses like a soap bubble when one turns to such a passage as Revelation 22:5 which says,

There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

The time of which this passage speaks is a time following the Kingdom of Christ. In other words the first of Mr. Knoch's future ages has run its course by this time, and yet "the ages of the ages" stretch into the future. And so it will be when ages follow ages in the eternity

period. The ages of the ages will always stretch ahead beyond the sight and ken of man.

It in no wise lessens the force of this expression to note that it is also used to designate the eternity of God

Who liveth for ever and ever (literally to the ages of the ages) (Rev. 15:7).

Prove that the punishment of the inhabitants of the lake of fire will have an end, and you will have annihilated God; but until you can annihilate Him be not so foolhardy as to reject His word when He declares that His enemies shall be

tormented day and night for ever and ever.

II. IT IS RESURRECTED BEINGS WHO ENTER INTO THIS PUNISHMENT

THE second reason why we believe that everlasting punishment is everlasting, is that it is resurrected beings who enter the lake of fire.

This we are taught specifically in John 5:28-29:

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Another passage which has been miserably perverted to teach universal salvation must be interpreted in the light of this Scripture. The passage to which we refer is I Corinthians 15:22.

For as in Adam all die, even so in Christ shall all be made alive.

Without question the thing which holds the foreground here is the resurrection of believers. But that unbelievers are also included cannot be doubted when we give full value to the "as" and "so." The effect of Adam's transgression was universal—it brought death to the whole race. So also must be the effect of Christ's resurrection—it must bring resurrection to the whole race. But the teaching of this Scripture is limited by the teaching of that already quoted. For some that resurrection will be a resurrection of life—for others a resurrection of damnation.

Yet another Scripture which teaches that when unbelievers receive their final judgment it will be in resurrected bodies is Revelation 20:12-13:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.



These clear statements are in full harmony with what we have already seen. Those who go from the judgment of the Great White Throne into the lake of fire will be men in bodies which have been raised from the dead.

Now we know, of course, that the suffering of the wicked does not depend upon their being in the body. The rich man in Hades was a disembodied spirit, yet he said to Abraham,

I am tormented in this flame (Luke 16:24).

But the fact that those who go into the lake of fire are souls in bodies which have been raised from the dead serves to emphasize the eternality of their suffering. And surely the bodily character of that continued conscious existence points the thrice repeated warning of Mark 9:43-48 to the effect that hell is a place where

their worm dieth not, and the fire is not quenched.

III. THIS PUNISHMENT IS THE SECOND DEATH

THE third reason why we believe that everlasting punishment is everlasting is that the Bible calls it "the second death."

This is the term used in Revelation 20:13-15:

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire.

Another Scripture which emphasizes the fact that it is resurrected beings who suffer the second death is Revelation 20:6.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.

Since the Spirit takes special care to inform us that the second death has no power over those who have part in the first resurrection, the self-evident implication is that there are some on whom it will have power after

they have been resurrected. This agrees with the words of Revelation 20:13-15 which we have already quoted. Since death will have given up the dead which were in it, and since death is to be cast into the lake of fire, the inevitable conclusion is that those who, up to this time, have been held in the grip of death have been raised from the dead in order to take their place in the final judgment. This further confirms the fact which we have already faced—all who go into the lake of fire will be resurrected beings.

Think of what this means. Lost souls, suffering the torments of hell, have nothing to look forward to but age upon age of continued torment. They can find no surcease for these sufferings in death. For them physical death is forever past. The death which they are suffering is the second death in the lake of fire, which, according to Revelation 20:10, is a condition of fiery torment which shall continue for ever and ever.

How thankful we should be that through our Lord Jesus Christ salvation has been provided for every man. And how our hearts should leap with joy at the promise which our Saviour has given:

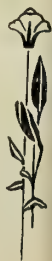
Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

And how the thought of the endlessness of the punishment of lost souls should stir us to do everything in our power to snatch them as brands from the burning. Our Lord Jesus Christ has died to save them, and God has committed unto us the word of reconciliation, that through His Word upon our lips lost men may believe in Him and be saved. If men go out from the presence of the King into everlasting punishment it must be because they have trampled under foot the cross of the Lord Jesus Christ. Let us resolve that it must be also because they have spurned our earnest, persistent, loving pleading with them to believe on the Lord Jesus Christ and be saved.

And others save with fear, pulling them out of the fire; hating even the garments spotted by the flesh (Jude 23).

GOD sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God. . . . The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

—John 3:17-18, 35-36



IN THE BOOK NOOK

Conducted by C. REUBEN LINDQUIST

THE BIBLE, SCIENCE, AND SUPERSTITION

A brief but illuminating testimony to the Divine Inspiration of the Bible as demonstrated by its amazing recognition of laws undiscovered by science until centuries after the Bible was written; its simple yet dignified statements concerning natural occurrences exalting the God Who planned and Who maintains the laws of nature, in contrast with the grotesque superstition of pagan nature-worship; its purity and consistency of teaching concerning the fact that there is but one God despite the idolatrous influences brought to bear upon the nation through whom the Bible was given; and its revelation of power to transform the life of man, which no other religious system or code has been able to offer.

Dawson's material is fresh and he chooses to present it from the standpoint of quiet reasoning backed up with indisputable facts, rather than that of controversy. This pamphlet not only stimulates a keener intellectual appreciation of the perfection of the Word of God, but leads the reader to bow in worship before Him Whom it reveals.

THE BIBLE, SCIENCE, AND SUPERSTITION, by W. Bell Dawson, M.A., D.Sc., F.R.S.C., published by The Bible League, 40 Great James St., Bedford Row, London, W. C. 1. 4x6 $\frac{3}{8}$ inches, 39 pages, paper, twopence net.

THE GREATEST BOOK IN LITERATURE

Dr. Marsh has given us just the kind of book that will whet the appetite of the young Christian for a deeper knowledge of the Word of God. With convincing clarity he introduces the student into the fascinating internal evidences of the inspiration of the Book, yet apparently keeps in view as his goal the awakening of the student to the depths he may fathom for himself rather than attempting to present an exhaustive treatise on the subject. Distinctly a book for use in young people's Bible classes, it represents Bible studies originally prepared and given to students. Attractively outlined, with inset questions covering essential paragraphs for the aid of the teacher.

THE GREATEST BOOK IN LITERATURE, by Rev. F. E. Marsh, D.D. May be obtained from Rev. F. E. Marsh, D.D., 33 Algers Road, Loughton, Essex, England. 5x7 $\frac{1}{2}$, 156 pages, cloth, 75 cents net.

THE VOICE OF THANKSGIVING NO. 4

The new hymn book compiled and published by the Moody Bible Institute of Chicago. It succeeds "The Voice of Thanksgiving No. 3" and maintains the same conservative standard that characterized the latter book. The precious old hymns of the faith are combined with the newer gospel songs of modern composers, so that the need for both worship and evangelistic services is met.

PUBLISHERS—Bible Institute Colportage Association, 826 N. LaSalle St., Chicago, Ill. 5 $\frac{1}{2}$ x8 inches, 383 hymns, with selected Scripture readings. Full cloth edition 55 cents per copy, postpaid; 45 cents per copy in quantities of 100 or more, transportation extra.

SONGS OF THE CHRISTIAN LIFE

A booklet of songs that will stir the heart of the believer to adoration and praise for the riches of grace in Christ Jesus and to more earnest endeavor to get the message out to lost souls who have never heard it. It reflects in its message the richness of the Christian experience of the author of the words, and Mr. Helmer has judiciously employed musical settings that are in keeping with their dignity.

SONGS OF THE CHRISTIAN LIFE, words by Henry W. Frost, music by Frederic F. Helmer. Published by the China Inland Mission, 237 West School Lane, Germantown, Philadelphia, Pa. 6x9 inches, 21 pages, paper. 25 cents a single copy, postpaid; \$2.00 for 10 copies, postage extra; \$15.00 for 100, postage extra.

COMRADESHIP FOR CHINA SONGS AND CHORUSES

A unique little book of Choruses for children which will not only awaken interest in missions, but will encourage little folk to depend upon the Lord for their own lives and to yield loving obedience to Him.

PUBLISHERS—China Inland Mission, Philadelphia, Pa. 5x7 $\frac{1}{2}$ inches, 8 pages, paper. Single copy 8 cents; 2 copies for 15 cents; 10 copies for 60 cents, all postpaid.

IN THE HARVEST FIELD

Conducted by A. H. YETTER

The picture on this page is of the annual picnic of the Church of the Open Bible which was held at Washington Park, July 4. An unusual feature of this picnic was the parade to the Park which preceded it. Twenty-five or thirty cars decorated with flags and bearing the name of the church made up the procession. The parade was led by the D. B. I. Orchestra playing old, familiar, sacred songs. Another special feature of the picnic was the devotional meeting. It was opened by the singing of rousing Gospel songs which magnified the Lord Jesus. The D. B. I. Orchestra accompanied the singers, and the D. B. I. Male Quartet furnished some special selections. The meeting and the picnic were brought to a close by a Christ-centered message which warmed our hearts anew with love for our Saviour.

Rev. Van V. Eddings, Field Director of the Orinoco River Gospel Mission of Venezuela, S. A., stopped in Denver for a few days recently on his return trip to South America. His testimony concerning the great needs of priest-ridden Venezuela put a fresh burden of prayer upon our hearts for that needy field, while his many stories of the mighty power of the gospel in his territory strengthened our faith in our blessed God and in His Holy Book. May God abundantly bless this faithful servant of his and the work which he represents.

Lillian Daniel, D. B. I. '28, is visiting at the Institute this summer. She is facing toward China, though as yet the way has not fully opened up for her to go. We solicit your prayers on her behalf.

Clarence W. Brown and Miss Ruth Clement, former students of D. B. I., were united in marriage April 16th, 1929. The wedding was at Denver, Rev. John W. Bailey, D. B. I. '26, now pastor of the First Baptist Church of Golden, Colo., officiating. Mr Brown is a missionary of the American Sunday School Union with headquarters at Trinidad, Colo.

Rev. Chester E. Tulga, Pastor of the First Baptist Church, of North Platte, Nebraska, says in his church bulletin, "While in Denver we had the privilege of preaching Sunday morning at the Church of the Open Bible, Dean Fowler, pastor. This is an independent fundamentalist church meeting in the Administration Building of the Denver Bible Institute. We enjoyed our fellowship with these people of God."



The Annual Picnic of the Church of the Open Bible

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

THE PLACE OF SOUL-WINNING IN THE CHRISTIAN LIFE

- I. THE MANIFESTATION OF WISDOM
Prov. 11:30
- II. THE FRUIT OF COMMUNION
John 15:5
- III. THE PURPOSE OF CHASTENING
John 15:2
- IV. THE CONDITION OF REWARD
I Thess. 2:19
Dan. 12:3
- V. THE MEANS OF GLORY
John 15:8

—H. A. W.

THE ESSENTIAL EQUIPMENT OF THE MAN OF GOD

- I. AN UNRESERVED DEVOTION
II Tim. 2:3-6
- II. AN UNSWERVING OCCUPATION
II Tim. 2:7-8
- III. AN UNFLINCHING MINISTRATION
II Tim. 2:8-14
- IV. AN UNREMITTING INVESTIGATION
II Tim. 2:15
- V. AN UNCOMPROMISING SEPARATION
II Tim. 2:16-23

—H. A. W.

PRAYER—IN POWER AND HINDERED

IN POWER

- | THE REQUIREMENT | THE PROMISE |
|----------------------------------------------------------------------------------|--------------------------|
| I. IMPORTUNITY
Matt. 7:7
"ASK" | "It SHALL be given you" |
| II. FAITH
Mark 11:24
"When ye pray, BELIEVE" | "And ye SHALL have them" |
| III. WILLINGNESS
I John 5:24-25
"If we ask anything ACCORDING TO HIS WILL" | "We HAVE the petitions" |
| IV. PERSONAL HOLINESS
James 5:16
"The . . . prayer of a RIGHTEOUS man" | "Availeth MUCH" |
| V. UNITY
Matt. 18:19
"AGREE . . . as touching anything that ye shall ask" | "It SHALL be done" |

HINDERED

- | THE FAILURE | THE DENIAL |
|--------------------------------------------------------------------------------------------------|----------------------------------------------------------|
| I. NEGLECT IN ASKING
James 4:2
"Ye ASK NOT" | "Ye HAVE NOT" |
| II. DOUBT
James 1:6-7
"He that WAVERETH" | "Let NOT that man think that he shall receive ANY-THING" |
| III. WILFULNESS
James 4:3
"Ye ask AMISS" | "Ye receive NOT" |
| IV. INIQUITY
Psalm 66:18
"If I regard INIQUITY in my heart" | "The Lord will NOT hear me" |
| V. CONTENTION
I Pet. 3:7
"DWELL . . . according to knowledge, and as being heirs TOGETHER" | "That your prayers be NOT HINDERED" |

—S. R. S.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 1

Sunday, October 6, 1929

RECOGNIZING OUR DEBT TO OTHERS

Lesson Text: Neh. 4:15-23; Mark 12:28-34; Rom. 15:1-7;
Phil. 2:1-8; Col. 13:12; Col. 4:1; Jas. 2:14-17

(Assigned for printing: Mark 12:28-34; James 2:14-17)

Read also Psalm 40:5-10

Golden Text:

"Look not every man on his own things, but every man also on the things of others" (Phil. 2:4).

A debt means obligation to another and implies that this obligation exists on account of value received. Most of the debts which men recognize are debts which they owe to one who has done something for them. In this the debt of the Christian is at once both like and unlike other debts. We are indebted to One Who has given us absolutely everything we have, even our Lord Jesus Christ; and it will help us greatly in considering the matter of our debt to others to bear constantly in mind that all our indebtedness is primarily indebtedness to Him Who has given us being and shown us measureless mercy. But this very fact makes our debt to others different from ordinary debts. Because we are so deeply indebted to God, and because He has laid upon us a solemn obligation to discharge that debt in our relationships with others, we are indebted to all men whether or not they have ever done anything for us. Indeed we may go further and say we owe a tremendous debt even to those who have done us nothing but evil and from whom we can expect nothing in return for the kindness which we show to them.

I. OUR DEBT OF MATERIAL POSSESSIONS (James 2:14-17)

All the material things which men have are given them in trust by God. "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1). The gold is His, and the silver is His, and the cattle upon a thousand hills (Hag. 2:8; Ps. 50:10-12). He holds in His hand our very breath of life, and gives to us all the wisdom and the strength and the ability which make it possible for us to gain wealth or to acquire property. (Acts 17:25; Dan. 5:23) Recognizing how fully we are indebted to God for every good thing, surely it will not be hard to recognize that it is His right to direct us in the use of our material possessions.

Because we are indebted to God for everything we have, we should give regularly to Him of our means. In the Old Testament economy God's people were required to give tithes and expected also to give offerings. And in the New

Testament they are encouraged to give, and to give systematically and heartily. We recognize, of course, that God expects men to use their means to provide for the necessities of their families and for their own needs, but it is an unbalanced and unscriptural attitude which leads a soul to regard everything he has as his own and to use it only for his own selfish interests and pleasures. (II Cor. 8:1-7; II Cor. 9:6-7; I Cor. 16:1-2)

We can give of our means to God, however, only as we give to our fellowmen as directed by His Spirit. In the Old Testament days tithes and offerings were brought to the priests in the temple; and today we are told that it is our divinely appointed duty to give to those who are ministering to us in the Word of God and to distribute to the necessities of poor believers. Such gifts are plainly declared to be a service acceptable and well pleasing to the Lord. (Jam. 2:14-17; Gal. 2:10; Rom. 15:26-27; Prov. 19:17; Gal. 6:6; Phil. 4:18; Gal. 6:10)

II. OUR DEBT OF PRAYER (Neh. 4:15-23)

The Christian has also a debt of prayer. Though this is not mentioned in the lesson Scriptures, it is suggested in the measures which Nehemiah took for the protection of his workmen. Like our debt of material things, our debt of prayer involves especially our fellow believers. Samuel said to the nation Israel, "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12:23). The Apostle Paul exhorts us to be "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18-19). To this he adds the request that special prayer be offered for himself that he may open his mouth boldly to make known the mystery of the gospel. But our debt of prayer is not limited to believers, or to those who minister God's Word to us, for in I Timothy 2:1-4, we read, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth." It is in prayer

and by use of the sword of the Spirit, which is the Word of God, that we can best withstand the enemy of our souls, and it is in prayer that we can best succour our brethren in their battle with the evil one, even as the Jews in Nehemiah's day succoured one another. (Eph. 6:10-18)

If we would learn to pray for believers according to the will of God, we would do well to study the prayers of the Apostle Paul, for they are inspired models for us. As one studies them he is impressed with the particular emphasis which is laid therein upon the spiritual needs of the saints. It is not unscriptural for us to pray for the material needs of the saints, but the spiritual are incomparably more important and should have our first thought. The same thought is suggested in the Scripture which we have quoted which tells us to pray for all men. The Spirit's first concern seems to be that the testimony may not be hindered, and that all may have the opportunity to know the gospel and to accept the Saviour. (Eph. 1:15-23; Phil. 1:9-11; Col. 1:9-13)

III. OUR DEBT OF TESTIMONY (Phil. 2:1-8)

Every Christian has also a debt of testimony. This is certainly one way in which we can respond to the appeal of Philippians 2:1-8, for in telling others of Christ's death for them, we are entering into the fellowship of His suffering and are making it possible for them to receive the benefit of His provision. It is also one way in which we can manifest the spirit of obedience which moved the Saviour to die for us. The Apostle Paul, led of the Spirit of God, exemplified the normal attitude for the believer when he said, "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1:14-15). The same responsibility was in mind when he said later, "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:1-2).

Our indebtedness in the matter of testimony appears very plainly also when we consider the subject of spiritual gifts. The Spirit of God has given to every Christian a spiritual gift which fits him in some way to bear testimony to the truths of God's Word (I Cor. 12:7, 11; Eph. 4:11-12). Because God has entrusted us with the mysteries of the gospel and has put within us the word of reconciliation, we are indebted to the lost man to tell him of the Saviour, and to the saved man from the standpoint of exhortation and instruction. Happy is he who is faithful in his stewardship of truth! We need to hear and heed the admonition of the Holy Spirit through His Apostle Peter, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ; to Whom be praise and dominion ever and ever" (I Pet. 4:10-11. See also Luke 12:42-44 and Rom. 10:13-15).

IV. OUR DEBT OF CHRISTIAN EXAMPLE (Rom. 15:1-7)

In another realm we have a debt, and that is in the realm of Christian example. It was not alone to the teacher that the admonition was addressed, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). The same truth is taught in different words in Romans 15:1-7, which exhorts those who are strong to bear the infirmities of the weak. There are several ways in which this may be done. We may bear the infirmities of the weak in prayer; and we may bear them by way of exhortation, (see Gal. 6:1-2). To these we have already called attention. But there is another way which we have not yet mentioned, and this is in the forefront in the Scripture whose citation appears at the head of this division. This third way of bearing the infirmities of the weak is that of Christian

example. The Greek of Romans 15:1 reads literally, "We then that are strong are debtors to bear the infirmities of the weak and not to please ourselves." This appears at the conclusion of an extended argument in which is shown the sinfulness of the believer doing things which cause his weak brother to stumble (see Rom. 14:13-23). To bear the infirmities of the weak, therefore, is to set an example which will strengthen them and to refrain from doing things which would cause them to stumble. Of this spirit the Apostle Paul was a notable example, for he said, "If meat causeth my brother to stumble, I will eat no flesh forevermore, that I cause not my brother to stumble" (I Cor. 8:13 R.V. See also I Cor. 10:28-29, 33).

V. OUR DEBT OF LOVE (Mark 12:28-34)

After all, everything which we have said hitherto may be summed up in this last consideration. The believer owes to others a debt of love. In the Scripture cited above, God is put first, and then love for our neighbor, as the sum of the whole law (Mark 12:29-31). Love is the thing which energizes all other forms of Christian service, and it is the thing which gives them their value. Love is the thing which should prompt us to give of our material possessions—love for God and love for man, and if we give in any other spirit, how empty, and how devoid of blessing, either to us or to others, is our giving. It is love for others as well as love for Christ which should constrain us to pray for them, to bear testimony to them, and to set before them a helpful Christian example. Note in the following Scriptures how love is the fulfilling of everything that we have seen thus far.

1. Our Debt of Material Things

For God is not unrighteous to forget your work and labour of love, which ye have shewed toward His Name, in that ye have ministered to the saints, and do minister (Heb. 6:10).

2. Our Debt of Prayer

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit that ye strive together with me in your prayers to God for me (Rom. 15:30).

3. The Debt of Testimony

But speaking the truth in love, may grow up into Him in all things, which is the head even Christ (Eph. 4:15).

4. Our Debt of Christian Example

Love worketh no ill to his neighbour: therefore love is the fulfilling of the law (Rom. 13:10).

But love reaches into many other realms which we cannot now take time particularly to discuss. It leads to kindness, gentleness, forbearance, meekness, considerateness, forgiveness, equity and justice, self-sacrifice, and many other things too numerous even to mention. Suffice it to say that love for God and love for man will reach into every part of our life and will effect every one of our relationships with others. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." Wherefore, "seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I John 4:7; I Pet. 1:22; Col. 3:12; Col. 4:1).

VITAL-TRUTH ILLUSTRATION

Rev. Fred J. Paton, son of Dr. John G. Paton, labored among the cannibals of Malekula for many years, having been the first man to approach them. They were truly a dangerous people. On one occasion, when passing up a mountain side, he scaled a giant ledge, and suddenly felt the cold muzzle of a rifle against his cheek. Pulling up



short, he noticed guns in all directions, pointing at him from out of the bush. He called quickly to them that he was on an errand of peace, and they saw he was unarmed. If he had been armed, he would have been killed. He said he had come to tell them about God, and they replied that they knew about God. He told them they had missed their way to God, and that Jesus had come down to show them the way back. They recognized this as good news, and also believed that there was no atonement for sin without shedding of blood. As he talked to them, one said he was on his way to kill a few men, but that could wait, as he could kill them any time, but could not always hear about Jesus!

When Paton left that mountain, the old chief presented

him with his sacred spoon, the one with which he and his ancestors had eaten human flesh; a spoon blackened with human blood and reeking with tragedy. He said, "Your story is reasonable to me. It is true we have lost our way to God, and need God's Son to show us the way back." So clamorous were the appeals of one old man that someone be sent to tell him more about Christ, that Paton went back to his mission station and said to the natives there, "How many years have you known about Jesus?" "Six or seven," they replied. "Then you must go and tell the story to those brothers of yours in the mountains." "But we shall be killed and eaten," they replied. "Then you must be killed and eaten, for at any cost the message must be handed on." A teacher was dispatched to the district, and by his efforts the whole village became Christian.

Fourth Quarter, Lesson 2

Sunday, October 13, 1929

KEEPING FIT FOR THE SAKE OF OTHERS

Lesson Text: Dan. 1:8-20; I Cor. 9:19-27; I Tim. 4:7-12;
II Tim. 2:1-5

(Assigned for printing: Dan. 1:8-20)

Read also Psalm 66:1-4, 16-20

Golden Text:

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20).

"Keeping fit for the sake of others" is the caption which the Lesson Committee has assigned for this lesson, but this title suggests only one aspect of the great truths which are presented in the Scriptures assigned. We shall, therefore, take the liberty of substituting as the key thought of the lesson, "Four reasons why a Christian should keep himself pure." And lest the physical overshadow the spiritual in the minds of some, we would call attention to words which appear in one of the Scripture selections in the lesson text. We quote the Revised Version, "Bodily exercise is profitable for little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come" (I Tim. 4:8). This verse we will regard as sounding the keynote of our discussion.

I. THE BELIEVER SHOULD KEEP HIMSELF PURE FOR THE GLORY OF GOD

We want to put this thought first because it is of first importance—the Christian should keep himself pure for the glory of God. This thought is closely connected with the things which shall follow, and we shall perhaps speak of it again, but let us consider it here for its own sake. In our golden text we have this thought stated and linked with both the physical and the spiritual sides of the believer's life. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20). This verse comes in the conclusion of a strong argument for personal purity (read verses 15:18 in this chapter). It is apparent, therefore, that by purity in our bodies and purity in our spirits, which we understand here to be synonymous with souls, we may bring glory to God.

Several thoughts may be suggested in this connection which will help us to understand how personal purity glorifies God. In the first place, personal purity is impossible unless in our own hearts we are glorifying Him. To glorify God by the life we live we must first of all glorify Him in the thoughts we think. Such an attitude is the direct opposite to an attitude of carnality. When the carnal mind is uppermost, we are always seeking our own glory; but when the mind of the Spirit is in control, we are inevitably

glorifying God. We cannot more truly glorify Him than in submitting ourselves to Him as the Lord and Master of our souls; and to yield ourselves unto God is to rise victorious over the lusts of the flesh (Rom. 6:11-13; Gal. 5:16). Such an attitude of soul will also lead us to bow in worship and praise before Him and to give forth a testimony to His glory. So we may glorify God by the fruit of our lips (Ps. 50:23; Rom. 15:6). But when our souls are occupied in Him (and forget not that this is impossible if we are yielding ourselves to the lusts of impurity) our good works also glorify God. They cause men who behold them to glorify Him, and undoubtedly also they afford a fresh occasion to the angelic hosts to bow before the throne and give glory and honor to His Name. Why should they not? All the good works which we can do are but the outworking of God's grace in making us new creatures in Christ, and the victory over sin which we enjoy and the service which we render are made possible only through His miracle-working power. "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," and, "it is God which worketh in you both to will and to do of His good pleasure" (Eph. 2:10; Phil. 2:13). How wonderful it is to know that as we live our life in the strength of Him Who died to free us from the fetters of sin, by our very lives, as well as by the thoughts of our hearts and the words of our mouths, we are bringing glory to His Name. (Phil. 1:1; Matt. 5:16; Eph. 2:10)

II. THE BELIEVER SHOULD KEEP HIMSELF PURE FOR THE GOOD OF SOULS

This thought is very closely related to the one which we have just been considering, for the Saviour said, "Herein is My Father glorified, that ye bear much fruit" (John 15:8). And in the Scriptures which appear in connection with this statement we are told "he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing" (John 15:5). To abide in Christ is to be pure in thought and pure in deed, through yielding to Him absolute control of our hearts and lives. Personal purity, therefore, has a very vital connection with fruitfulness in the believer's life. It is "the righteous" whose fruit is a tree of life, which is equivalent to saying that personal purity is a tremendous factor in soul winning (Prov. 11:30).

That the believer should keep himself pure for the sake of an effective ministry to other souls was the burden of the Apostle Paul's exhortation in two other passages selected for the lesson text, namely I Timothy 4:7-12, and II Tim. 2:1-5. In the first, after exhorting the young man Timothy to show himself an example to the believers in word, in conversation, in charity, in spirit, in faith, in

purity, he concluded, "Take heed to thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16). And in the second he exhorts him to avoid any entanglements with the affairs of this life that may hinder him in his service for His Lord. Cherished sins in the life hinder spiritual usefulness, for they sap our vital energy, distract our attentions, and stumble those to whom we are called to bear the word of life. But "if a man purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work" (II Tim. 2:21).

III. THE BELIEVER SHOULD KEEP HIMSELF PURE FOR THE SAKE OF HIS OWN SOUL'S PROFIT

This is the thing which is most apparent in the experience of Daniel, the story of which constitutes the printed part of our lesson text for today. It was no accident that when the king came to commune with the Hebrew children he found Daniel and his three companions far ahead of the others in "knowledge and skill, in all learning, and wisdom," and "ten times better than all the magicians and astrologers who were in his realm." Their wisdom and skill were a special blessing from the Lord, and the thing which made it possible for Him so to bless them was the steadfastness of purpose to give themselves without reservation to Him which was manifest in their refusing to defile themselves with the king's meat. Without doubt God stood willing and ready so to bless any of the others among the Hebrew children who would let Him, but He could not, for He did not find in them the willingness to yield themselves to Him for the purifying of their hearts and lives which He found in Daniel, Azariah, Hananiah, and Mishael. This illustrates the principle to which we have called attention, namely that personal purity is essential if we would know the greatest measure of spiritual profit.

A few other Scriptures may be quoted to emphasize this lesson. One is the well known Beatitude, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). This, as we understand it, is not a matter of salvation but a matter of spiritual experience and discernment. Certainly, as in the case of the nation Israel, wilful sin blinds the eyes and dulls the ears of our souls so that we are not sensitive to the Spirit's dealing with us, nor are we keenly alive to the beauties and glories of our Lord. Likewise, sin robs us of the pure joys and delights which normally should be experienced by every child of God. "To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). At the very heart of this whole matter lies the fact that sin breaks our fellowship with God. "If I regard iniquity in my heart, the Lord will hear me" (Ps. 66:18). But let none misunderstand. It is **CHERISHED** sin which blights the believer's spiritual life. Even though a child of God has sinned grievously, let him but turn to God, confessing his sin and forsaking it, and instantly by faith he may know the consciousness of cleansing and the joy of restored fellowship, so gracious is our God. It is not the past sins which have power to blight our lives, but the sins which we are cherishing in the present. Sin breaks fellowship and robs us of the profit which would be ours were we walking with the Lord, but, "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9; read also I Tim. 4:15).

IV. THE BELIEVER SHOULD KEEP HIMSELF PURE FOR THE SAKE OF FUTURE REWARDS

Though it is He Who has created us in Christ Jesus unto good works which He has before ordained that we should walk in them, and though it is He Who works in us both to will and to do of His good pleasure, yet God purposes to reward His children for their good deeds. But if we are to receive a full reward our lives must be pure. (II Cor. 5:10; Rev. 22:12; I Cor. 3:11-15)

Recognition of the possibility that through indulging the desires of the flesh he might fail to receive a full reward, and a firm purpose that such should not be the case, is the burden of the Apostle Paul's testimony in I Corin-

thians 9:26-27. "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away." Some have mistakenly supposed that this man of God was afraid he might lose his salvation, but such is not the case, as the context clearly proves. The context is talking about "crowns" or "rewards," whereas salvation is a gift (Rom. 6:23). The thing which constrained the Apostle Paul to diligence and temperance was the danger of being disapproved when it came to the bestowing of the crowns. That this is the true interpretation of the passage is put beyond the question of a doubt when it is recognized that the Greek word here unfortunately translated "cast away" is literally "disapproved," being the negative form of the same word which appears in the exhortation to study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of truth (II Tim. 2:15).

We are not advocating asceticism, and God's Word does not teach it. There is nothing sinful in the pleasures which come to the soul through the senses. God gave the soul capacity to enjoy those pleasures, and He does not condemn us for enjoying what He has given. But sin begins when the normal functions of the senses are perverted to wrong uses. For illustration, it is no sin for one to enjoy the taste of the food which he eats, nor is it a sin to prepare that food in a way which makes it most enjoyable. But when a man permits the pleasure of eating to lead him into guttony or to other abuses of the sense of taste, such a condition is sinful. So it is with the other senses. To take pleasure in the normal exercise of the senses is right and proper and should lead us to glorify God and give thanks to Him for all His wondrous goodness to us. But everything should be kept in the normal place for which God designed it. A man should not be the slave of his appetites, but like the Apostle Paul he should be the master of his body with all its senses and functions. (I Tim. 6:17; I Tim. 10:31)

Now a word in conclusion as to how a man may purify his life. The Holy Spirit has answered this question for us in Psalm 119:9, 11, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word," "Thy Word have I hid in my heart, that I might not sin against Thee." The Word of God, therefore, is the agent which God has ordained in our purification. Remember, however, that merely to hear the Word is not enough. If it is to do its God-ordained work in our lives, the hearing must be coupled with the obedience of faith, for it is written, "Seeing that ye have purified your souls in obeying the Truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Pet. 1:22).

VITAL-TRUTH ILLUSTRATION

Sir Matthew Hale, the eminent English jurist, died in 1676. Few lives have made such a wholesome impression upon mankind. Like many another genius, in the beginning of his career Matthew Hale was in danger of moral wreck. Like Luther, he was suddenly aroused by a companions fall. While carousing with a fellow-student, his companion dropped by his side in a fit. Hale bethought himself of his early training, and solemnly vowed never to drink again. Such a vow was no easy thing to keep in those days. Yet, like Daniel in Babylon, he dared to stand out from the multitude, in the comparative isolation of a manly, heroic resolve. From this time he was marked by two things—his mental power and moral virtue.

His moral resoluteness was remarkable. On going to London to study law, conscious that theatrical plays were demoralizing in the extreme, he resolved that he would never again visit the theater.... With all his devotion to intellectual pursuits, Hale never neglected religious duties; for 36 years he was never once absent from public worship on the Lord's Day. When on Christmas day, 1676, he breathed his last, England lost one of her chief ornaments.

—"The Illustrator."



USEFUL WORK A CHRISTIAN DUTY

Lesson Text: Gen. 2:15; Exod. 20:9; Neh. 6:3; John 5:17;
John 9:4; Acts 20:33-35; II Thess. 3:6-12; Eph. 4:28

Read also Psalm 8:1-9

Golden Text:

"For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (II Thess. 3:10).

The subject before us today is a very important one. The normal Christian life is not as some would make it, a life of idle dreaming. It is a life of vision, it is true; but it is a life of hard and conscientious labor. A right understanding of this subject in the light of God's Word, therefore, is indispensable if one would live a balanced Christian life. As we shall see in considering them, the lesson Scriptures, in the light which they shed on this subject, are a revelation of how practical the Bible is.

I. USEFUL WORK A CHRISTIAN DUTY

Though the lesson Scriptures lead us out into many other fields of thought, we shall begin our study of this subject with the fact suggested by the heading, namely, **Useful work is a Christian duty.** One thing which proves that such is the duty of all God's children is the example of our Saviour. On one occasion He said, "My Father worketh hitherto; and I work" (John 5:17). And on another occasion He testified, "I must work the works of Him that sent Me, while it is day: the night cometh when no man can work" (John 9:4). The Lord Jesus is our great exemplar, and inasmuch as He considered it a duty to work, so also should we.

His example, however, is not the only one which is set before us, for the Apostle Paul himself set us a similar example. In Acts 20:33-35 we read, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" And other testimonies of equal force appear also in his writings. The Apostle Paul might scripturally have depended for his support upon the offerings received from the saints, but to set them an example he rather chose to labor with his own hands. (II Thess. 3:8; Titus 2:7)

Yet another fact which reveals that useful work is a Christian duty is the need which surrounds us in the lives of others. The Apostle pointed his example with the words, "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" (Acts 20:35).

But even without these clear examples we would know that useful work is a Christian duty simply because the Word of God admonishes the saints to work. For instance, could anything be more clear than the words of II Thess. 3:10: "This we commanded you, that if any would not work, neither should he eat." Incidentally this is not only a practical exhortation for our own admonition, it is also a statement of a principle which should guide us in ministering to the needs of others. If a brother cannot work, or if he cannot secure work, he has a legitimate claim upon the bounty of believers who have this world's goods. But if, when work is offered which he can do, he refuses to work, such an one certainly has no claim upon us.

II. USEFUL WORK A SECRET OF HAPPINESS

Work is not only a duty, it is a privilege. There is a zest in good, hard work which must be experienced to be appreciated; and it makes a very real contribution to the

happiness of God's children. God has planned that all of His creatures shall serve some useful end, and man is no exception. That work was in His plan for man is evident in that when Adam was created God put him in the Garden of Eden "to dress and to keep it" (Gen. 2:15). No doubt the work which he was expected to do was very different in many respects from the work which we must do since the fall, but, none the less, work was even then one of God's plans for man. Only as men are living in harmony with the will of God can they enjoy true happiness; consequently none can be really happy without good, hard work and plenty of it. Many there are who can testify from experience to the truthfulness of this statement. Our Saviour once said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matt. 11:28-30). In this connection we have often been reminded that the yoke was made for two, and the joy and blessing of fellowship with Christ has been stressed. But it should be observed also that the yoke was made for labor, and the fellowship involved is the fellowship of service. In this Scripture, therefore, we have a confirmation of the thought that useful work, done in fellowship with our Lord and under His direction, is a great contribution to the happiness of God's children. (Lam. 3:27; Prov. 10:16; Prov. 21:25)

III. USEFUL WORK A MEANS OF REDEEMING THE TIME

Useful work is also a means of redeeming the time. When Nehemiah was approached by his enemies, who sought to distract him from the work which he was doing, he returned this classical answer, "I am doing a great work, so that I cannot come down: Why should the work cease, whilst I leave it, and come down to you?" (Neh. 6:3). Such should be the Christian's attitude toward the things of this life. Our time is short here upon the earth. The day is coming when all men must give account to God for the deeds done in the body. In that day every man shall be rewarded according as his work shall be. To redeem the time, therefore, we must make it count in work which glorifies God. (II Cor. 5:10; I Cor. 3:11-15; Rev. 22:12)

Inasmuch as useful work is one means of redeeming the time, it follows that the Christian should study to do the best work possible in the time in which he is permitted to labor. One thing which should be given very prayerful and thoughtful consideration is to make sure that we work only at the things which are pleasing in God's sight, but of this more later. Another important thing is that we should study to do our work at our very best, for the normal Christian life is an intensely busy life, and in order to do as God would have us do the tasks which are assigned to us, we must learn to work efficiently. To this end prayerful and careful systematizing of our work will contribute largely. This, of course, comes under the head of being diligent in business, and doing things decently and in order (Rom. 12:11; I Cor. 14:40).

IV. USEFUL WORK A SAFEGUARD FOR THE CHRISTIAN LIFE

Useful work many times proves to be a safeguard for the Christian life. It was so in Nehemiah's case, for his diligence in His God-appointed task, among other things, was used to deliver him from the snare which the enemy had set for him. In this connection it is very significant that in the Scriptures before us the Apostle Paul should contrast work with a number of sins. In one he contrasts

it with stealing, and emphasizes the contrast by calling attention to the fact that useful work will make it possible for one to give to him that needeth as opposed to taking from him by theft that which belongs to him (Eph. 4:28). In another Scripture idleness is listed as a "disorderly" walk and associated with the sin of being a "busybody" (II Thess. 3:6-8, 11). If a man is busy, as he should be, in his own work, he will have little time to become a busybody in other peoples' affairs. Likewise in Acts 20:33-34 useful work is contrasted with the sin of covetousness. By these very contrasts, work is shown to be a safeguard for the Christian life. There is much truth in that old proverb, "The Devil finds mischief for idle hands to do" (see I Tim. 5:13). But when we are busily laboring in fellowship with God and in obedience to His will, we can meet the adversary's temptations with the words of Nehemiah, "I am doing a great work so that I cannot come down."

V. USEFUL WORK A SUBJECT OF SATANIC PERVERSION

Perhaps it is because he knows how much useful work in a Christian's life contributes to his own defeat that the Devil has sought constantly to twist men's thinking on this subject.

One satanic perversion of the divinely ordained purpose of useful work is the idea which many have that their own good works have a part in their salvation. Nothing could be further from the truth than that; and to make good works the ground of our salvation, or the means of keeping it after we have trusted the Saviour, is to put good works in a place from which God's Spirit has barred them eternally. One of the most amazing heresies of these latter days is one which takes the Sabbath type, which was given to teach us salvation by grace without works, and perverts it by teaching that one cannot be saved unless he keeps the Sabbath day. (Heb. 4:3-4, 10; Titus 3:5; II Tim. 1:9; Eph. 2:8-9; Rom. 11:6)

Yet another perversion of the normal place of work in every man's life is that sometimes it is permitted to crowd God out of our lives. When a man is too busy to fellowship with God he is busier than God ever intended him to be. Beware lest you let work, even useful work, rob you of your prayer time and of the reading of God's Word. Among other purposes it was undoubtedly to guard His people against this danger and to show them the importance of fellowship with Himself that the Spirit of God gave the commandment found in Exodus 20:9-10, "Six days shalt thou labour, and do all thy work, but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work." (Luke 10:38-42)

Another perversion of the truth about useful work is the teaching which is current today particularly among the Bolsheviki and the Athiests, namely that so-called productive labour—that is labor which is productive in the material realm, is the only labor which is worthy of consideration. These blasphemers would have us believe that Christian work is not really work, and that to be useful one must labor with his hands and not "waste his time" in

preaching and teaching God's Word. Indeed, so rabid are these people they swear that they are going to thrust God from His throne, to drive Him from the hearts and minds of men, to close the churches, and to "put all preachers to work." Such, however, is not God's thought. In one Scripture He designates preaching and teaching as labor, puts upon such labor the stamp of His approval, and instructs the saints to count all who labor in the doctrine as "worthy of double honour," which from the context has particular reference to gifts and offerings, for says He, "The labourer is worthy of his reward" (I Tim. 5:17-18).

VI. A USEFUL LIFE WORK, GOD'S PLAN FOR EVERY BELIEVER

While physical labor, or what is commonly called "secular" labor is honorable, it is to be remembered that in the light of God's Word there is a higher calling. God has called all His children to serve Him. Without a question that service will be primarily a service of getting the Word of God to others. In the case of many, God's will, when it is found, will indicate that the time shall be fully spent in such a ministry. But if He leads others to so-called "secular" occupations, it will be that they shall devote themselves by their labors and by the fruits of their labors to advance the testimony. To this the Spirit bears unmistakable testimony when He declares that God has given to every man a spiritual gift, and then shows that these gifts were given for "the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ" (Eph. 4:7-12). Yes, God has a life work for every believer, and it is our duty as well as our privilege to learn what that life work is and to fit into God's plan for our lives. And we may be sure that when that plan is learned it will be found to be the gateway into the most joyful and abundant life of usefulness and fruitfulness. (Eph. 2:10; John 15:1-8)

VITAL-TRUTH ILLUSTRATION

Perhaps some of you have read that little book "The Life of Hiram Goth." A young preacher came to the town, and one day called on him. He said, "Mr. . . . ?" "Call me Hiram." "Hiram," he said, "I am glad to know a man in your humble vocation." "Don't call this a humble vocation." "Pardon me, sir, I didn't mean—" thinking perhaps he had offended him. "Oh, never mind," said the old shoemaker, "You didn't hurt me, but I was afraid you would hurt the Lord Jesus Christ; for I believe that the making of a shoe is as holy as the making of a sermon. I believe that some day the Lord Jesus will take one of these shoes (he held one up) and hold it in the light of the judgment throne, so that men and angels may see just what kind of shoes I made. And I think He will take one of your sermons and hold it up in the light of the judgment throne so that men may see what kind of sermons you made; and if it is seen in that day I have made better shoes than you have made sermons, I will have a higher place in the kingdom than you."

Fourth Quarter, Lesson 4

Sunday, October 27, 1929

THE CHRISTIAN VIEW OF RECREATION

Lesson Text: Jer. 31:12, 13; Zech. 8:5; Matt. 11:16-19;
Mark 2:18-28; Mark 6:30-32; John 2:1-11

(Assigned for printing: Mark 2:18-28)

Read also Phil. 4:4-9

Golden Text:

"I am come that they might have life, and that they might have it more abundantly" (John 10:10).

For the present lesson it is our purpose to depart from our usual custom of basing our discussion principally upon the Scriptures assigned or at least drawing largely from them for our material. Though sometimes the titles chosen have

been unfortunate, we feel that most of the Committee's selections of Scriptures for the lesson texts have been worthy of commendation; but for this lesson the Scriptures chosen are only distantly related to the subject, to say the least, and any attempt to draw from them an adequate discussion of the subject of recreation would, we feel, be rather strained. Because the subject is of such vital importance and one which is a burning issue with many Chris-



tian young people, we shall treat the subject purely from a topical point of view and make no pretence of following the Scriptures assigned.

How many young people today are asking such questions as these, "Is it wrong to dance? to go to the theater? to play cards? to attend the movie? to engage in mixed swimming? etc., etc. And many who are taught that such things are wrong are asking "Why?" Such questions cannot be satisfactorily answered by merely listing certain practices as forbidden and others as permitted, and indeed we have no scriptural authority for such a list, for while the Scripture does admonish the believer to refrain from many specified practices, there are many more which are unquestionably displeasing to God which it does not attempt to list. Rather the Scriptures teach PRINCIPLES by which the believer should be guided, and it is the purpose of this discussion to call attention to the principles which, if prayerfully applied, will settle every question touching the subject of "recreation" or "amusements." Incidentally these same principles have a much broader application and may be used to solve many other problems of Christian conduct.

I. THE PRINCIPLE OF SEPARATION

The first principle to which we call attention is the principle of separation. This principle is stated in II Corinthians 6:17, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Another Scripture which plainly sets forth this principle is Romans 12:2, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." This principle is so clearly and so frequently presented in the Word of God that there can be no doubt that it is God's thought that His people shall be "separated" or "set apart." The question which is instantly suggested, therefore is, "From what?"

This question may be answered in principle by a number of Scriptures. Some teach us that we should be separated from the evil or unfruitful works of the worldly and unbelieving (Eph. 5:5-7, 11). Others teach that we should be separated from companionship with unbelievers and worldlings (I Cor. 5:9-10). We cannot, of course, avoid association with such, and this is not the teaching of Scripture, but we can and should avoid making them our intimates (Prov. 13:20). And yet other Scriptures teach us that we should avoid the very appearance of evil (I Thess. 5:22, see also Eph. 4:29). To apply this principle we need only to ask these questions concerning any activity in which we are thinking of engaging: "Is this a thing which is distinctly a practice of unbelievers and worldly people?" "Is this a thing which will necessitate my having fellowship with the worldly and unbelieving?" "Is it a thing which is questionable?" If any of these questions can be answered in the affirmative, then the thing before us is evidently a thing to which the principle of separation applies, and the believer should have nothing to do with it.

II. THE PRINCIPLE OF WORSHIP

But there is another side to the truth of separation which involves a second principle. With his appeal to his people to be separated, God links a promise. "Come out from among them, and be ye separate saith the Lord, . . . and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." This is a promise of fellowship. Man cannot serve God and mammon. Neither can a man have fellowship with God and at the same time have fellowship with unbelievers or with the unfruitful works of darkness. God wants His people not only to be set apart from evil but set apart unto Himself. This is one of the most powerful arguments for a separated life, and it involves a second principle—the principle of worship.

This principle is stated in I Cor. 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." To apply this principle we need only to ask this question concerning any form of entertainment or

amusement under consideration, "Is this a thing whereby I can glorify God?" If not, then certainly, in the light of the Scripture quoted, it is a thing which should be put out of the life of a child of God. Perhaps it will help in applying this principle to ask the further question, "Does this activity make it easy for me to lift up my heart in worship and give glory to God?" If it does not there is something wrong either with the activity or with my attitude toward it or both, for anything that lies in God's will for His children, if entered into in a normal, godly attitude, will cause our souls to well up in praise and adoration and thanksgiving to Him Who giveth us all things richly to enjoy. On the other hand the spirit of all things worldly is diametrically opposed to the spirit of the worship of the God Whom we adore. (I Tim. 6:17; I Cor. 6:19-20; James 4:4; I John 2:15)

III. THE PRINCIPLE OF CONSIDERATENESS

A third principle which is exceedingly practical in deciding all questions of conduct is the principle of considerateness. This principle is simply worded in Romans 14:21. "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." To apply this principle simply ask the question, "Is the entertainment or amusement under consideration a thing which causes others to stumble or to go astray?" It was the Scripture quoted with this application which was used of God's Spirit to convict at least one unsaved church member and teacher of a Sunday School class, that he was a lost sinner and to lead him to accept Christ as his Saviour. It is he who, in God's gracious providence, enjoys the privilege of writing these lesson expositions.

It should be recognized that this principle if conscientiously applied will lead many a Christian to forego, for the sake of weak brethren, pleasures which he might otherwise legitimately and scripturally enjoy. On this account this principle might well be called the principle of unselfishness, for surely it would be a selfish thing for a Christian for his own pleasure to continue practices which cause others to stumble, although personally he enjoys scriptural liberty in them. The Christian's constant concern should be to minister to the spiritual edifying of others, and if this be his attitude he will refrain from anything which would hinder his testimony with them. (Rom. 14:14-15; Phil. 2:4; I Cor. 8:1-13)

IV. THE PRINCIPLE OF OCCUPATION

Another principle which is heart-searching in its potency is the principle of occupation. This principle is stated in Philippians 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Could anything be more simple? To test anything concerning which we have any doubt we need only ask one of two questions, "Is the thing itself true? honest? just? pure? lovely? of good report? virtuous? praiseworthy?" or "Does this thing cause me to think of things which are true, honest, just, pure, lovely, of good report, virtuous, and praiseworthy?" Those questions, once honestly faced, would end forever for a child of God the questions of many young people concerning worldly amusements.

There is a very important reason why the Spirit of God enjoins His children to "think on these things." In other Scriptures we are told that "out of the heart are the issues of life" (Prov. 4:23). It is in the occupation of the heart that every sinful deed originates, and there, too, is the origin of every good work. It is in the realm of the thinking that the old nature and the new nature are at war. The adversary of our souls well knows that if he can gain control of the thoughts of our hearts he can easily control our deeds, and it is folly for a man to think he can live a pure life while he is cherishing impure thoughts. God's Word has pronounced the ultimatum, "Be not

deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:6-7, see also Rom. 8:5-8; Gal. 5:16).

V. THE PRINCIPLE OF COMPARATIVE VALUES

The fifth principle which we shall consider is the principle of comparative values. The statement of this principle appears in I Timothy 4:8, we quote the marginal rendering which is faithful to the Greek, "Bodily exercise profiteth for a little; but godliness is profitable for all things, having promise of the life that now is, and of that which is to come." This principle is one of emphasis. It is not concerned with the question whether a thing is good or bad, but with the question, "Is it the most profitable?" In the Scripture in which the statement of the principle occurs a good thing is under consideration—bodily exercise, which is specifically declared to be profitable for a little. But in comparison with godliness it is of relative unimportance. Surely it is logical that while we are not told to eschew bodily exercise, we are exhorted to emphasize godliness rather. The application of this principle will lead one to see to it that what is profitable in a little is not permitted to become the enemy of that which is profitable in all things; and if this be true what shall we say of those things which are of no profit whatever, or to use a current expression, things which are a "total loss?" Many questions may be answered simply by asking "Are these things profitable?" If they are profitable for a little, surely they may be allowed some place in the life, so long as they are not permitted to interfere with that which is profitable for all things. And if the answer to the question is, "There is no profit in them," then yielded Christians will have no difficulty in deciding what course they should take.

VI. THE PRINCIPLE OF AN ABOUNDING LIFE

The statement of the last principle which we shall consider is furnished by our Golden Text, "I am come," said the Saviour, "that they might have life, and that they might have it more abundantly." Though this is not the primary meaning of this Scripture, it is not perverting it when we

say that among other things, the Saviour intends that His people should be joy-filled. There is a legalistic application of the truth of separation which makes life a narrow, ascetic, joyless thing; but in the light of this Scripture and many other Scriptures such a conception of the Christian life is as unscriptural as that which permits worldly amusements. This last principle, therefore, is a safeguard against the wrong use of the other principles. To live a separated life is not, as some regard it, "to take all the joy out of life." Rather it is to spurn this world's cheap imitations and to learn what true joy really is. The Christian who is living a normal, separated life, knows a deep abiding joy and peace which can never be found in anything which the world has to offer, and a merry heart and radiant countenances are certain to characterize such a life. Let us enter, then, with joy into the abounding life in Christ. Let us, as God has planned, richly enjoy all things which He has given us, and in trustful dependence upon His Spirit for guidance let us seek to keep everything in its rightful place. (Prov. 17:22; Prov. 15:13, 15; Phil. 4:4; Rom. 15:13; Ps. 34:5; Ps. 84:11; I Tim. 6:17)

VITAL-TRUTH ILLUSTRATION

I was standing on the top of a high city building in the early dawn of an autumn day. The city was lost in the gray and the gloom of an enveloping fog. You could not see a hundred feet into its depths. Presently I turned my head upward. Instantly the whole scene changed. Great patches of blue were breaking through the heavy fog. The white clouds were grouping themselves to begin their day's journey across the face of the sky. The rising sun was tipping their fleecy summits with the glory of the coming day. It was mine to **choose** which of these scenes should fill my innermost being. When I turned my face downward, I was filled with the gray and the gloom of the dismal day. When I turned it upward, I was filled with the glory and the splendor of the coming day. Whichever I opened to, filled me. If I knew this fact, blessed was I when I acted upon it. I had something to do with the fullness, whether it should be a fullness of gloom or a fullness of glory.

—Jas. H. McConkey

Double your audiences by use of large

BIBLE CHART

of dispensational Truth

Teaches all fundamental doctrines
In colors. Size 4x12

FREE PHOTO

R. E. WARNER

124 E 2nd St.

Muscataine, Ia.

What Does the Sinning Believer Lose?

This question and many others of like character are answered in Dean Fowler's booklet

SALVATION AND REWARDS

This study is a valuable contribution to the Bible student's library. You cannot afford to do without it.

Price 25 cents postpaid

INSTITUTE PUBLISHING COMPANY
2047 Glenarm Place, Denver, Colo.

FICTION WITH A MESSAGE

Interesting to young people and instructive in spiritual truths

1. UNDER COLIGNY'S BANNER, Albert Lee.....\$1.50
A story of Huguenot France
2. THE PASSING OF THE WORD,
Helen Henshaw.....\$1.75
A story of love and romance, which centers about college life. You will enjoy this book.
3. WOPS THE WAIF, Sidney Watson.....\$1.00
The story of a sailor's life, based on actual experiences of the author.
4. BURTON STREET FOLKS,
Anna Potter Wright.....\$0.75
A story of the wreckage caused by drink, and the delivering power of Christ.
5. FINE GOLD, Josephine Hope Westervelt.....\$1.75
A missionary romance of South America
6. THE MARK OF THE BEAST, Sidney Watson.....\$1.75
A volume which deserves wide reading. The author pictures the time following the rapture of the church. Although entirely fictional, the narrative is based on what the Bible teaches concerning the Great Tribulation and Christ's second coming.

INSTITUTE PUBLISHING COMPANY
2047 Glenarm Place, Denver, Colo.

A Golden Opportunity

"Grace and Truth" offers you a golden opportunity to

1. Bring to lost friends and loved ones a clear salvation message.
2. Give to uninstructed Christian friends tools which will enable them to mine for themselves the "hid treasure" of God's Word.
3. Introduce perplexed Sunday School Teachers to the very Lesson Helps they have been looking for.
4. Send into the homes of Christians who live in churchless communities a messenger who will faithfully and regularly remind them of the things of Christ.
5. Bring to the bedside of shut-ins a friend who will talk with them of the Saviour and cheer and comfort them in their hours of loneliness and suffering.
6. Give to your pastor a paper which will minister blessing to his own soul and furnish fresh inspiration for his weekly messages.
7. Send to Christ's servants, shut away from Christian companionship in lonely parts of the earth, a friend who will fellowship with them in the things of Christ and strengthen their hands in their warfare with the power of darkness.
8. Give to your friends the advantage of reduced rates which will help them to secure sound Bible study material.
9. Renew your own subscription free of charge.
(One free subscription is offered for every club of ten which you organize.)

Help us to extend the testimony of "Grace and Truth"

Here is how it works:

1. Regular subscription rate, per year.....\$1.50
2. In clubs of five or more, per year.....\$1.25
3. For every club of ten, one free subscription is offered in addition to the regular reduced club rate on the other ten.
4. All subscriptions in a club must begin with the same issue.
5. Clubs may include your own personal subscriptions, subscriptions which you send as gifts to others, or subscriptions which you secure from your friends.
6. Club rates apply either to new subscriptions or to renewals; both may be included in the same club.
7. All subscriptions must be paid for in advance.
8. Sample copies will be furnished free of charge to assist you in organizing your club.

Send for free sample copies, and for a booklet of special subscription blanks to use in organizing your club.

"Grace and Truth"

A Faithful Defense

A Clarified Testimony

2047 Glenarm Place, Denver, Colo.

IMPORTANT!

In this month's issue of the D. B. I. Building News, facing page 252, Dean Fowler has made an exceedingly important announcement. After prayerful consideration of the advice offered by a valued friend who has had much experience in such matters, it has been decided not to begin to erect the Administration Building until the full amount of the estimated cost (\$125,000.00) has been received. This is a call to prayer! Only as God, in answer to prayer, burdens the hearts of His children to give, and to give sacrificially, can this need be met. Read the full announcement, entitled, "Our Stand," in the section devoted to D. B. I. Building News, and then join us in earnest, prevailing prayer to God, asking for the immediate supply of the \$125,000.00 which will make possible the erection of the imperatively needed Administration Building.

THE DENVER BIBLE INSTITUTE

A Training School for Christian Workers

For bulletin and information address
Clifton L. Fowler, Dean
2047 Glenarm Place, Denver, Colo.

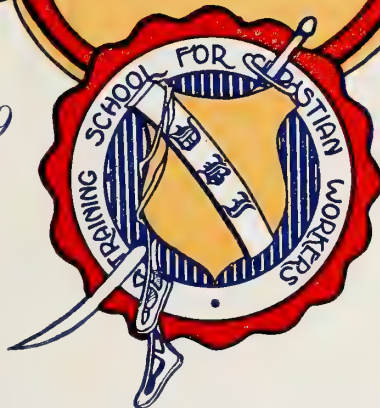
*The wicked shall be
turned into hell, and
all the nations that
forget God.*

Ps. 9:17



GRACE *and* TRUTH

September, 1929



*Fifteen Cents the Copy
One Dollar Fifty
the Year*

Clifton L. Fowler
Editor

Heaven Number

*Issued Monthly as the Official Organ
of the Denver Bible Institute*

"Grace and Truth"

"At the Helm"

Clifton L. Fowler *Editor-in-Chief*

Assistant Editors:

H. A. Wilson

Jesse Roy Jones

Maurice G. Dametz

R. S. Beal

C. R. Lindquist, Book Reviews

Roy R. Boese, Publication Dir.

John I. Paton, Business Mgr.

R. E. Obitts, Editorial Sec'y

Contributors:

Frank S. Weston

Henry Ostrom

H. G. Dietz

W. B. Riley

Joshua Gravett

E. B. Hart

R. E. Neighbour

J. C. O'Hair

Aaron Schlessman

I. M. Haldeman

Marion H. Reynolds

Albert Mygatt

VOL. VII

SEPTEMBER, 1929

NO. 9

IN THE HEAVEN NUMBER

As the Editor Sees It.....269

Heaven

October the Second

News from Dean Fowler's Conference Work

McKinney on McPhersonism

"Grace and Truth" in Africa

"As" and "So"

Jeshurun Up-to-date

Heaven and Who Will Be There — *W. E. Pietsch*.....273

Are Dead Believers Now in Heaven? — *A. H. Yetter*.....274

The Believer's Heavenly Citizenship — *Jesse R. Jones*.....277

The Believer's Hope of Resurrection —

Clifford L. Nixon.....280

The Three Heavens of the Bible — *John I. Paton*.....283

Moving Day in Paradise — *H. A. Wilson*.....286

In the Harvest Field — *A. H. Yetter*.....288

Bible Seed Thoughts — *R. S. Beal*.....289

Light on the Lesson — *H. A. Wilson*.....290

SUBSCRIPTION PRICE: \$1.50 a year to any address in the world. Issued monthly. Remittances may be sent by bank draft, postal or express money order, or personal check.

Entered as Second Class Matter, October 27, 1922 at the Post Office at Denver, Colo. under the Act of March 3, 1879.

INSTITUTE PUBLISHING COMPANY

Publishers of "Grace and Truth"

Operating the Institute Book Nook

Publishers of Fundamental Literature

2047 GLENARM PLACE, DENVER, COLORADO

THE DENVER BIBLE INSTITUTE

THE BIBLE TRAINING CENTER OF
THE ROCKY MOUNTAIN REGION

Board of Directors

Clifton L. Fowler, Pres. & Dean

T. M. Hopkins, Vice Pres.

C. Reuben Lindquist, Secretary

H. A. Wilson, Treasurer

Jesse Roy Jones

William G. Nyman

Herman F. Meyers

R. S. Beal

O. B. Bottorff

DOCTRINAL STATEMENT

of the

Denver Bible Institute

and of

"Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Heaven

HEAVEN is the throne room of God. It was beautifully typified in the tabernacle of witness, which, according to Hebrews 8:5, is "the example and shadow of heavenly things," and in Solomon's temple, which was modelled after the tabernacle. In Heaven is the throne of God, with His Shekinah glory, corresponding to the mercy seat of the ark of the covenant (Rev. 5:2). Before that throne is the golden altar of incense, which answers to the incense altar before the veil in the tabernacle (Rev. 8:3). There, too, are the seven lamps of fire, corresponding to the seven branched candlestick (Rev. 5:5). There is the sea of glass, of which the brazen laver was a type (Rev. 5:6), and there another altar, represented by the brazen altar of sacrifice (Rev. 6:9). There are the four living creatures, which in the Old Testament were called "Cherubim," whose likeness was embroidered upon the curtains and the veil of the tabernacle, and images of which were wrought in gold upon the mercy seat of the ark (Rev. 5:6-8). And there are the four and twenty elders who lead in the worship of the myriad hosts of angels, even as the twenty-four courses of priests led in the temple worship of the congregation of the children of Israel.

But heaven is also the homeland of the believer. There it is that our Saviour intercedes for us. There, in God's grace, we are seated together and blessed with all spiritual blessings in heavenly places in Christ Jesus. There is our citizenship, and there our hope; and there

our inheritance is reserved incorruptible and undefiled, and that fadeth not away. There we have a building of God, an house not made with hands, eternal in the heavens. There our loved ones who have fallen asleep in Christ await us. There it was that our Saviour went to prepare a place for us, and it is from Heaven that we look for Him to come again and receive us unto Himself, having changed the body of our humiliation that it may be fashioned like unto His glorious body, according to the working of His mighty power, whereby He is able even to subdue all things unto Himself.

How it thrills the heart to meditate upon the beauties and wonders of that delectable place, and to realize that by God's grace toward us in Christ Jesus we have been prepared to enter there! Truly the thought makes us homesick for heaven; but how strongly it constrains us to respond whole heartedly to the Spirit's admonition:

If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God (Col. 3:1-2).

—H. A. W.

October the Second

THE classes of the Denver Bible Institute will open for the 1929-30 term on Wednesday, October the second. Customarily the term begins about the

\$125,000.00

IT SEEMS like a large amount, and so it is, but it is the amount needed to take the next step in D. B. I.'s \$200,000 Building Campaign. This is the amount we need to make possible the erection of the new Administration Building, which is the second of four units needed to stop the rent drain, under the burden of which D. B. I. has been staggering for so long. Great as the need is, it is not greater than God's grace and ability. Let us unite, therefore, in believing prayer, asking for the speedy provision of this amount.



twelfth to the fifteenth of September, but this year's opening is postponed on account of the unusually heavy pressure of other responsibilities growing out of the building program. We bespeak the prayers of the readers of "Grace and Truth" as we approach the opening of another school year. Especially remember Dean Fowler in the heavy burdens of the responsibilities which are his, and remember also the other members of the faculty, and the students who will be assembling from every point of the compass within the next few weeks.

—H. A. W.

News from Dean Fowler's Conference Work

WHEN Dean Fowler started East for his summer work in Bible conferences, we asked the members of the "Grace and Truth Family" to join us in prayer that God might richly bless his ministry. God is answering our prayers.

From place after place where Dean Fowler has ministered, enthusiastic letters have been received, testifying to God's blessing. These testimonies have never been more warm, and never in any corresponding period have they been so numerous. We wish it were possible to share with "The Family" all the testimonies which we have received, but we can pass on only two. The first was received from Pastor W. T. Riemann, Pastor of the Emmanuel Presbyterian Church, Erie, Pennsylvania, and Executive Secretary of the Lake Erie Bible Conference.

Enclosed herewith you will find the names of fourteen young men and young women who definitely and deliberately gave their lives to the Lord Jesus Christ for full time Christian service in a most blessed yielded life service conducted by your Doctor Clifton L. Fowler. This was the closing message of the 1929 Lake Erie Bible Conference, and not a few remarked about the very signal way in which the Holy Spirit honored and worked through Doctor Fowler's message.

Your President came to our conference directly from the Hamilton, Ontario conference, and like Paul he came to us "in the fulness of the blessing of the gospel of Christ—with joy, by the will of God." He won his way into our hearts almost immediately upon arrival, and though he was with us for two days only, it seemed as though we said goodbye and wished God speed to an old friend, as we separated.

And what shall we say of the teaching on the subject of the Soul and "Soul kinks!" We had never heard the Word of God after this manner before, and we recall one person in particular who said, after having heard this subject, "I would not take one hundred dollars in exchange for that which I have received in this conference." Our committee has already planned for the 1930 conference, and we are looking forward to another visit by Doctor Fowler, God willing.

Yours in the Lord Jesus,
W. T. Riemann.

The second comes from Pastor W. S. Hottel, President of the Detroit Evangelistic Association, and Director of the Oakland Park Summer Bible Conference.

We were privileged for the first time to have with us as teacher at the monthly conference of the Detroit Evangelistic Association, in the month of July (July 16-21), Rev. Clifton L. Fowler, Dean of the Denver Bible Institute, of Denver, Colorado. We were expectantly looking forward to this conference, knowing we should have a time of blessing and profit, and we were not disappointed. The ministry of Dean Fowler was instructive, earnest, and sane, and it was made a rich blessing to the saints. The people gathered in goodly numbers (especially considering the fact that the conference was being held in the middle of July) from near and far, and the enthusiasm ran high. It is to be said that we have here at Detroit a company of people who are well instructed in the Word and who will not receive any teaching that is not strictly scriptural and spiritual. But Dean Fowler captivated them with his helpful and illuminating Bible Studies, and they were strengthened, helped, and blessed, and therefore became enthusiastic with delight and joy. They want him to return for another conference. This was a great conference throughout.

Dean Fowler was also the speaker for the first week at the sixth annual conference of the Associated Gospel Churches, which was held at Oaklands Park, near Hamilton, Ontario, Canada. He was with us at this conference from July 28th to August 2nd. What was true of his ministry at Detroit was true also of his ministry at Oaklands Park Conference. The blessing of the Lord attended the ministry of His faithful servant in abundant measure throughout, and eternity alone will reveal the good which has been accomplished. Dean Fowler is without doubt one of the Lord's choicest servants, and we trust and pray he may continue to be greatly used of the Lord in these days of apostasy and sin.

Yours in Christ Jesus,
W. S. Hottel

We thank God for the warm words of appreciation for Dean Fowler's ministry which come from these brethren and many others, and we are thankful for the evidence of God's blessing which they bespeak. Let us continue to bear Dean Fowler up in our prayers. He will be engaged in this Bible conference ministry until sometime in September.

—H. A. W.

McKinney on McPhersonism

DR. S. T. McKinney, who is pastor of the First Congregational Church of Fort Worth, Texas, and who for a number of years was president of the Board of Directors of the Denver Bible Institute, was in Denver this summer, engaged in Bible Conference work. While he was here, Dr. McKinney had the opportunity to observe closely the workings of McPhersonism. On his return to Fort Worth he spoke on the subject, "The Master Picture, as painted by Matthew, Mark, Luke, and John." In his introduction he gave this impartial appraisal of McPhersonism:

THE PAINTING OF THE PICTURE

Have you ever watched the painting of a picture? I watched with great interest the other day while a real artist worked. She had an expensive canvass, her light was wonderful (even if it was entirely artificial), her colors were all that could be desired, her brushes were those tested by long useage. The artist herself was dressed, not in the usual smock, but in a beautiful gown, and every movement of her arms and body as she worked was a movement of grace. It was a joy to see her paint.

What of her picture? As I watched I saw nothing wrong with it. The subject seemed good, the outline was perfect, the perspective was fine, the details beyond criticism, and yet with all this, when the picture was finished, behold, it was only the ARTIST that I saw.

Her picture was intended to be that of the Master, the One Who died on the Cross for the sin of a lost world. The Cross was there, a beautiful cross, an empty cross: what stood out before me was the ARTIST.

Was it intentional? God forbid that I should judge. However, as I thought it all through in the quiet of the following night I remembered a false stroke here, another there; there came before me a number of bold strokes that brought SELF prominently before those who watched. How then could I come to any other conclusion than this—THE ARTIST'S REAL PURPOSE WAS NOT TO PAINT A PICTURE OF THE MASTER BUT TO LEAVE ON THE MINDS OF THOSE WHO WATCHED AN ABIDING IMPRESSION OF AIMEE SEMPLE MCPHERSON!

—H. A. W.

"Grace and Truth" in Africa

A NATIVE Christian in Africa has written to the Editor a letter which has brought special blessing because of the testimony it gives of the use which the Spirit of God is making of "Grace and Truth" in the heart of that dark continent. Members of "the Family" will doubtless be as interested in this letter and as blessed by it as were the members of the editorial staff, consequently we are passing it on to you. Because to edit it would be to rob it of much of its quaint charm, we shall publish it exactly as it was received.

Dear Brother in Christ:

Greeting to you in Jesus Name. I have much pleasure in dropping you these few lines. Fear you will reproach me greatly by my long silence due to time disallow me of writing to you. Now I have seized this opportunity of approaching you this time by pen. To this I believe you will excuse me. So far for the past. I have to notify you the joyful blessing and interest which your magazine has showed to both me and to the friends who joined by running the contents of the same.

To this I fervently gave God the thanks. You will I am sure, to be greatly ask the readers of this magazine and self to join for giving thanks to the master for the converted souls through the reading of your magazine. Letters comes often from those who ventured the reading of this magazine stating that they have received new life and blessing after reading this soul winner magazine. Many have accepted Christ as their only Lord and Saviour since this magazines were sending out here. As

this is my first letter to you for the Master but anyway you may expect to hear further from me. Brother, God has led your magazine to win souls in this far away Ibo land Nigeria Africa. Many are preparing to arrange something about your goodly magazine. Please brother endeavour to favor me some books of Bible study to build up the faith these who have returned and accepted word of the Master which is everlasting food to them that read and keep the saying. I am battling for the Lord without any time of my own. I hope as you know how happy it was for you to know that your humble effort on behalf of Master has reached very farthest corner of the world. I am sure you will not delay to pen as to encourage both me and my new converts soon this to hand. I have no doubt of believing that you will place this letter along the line of another issue that friends and readers of your magazine may aware of what it was doing here.

I shall be much glad if self or any of our brother to help me to own a copy of book entitled The Christian Workers Manual, and Thompson Chain Reference Bible to use in this work of love. I sure you will be very prompt in replying this letter. Please continue of sending the copies of the magazine that its work of winning souls may also continue.

Allow me to close.

Yours for extension of Christ Kingdom

Thank God for the assurance which our brother's testimony affords that God is using the testimony of "Grace and Truth" to win souls and establish their faith in that country where the prince of the power of darkness has so long held well-nigh undisputed sway!

If any of the members of "the Family" have copies of the books requested which they wish to send to this brother, they may be forwarded through the office of "Grace and Truth."

—H. A. W.

"As" and "So"

WITHOUT a question, two of the Old Testament incidents most savagely attacked by the "Modernist" as to their literal historicity, are the story of Noah and the Ark and the story of Jonah and the Whale.

In the light of the denials of the "Modernists" it is interesting to observe that the Lord Jesus Christ closely linked the most vital facts of the gospel with these and other inspired narratives which the natural man has found so incredible.

Concerning His death on the cross he said,

AS Moses lifted up the serpent in the wilderness, even SO must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life (John 3:14-15).

Was the story of the brazen serpent mere folk-lore and tradition? Then so is the story of the sufferings of our Saviour, and the sinner's hope of salvation through trusting in His shed blood is a cheat and a delusion!

In another place our Lord linked His death with the



story of Jonah and implied also His resurrection.

For AS Jonas was three days and three nights in the whale's belly; SO shall the Son of Man be three days and three nights in the heart of the earth (Matt. 12:40).

Do you say that the story which tells us that after three days and three nights in the whale's belly Jonah was cast up alive upon dry ground, is a legend? Then such also you must regard the story of Christ's resurrection after three days and three nights in the heart of the earth!

And finally the actuality of His second coming the Saviour inseparably linked with the historicity of the story of Noah, for in another place He said,

But AS the days of Noe were, SO shall also the coming of the Son of Man be (Matt. 24:37).

Is the story of Noah a mere allegory, setting forth things which never really happened? Then our Lord Jesus Christ will never really come again!

Our Saviour's specific confirmation of the historicity of three of the most miraculous incidents narrated in the Old Testament should be enough to settle forever for the believer any doubt that the miracles of the Old Testament actually occurred as recorded. And they reveal the dastardly treachery of the man who tries to deny the Bible. From denying other things miraculous in the Bible it is only a step to denying the essential facts of the gospel of our Lord Jesus Christ, but The "Modernist" does not shrink from taking this step.

Let us not compromise our faith, brethren! As we witness the heart-breaking ravages of infidelity insinuating itself into the churches under the guise of "Modernism," let us give ourselves in joyous abandon to an absolute, unwavering faith in the Word of God, and together let us sound the battle cry

"DOWN WITH MODERNISM"

—H. A. W.

Jeshurun Up-to-date

ONE of the outstanding sins of Israel was that of fellowshiping with the idolatrous religions of the demonized inhabitants of the land. Upon this sin the Spirit of God pronounced sore judgment.

Modernism is leading Christendom into the sins of ancient Israel. One of the most widely discussed books of today is a book in which a Modernist missionary speaks approvingly of the "good" that is in other religions, and his is only one among many attempts to persuade the unwary that Christianity, though perhaps the best, is only one among many good religions.

This trend may be seen very clearly in recent utterances in "The Churchman." We quote from the "Literary Digest" of July 27, 1929, which, discussing a proposed conference of religions looking to the promotion of world peace, says:

Not only will Christianity, in its various branches, be represented by both New World and Old World delegates, notes "the Churchman" (Episcopal), but Judaism, Confucianism, Taoism, all of the Hindu and Oriental cults will send representatives to collaborate toward a solution of the vexed problem of universal peace.

The World War gave sufficient evidence of the impotency of divided Christianity in the face of international cataclysm. It may be that a coordination of all of the world's religions (and they have a common basis of idealism and social-mindedness) in the interest of world brotherhood and universal peace will lead, sooner than may now be imagined or expected, to a status of permanent world friendship.

And another startling evidence that Modernism is seeking to lead us into fellowship with the demon religions of the heathen, even after the manner of ancient Israel, appeared this spring in an advertisement in a Baltimore newspaper, to which "Our Hope" calls attention.

Never Before in Baltimore Such a
FELLOWSHIP OF FAITHS

Monday, April 22, at Exactly 8 P.M.

Har Sinai Congregation, Bolton and Wilson Sts.

PEACE AND BROTHERHOOD AS TAUGHT BY THE WORLD'S GREAT LIVING RELIGIONS

Christianity.....	Dr. Peter Ainslie
Confucianism.....	Yu-Chang Yin, of China
Hinduism, Buddhism.....	Kedar Nath Das Gupta,
	of India
Judaism.....	Rabbi Edward L. Israel
Mohammedanism.....	Syud Hossain, of India
Shintoism.....	Hiromu Tschia, of Japan

We need to profit from the past experiences of Israel and from the Spirit's words to her as recorded in Deuteronomy 32:15-22.

But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

They provoked Him to jealousy with strange gods, with abominations provoked they Him to anger.

They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

And when the Lord saw it, He abhorred them, because of the provoking of His sons, and of his daughters.

And He said, I will hide My face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

They have moved Me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

—H. A. W.

HEAVEN AND WHO WILL BE THERE

by W. E. PIETSCH

HEAVEN is a prepared place for a prepared people (John 14:1-4). For a person to go to heaven he must be prepared in missionary territory, which is on this earth up to the time of death. Are you prepared?

FIRST; you may ask, "How can a person be prepared?"

You must be born again (John 3:1-16). A new birth is essential. One of the sad things we are facing today, is the multitude of unconverted people in the churches, trusting in church membership, baptism, good works, etc., for salvation, instead of the *finished work of Christ*. God is satisfied with the work of His beloved Son on the cross. When the penitent sinner accepts Jesus Christ as his personal Saviour, God credits to his account the value of the finished work of Christ. *Nothing else will satisfy God*. When He died, we died in Him. When He was buried, we were buried with Him. When He was risen, we were risen with Him. Our standing before God is as perfect as Christ, for when we accept Him as our personal Saviour, God sees us in His beloved Son; and before He can reject the sinner who trusts the finished work of Christ, God must repudiate the work of His beloved Son, for they stand together. Kindly read John 5:24; John 3:36; John 3:16; John 10:27-30. Have you complied with Rom. 10:9? Salvation is not a matter of feeling but of trusting the work of our blessed Saviour on the cross.

SECOND; you may ask, "What kind of place is heaven?" "Will we know each other in heaven?"

We know it is a place, for our Lord says He has gone to prepare a place for us, and undoubtedly it will be a magnificent Home, consistent with God Himself. Our poor, finite minds are incapable of comprehending the grandeur and wonders of that place. Kindly read

WHEN Pietsch was in Denver last year, engaged in an eight-day Bible Conference under the auspices of the Denver Bible Institute, one of his subjects was "Heaven and Who Will Be There." This message brought such rich blessing that it was one of the first things which came to mind when this issue was being planned. We are happy that through the kindness of Mr. Pietsch we are permitted to share the blessing of this message with the "Grace and Truth Family." Pietsch is to be with us at D. B. I. again in December. Watch for further announcement.

Revelation 21:1-6. Here we find the wonders of this place in the absence of certain things which have made this world such a dreary and wearisome place. In chronological order this scene is in the eternal state, after the millennium, after the Great White Throne, when our Blessed Lord will have turned the kingdoms over to the Father, according to I Corinthians

15:24-26. What a blessed, glorious scene this will be. *Hallelujah what a Saviour!*

In reference to knowing each other in heaven, no doubt we shall know each other and enjoy fellowship in a deeper sense than ever was possible on this earth, for there shall be no jealousy: the old nature shall have been entirely annihilated when we reach Home. Kindly recall Peter, James, and John with our blessed Lord on the Mount of Transfiguration. They knew Moses and Elijah and recognized them, although they had never met them on this earth. What glorious reunions there will be; and the ambition of every one of us who have been redeemed should be to bring our loved ones to the saving knowledge of our Lord Jesus Christ. Parents who have lost their children before the age of responsibility can rest assured that their children are safe in heaven, even though they have not been baptized! What a glorious prospect to meet all the dear old saints and patriarchs in our new and glorified bodies where we will never be tired or weary. Now we have a redeemed soul in an unredeemed body, but after our Lord comes and takes us home we receive our redeemed and glorified bodies, while yet maintaining our identity.

I'm sure the thing that will make heaven the wonderful place it is, will be to meet and be with our blessed Lord. As much as we will love to meet our loved ones who have gone on before, the first Person we will want to meet and be with will be our blessed Saviour Himself.

Just stop and consider the wonderful prospect of being with our Lord Himself in Heaven in the place which He has prepared. How it ought to stimulate us to be faithful. That is all the Lord asks of us is to be faithful. We must not get discouraged if we do not see any big results. If you are faithful, living a godly, consistent life at the post where God has placed you, you will be pleasing the Lord.

LET us consider some of the things which are not in heaven.

First; no tears. Life from the time of birth with all its changing scenes, from babyhood, childhood, youth, middle-age down to old age, is full of tears. We came into this life with tears and often leave with tears. But when we place our tired and weary feet on that eternal shore, God shall wipe away all tears from our eyes.

Second; no death. Death is an enemy and the last enemy which shall be destroyed is death. When we reach our eternal Home, Heaven, there shall be no death there. Just stop and consider what this means, no more death. What a glorious prospect! This gives us just a faint idea of what heaven will be like.

Third; no sorrow. There are many of us who are carrying burdens and sorrows known only to the Lord and ourselves, but over yonder there will be no sorrow. Surely we can give a sigh of relief in the grand prospect.

Fourth; no pain. Many of God's dear saints are suffering pain. Some things we cannot understand, but we know our God makes no mistake. There is much error being taught on healing for the present body. The day is coming when God will heal this body. Do not get discouraged if you are not healed in this life. Just submit to the wise will of God. We can confidently say, on the authority of God's Word, there will be no pain in heaven.

The absence of the above, and many others, gives us a faint conception of the glorious Home we are going to if we have been redeemed by the precious blood of Christ. Beloved, it will only be a little while, to be faithful to Christ in this scene of His rejection, for soon He will come. Remember He is keeping the Books and knows all. Shall we not again rededicate our lives to Him and say from the depths of our souls, "Have Thine own way, O Lord, with me."

ARE DEAD BELIEVERS NOW IN HEAVEN?

by A. H. YETTER

IN THIS lucid discussion Yetter answers the "soul-sleeping heresies of Seventh Day Adventism and Bullingerism. God's Word teaches that dead believers are conscious. God's Word teaches that they are now in heaven. God's Word teaches that they are at rest. Let us revel in this comforting assurance while we wait for the "blessed hope" of Christ's coming to raise the bodies of them that sleep and to rapture living believers into His presence.

WHEN death, our grim and relentless foe, snatches a loved one from our side or a friend from our midst, over and over again the question comes to us, "Where are they, and what is their condition?" From God's Word we learn that their whereabouts and their condition depends upon their relationship to the Lord Jesus Christ. If they have trusted Him as their personal Saviour, their condition is a happy one; but if they have not trusted Him as their personal Saviour, their fate is most miserable.

The purpose of this discussion is to answer from the

Scriptures the question which is put to us in our title, "Are Dead Believers Now in Heaven?" This discussion, therefore, will deal with the state of the righteous or believing dead between death and the resurrection.

If we answer, "Yes," to the question, "Are Dead Believers Now in Heaven?" we must also say that the souls of the dead are consciously existing apart from the bodies. Thus more questions present themselves for us to answer. Let us proceed prayerfully in our study of God's Word, depending upon the Holy Spirit for direction as we face these questions.

I. CAN THE SOUL EXIST APART FROM THE BODY?

TO this question two sects emphatically answer, "No!" While they admit that the soul can exist after death, they declare that it cannot exist apart from the body. One of these sects is the well-known Seventh Day Adventism. They say,

The sense in which this term "soul" has come to be used, as a spiritual essence which can live apart from the body, is not known or taught in the Scriptures (The Other Side of Death, p. 32).

The other sect is Bullingerism, which is not so well-known. In his pamphlet entitled, "The Rich Man and Lazarus," E. W. Bullinger says,

The "dust" was, and will again be "dust": but nothing is said in Scripture as to the spirit apart from the body, either before their union, which made man "a living soul," or after that union is broken, when man becomes what Scripture calls "a dead soul" (p. 6).

Death, a trip to the graveyard, and oblivion until the resurrection day! What a dark and dismal outlook these teachers present to the soul who nears death's portals. What scant comfort such a gloomy prospect holds out to those who have lost a loved one!

Moreover, these Scripture-wresters, for such they prove to be, try to delude us by making much of their respect for the Bible. They take many, many texts in an endeavor to prove their heretical positions. But God be praised that no falsity can stand the noon-day light of the whole Word of God! In Revelation six, the Apostle John reveals the fallacy of these teachers by writing:

I saw under the altar the souls of them which were slain for the Word of God and for the testimony which they held: and they cried with a loud voice . . . (Rev. 6:9-10).

As we read these words concerning the believing dead who are awaiting their resurrection, we can scarce restrain our "Hallelujah!" The gladsome fact is revealed by the Word of the Eternal God that the soul can and does exist apart from the body.

The experience of our Lord Jesus Christ in the period between His death and resurrection is additional proof for the existence of the soul apart from the body. During this three day period, our Saviour's body was in the tomb of Joseph of Arimathea (Matt. 27:57-66), but His soul was not in that body, neither was His soul

extinct; His soul was existing in Paradise, which was then in the heart of the earth (Matt. 12:40; Eph. 4:8-10; Luke 23:43).

What, then, shall we do with dogmatic statements of Bullingerism and Adventism to the effect that the soul cannot exist apart from the body, when our God, Who cannot lie, plainly declares that the soul can and does exist apart from the body? Here is the inspired answer of Heaven:

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness. . . . from such withdraw thyself (1 Tim. 6:3, 5).

II. IS THE SOUL CONSCIOUS AFTER DEATH?

WE have established the fact by the Scriptures that the soul can and does exist apart from the body. Now the question is, "Is the Soul Conscious After Death?" There is a difference between merely existing and consciously existing. Mr. Bullinger answers this question in the negative. According to his teaching the soul remains in the body after death in a sleeping or unconscious state:

The Lord first uses a figure, and says, "Lazarus sleepeth"; and afterwards, when He speaks "plainly," He says—"Lazarus is dead." Why? because sleep expresses and describes the condition of the "unclothed" state. In normal sleep, there is no consciousness. For the Lord, therefore, to have used this word "sleep" to represent the very opposite condition of conscious wakefulness, would have been indeed to mislead us (The Rich Man and Lazarus, p. 7).

To this damnable heresy of soul-sleeping, Seventh Day Adventism lends its hearty endorsement. In "The Other Side of Death," by Carlyle B. Haynes, we read:

As the consciousness depends on the breath being united with the body, it follows that when this union is broken up and the breath is separated from the body, the consciousness is destroyed and there is no consciousness in death (p. 35).

The unconsciousness of the dead, they claim, is taught in the Bible, and they attempt to establish this claim by citing various passages, mostly from the Old Testament. However, they interpret these passages in such a way as to do violence to the context. This reminds us of the words of Dr. J. C. O'Hair: "A text without its context is a pretext." This is quite true.

Take for example Mr. Bullinger's use of Psalm

*J*ESUS Christ is the "Open Sesame" to heaven. Anyone who tries to climb up some other way, is a thief and a robber. But when we get in, what a joy above every other joy we can think of will it be to see Jesus Himself all the time, and to be with Him continually.

—D. L. Moody



146:4. He quotes this verse to prove that the dead are unconscious. Let us read the verse:

His breath goeth forth, he returneth to the earth; in that very day his thoughts perish.

Upon investigation we find that this verse is not correctly translated. "In that very day his thoughts perish" is more correctly rendered, "In that very day his schemes, or purpose perish" (Young's Concordance). We also find that the context reveals this psalm to be a warning to us not to trust in man for our help, because of the shortness of his life. It is not teaching on man's state after death at all. Both of these objections to Mr. Bullinger's interpretation of this verse are clearly sustained by Moffat's Translation of Psalm 146:3-4.

Rely not upon great men—mere mortals who can give no help; when their breath goes they return to the dust, and on that very day their projects perish.

This is a fair sample of the way Mr. Bullinger and the Adventists go about to prove their points from the Scripture. Such a deceitful handling of the Word of God puts them into the class of those of whom Peter wrote:

They that are unlearned and unstable wrest (Paul's Scriptures) as they do also other Scriptures, unto their own destruction (II Pet. 3:16).

When we come to God's Book with a willing heart, however, He is always faithful to His promise, "He that wills to do His will shall know of the doctrine" (John 7:17, Moffat Translation). Counting upon this promise let us turn to Revelation six once more. Here we read:

I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren that should be killed as they were, should be fulfilled (Rev. 6:9-11).

Let us especially note two things in these verses. First, the souls here spoken of are in the intermediate state between death and resurrection—they have been slain and are waiting and longing for Christ's second coming judgment upon their enemies and the reception of their glorified bodies. Second, the souls here spoken of are conscious—they think, they hear, they speak. Perhaps, though, as Dean Fowler has humorously remarked, these souls are "really" asleep and are merely "talking in their sleep." But nay! these souls are conscious, knowing what they are saying, though they are in the intermediate state between death and resurrection.

III. ARE DEAD BELIEVERS NOW IN HEAVEN?

OUR study of the Word thus far has revealed to us that the souls of the dead exist apart from the bodies, and that these souls are conscious after death. Now we consider the question as to the whereabouts of the believing dead.

We know that the *bodies* of the believers are in the

grave. This is the part of believers that is said to sleep—their *bodies*. From this standpoint, therefore, the believing dead are referred to as asleep in the dust of the earth (Dan. 12:2), and as sleeping in Jesus (I Thess. 4:13-15), and death is referred to as falling asleep (John 11:11-14; Acts 7:60). The *souls* of the believing dead, however, are wide awake in the presence of the Lord Jesus Christ. This has been proved by the passage which we quoted from Revelation six. In those verses God draws aside the curtain and gives us a glimpse into His heavenly throne room. There we find the *souls* of those who have believed in Jesus and who have been slain for their testimony. They are in conscious bliss, seeing the Lord, hearing His voice, and talking with Him.

Many other passages could be quoted to prove that the believing dead are now in heaven. We must content ourselves with one or two.

We have good courage, however, and are well pleased—rather to be away from home out of the body, and to come home UNTO THE LORD (Roth. Trans., II Cor. 5:8).

For to me to live is Christ, and to die is gain. . . . I am in a strait betwixt two, having a desire to depart, and to be WITH CHRIST which is far better (Phil. 1:21, 23).

Note, the believer in both these verses is presented as going to be with the Lord Jesus Christ when he dies. Now the Son of God, our Lord Jesus is in heaven, "Jesus . . . is set down at the right hand of the throne of God" (Heb. 12:3). Consequently, since the believing dead are with Christ, and He is in heaven, they are also in heaven.

How gloomy does the abominable heresy of soul-sleeping appear in comparison to the bright outlook of God's truth presented in the Bible! Praise God! there is no long period of unconsciousness for the believer awaiting the resurrection day, but the moment death calls us we shall that very moment step into the joys of our heavenly home, and into the glorious presence of Jesus Christ, our Redeemer and King. In that blessed land we shall know no pain, neither sorrow, nor weariness, nor sinfulness. There shall be nothing to mar our happiness, but everything shall add to our already boundless joy. All of our most extravagant conceptions of that future home shall be beggared beyond description as its wonderful realities are revealed to our enraptured gaze. This blessed state of being present with the Lord which is far, far better than anything which earth can offer, let alone give, is the present portion of those who have died, believing in the Lord Jesus Christ as Saviour. As we believers who are yet living view this blessed prospect which shall become our portion by death or by the coming of the Lord, may this vision banish all fear of death, and may we sing with hearts overflowing with gratitude to our God Who has made such full and gracious provision for us:

O that will be glory for me,
Glory for me, glory for me,
When by His grace I shall look on His face,
That will be glory, be glory for me!

THE BELIEVER'S HEAVENLY CITIZENSHIP

by JESSE ROY JONES

For our conversation (literally, CITIZENSHIP) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself (Phil. 3:20-21).

does away with all questions and so-called "red tape." Earthly kingdoms and republics also have other ways for men to become citizens of their land, but not so with God. His one and only condition and qualification is the *new birth*.

For the person who is unfamiliar with the principle of heavenly citizenship, let us call attention to a passage of Scripture which very simply but very definitely and clearly sets it forth. These words are the testimony of the beloved disciple John, who was in close touch with the Saviour. In John 1:12 he says, "But as many as received Him, to them gave He the power to become the sons of God, even to them that believe on His Name." How simple the truth is. Naturally we are all helpless—yes, and spiritually we are all dead (Eph. 2:1). But God, Who is rich in mercy, realizing our helpless estate, reveals Himself to us by His Spirit and points us to His Son, Christ Jesus. Then, by our simply receiving Him by the faith which God imparts, we become identified with His Son and are made children and heirs of eternal life (Titus 3:5-7). This is the basis, the fundamental principle involved in becoming a citizen of heaven.

I. THE PRINCIPLE OF HEAVENLY CITIZENSHIP

WE read in John 3:3 this clear-cut conditional statement from the lips of One Who spake as never man spake: "Except a man be born again (literally, *from above*), he cannot see the kingdom of God." This is the irrevocable law which governs our citizenship. The Saviour reiterated and emphasized this principle to Nicodemus in no uncertain terms when He again said, "Ye must be born again (*from above*)" (John 3:7). The new birth is the basic and essential requirement of those who would become citizens of heaven.

This truth is not difficult to see when we stop to consider that the safest and best qualification for citizenship, even in earthly kingdoms, is to be born in the kingdom. This

GOD'S appeals to His children are always based on the mercy which He has shown them. The truth before us in Jones' discussion is no exception. God's Word reveals the amazing fact that in Christ Jesus the believer has become a citizen of heaven, with a radiant hope in the coming of the Lord; then immediately this revelation is followed by the challenge, "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved" (see Phil. 4:1).

II. THE PRIVILEGES OF HEAVENLY CITIZENSHIP

WHEN a son is born into a family, certain privileges belong to him by right of his birth. As he grows into manhood and becomes a citizen of his native land, certain privileges rightfully and legally belong to him because of his birth in that land. Just as definitely as this is the case in earthly relationships, it is infinitely true in our heavenly relationship.

Our citizenship is in heaven. We are now, by faith, living in the heights. We have a standing in the

heavenlies according to the plain teaching of God's Holy Word. For example, consider such a passage as Colossians 1:12-13 which says, "Giving thanks to the Father, which hath made us meet (literally, *competent* or *eligible*) to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness and *hath translated* us into the kingdom of the Son of His love." In grace God has "raised us up together and made us sit together in heavenly places in Christ Jesus." Such is the believer's glorious standing in Christ.

Living in the heights affords us many wonderful privileges. The first three chapters of Ephesians tell us what some of them are. We will not enumerate them all but just call attention to a few of the outstanding ones. First, there is the inheritance which we have obtained in Him (Eph. 1:11). What a privilege to have an inheritance. The children of this world recognize the joy and blessing of possessing an inheritance. How much more should we, the children of the King of Kings, appreciate the inheritance which we have in Christ. Money and the comforts it can buy in this life represent the extent of the privileges of an earthly inheritance. But these things perish with the using. An inheritance "incorruptible, and undefiled, and that fadeth not away, reserved in heaven" (I Pet. 1:4) is the privilege of those who are citizens of heaven. The riches of our inheritance in Him are limitless, measureless, and eternal.

Then there is the privilege of having access to our heavenly Father. "For through Him (Christ Jesus) we both have access by one Spirit unto the Father" (Eph. 2:18). How thankful we should be that it is not necessary for us to cry aloud and scream as do the heathen in order to attract the attention of our God. The words of divine revelation are, "*Be still and know that I am God.*" Being once made a member of the family of God, our access to the Father is ever open. "We have access," says the Scripture. We don't have to work it up or do penance for it. It is a constant, present privilege because of the new and living way made open through the shed blood of the Lord Jesus Christ (Eph. 2:13). In fact we may now have boldness to come to our heavenly Father because of our identification with His Son. "In Whom we have boldness and access with confidence by the faith of Him" (Eph. 3:12).

And, best of all, there is the privilege of fellowship in the household of God. The Word tells us that we are no longer "strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (Eph. 2:19). In this life how eager people are to be reckoned with those in high positions. Just to shake hands with the president of our country or to catch a glimpse of such a personage as Col. Lindberg is considered a real honor by every true fellow-citizen of the United States of America. How much more should we consider it an honor and privilege to be one with the Creator of the universe and to associate with the "aristocracy of heaven." To be sure these are spiritual relationships,

IN ORDER that grace might be measured in all its limitless riches and glory, the objects of that grace are lifted from the lowest level of human standing before God to the highest pinnacle of heavenly glory.

—Lewis Sperry Chafer

but they are nevertheless of even greater reality because "the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:18).

III. THE PROSPECT OF HEAVENLY CITIZENSHIP

AS citizens of heaven we have an outlook that is altogether glorious. We have the joy of anticipating the appearing of our great Saviour, the Lord of glory. Our King is coming back to receive us and take us to the place of our citizenship. (Phil. 3:20) He has already told us His reason for leaving. In John 14:2-3 He said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." What unspeakable joy is ours in anticipating that glad day.

The prospect of heavenly citizenship is twofold: first, there is the thrill of just seeing our coming King appear; and second, the amazing delight of being transformed into His likeness. We have all experienced that thrill which comes from catching the first glimpse of some important personage who was to come. We had read of his proposed visit to our city in the newspapers. His fame had been heralded far and wide, and we were all worked up to a high pitch of expectancy just to see what he looked like. When such an one arrived on the scene, perhaps we were pleased with his appearance, and his poise and mannerisms challenged our admiration. In this event the secret hope of each one of us was that we might be like him. Such will be the case "when Christ Who is *our life* shall appear" (Col. 3:4); for the record is just as clear that in the same moment in which we catch a glimpse of His ineffable glory, He Who is our very life "shall change our *vile* body, that

IF IN Christ, I am loved by the Father as He is; as secure from judgment as He is; as certain of being forever in glory as He is. . . . I am seated in heavenly places in Him.

—H. A. Ironside



heaven?" "The best I can do," you may say, "is to be a good citizen of the country I am living in down on this earth." "Why talk about heavenly citizenship to earth beings?" Such are the reasonings prompted by the natural man. The natural man is of the earth, earthy, therefore we cannot expect him to go beyond the limits of this finite sphere. But the believer in Christ, we repeat, is now a citizen of heaven. Like Abraham of old, the Christian finds in this present evil world no continuing city, but recognizes that he also is a stranger and pilgrim on the earth and is looking for that city which hath foundations, whose Builder and Maker is God.

The Bible is the most practical book in all the world. And the truth of the believer's heavenly citizenship is one of the most blessed evidences of that fact. In Paul's letter to the Ephesians we find both sides of this truth set forth. The first three chapters tell us how we stand in Christ. The last three chapters tell us how to maintain a worthy, wise, and winning walk right here on this old earth, approved of Him in Whom we stand in Heaven. The last three chapters are just as practical as the first three chapters are profound. And, by practicing the simple principles laid down in Ephesians four, five, and six, we earth beings will truly be training ourselves in the correct manners of the heavenly court.

Let us consider some of the things about this walk which we are to maintain according to the instructions of the last three chapters of the Ephesian letter.

First of all, the Apostle tells us that we are to "walk worthy of the vocation wherewith we are called" (Eph. 4:1). We learn what is involved in such a walk as this from the following verses which say, "With all lowliness and meekness"—this means that there will be true humility in the life; "with long-suffering, forbearing one another in love"—this means that we will be patient and kind with one another when some difficulty arises; "endeavouring to keep the unity of the Spirit in the bond of peace"—this means that every one of us as Christians will do our part to maintain a scriptural and consistent standard in the one Body to which we belong. This the Apostle calls a "worthy walk" and is the first essential to a proper manifestation of our heavenly citizenship.

Then the Apostle tells us to "walk in love." And lest we forget all that love involves and place our own interpretation on that much needed grace, he explains just what is meant by scriptural love. He reminds us that it is "as Christ loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2). This is a self-sacrificing love, free from everything that would lead to selfishness, uncleanness and deceitfulness. This the inspired record calls also a "wise walk" and is the second essential of a walk which befits our heavenly citizenship.

And finally the Apostle tells us to make a victorious defensive stand against all the forces of the wicked one.

it may be fashioned like unto His *glorious* body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:21).

Without this glorious transformation we would not be fit citizens for heaven. We must be like Him. Spurgeon gives us this story which illustrates the thought very fittingly. "At heaven's gate there stands an angel with charge to admit none but those who in their countenances bear the same features as the Lord of the place. Here comes a monarch with a crown upon his head. The angel pays him no respect, but reminds him that the diadems of earth have no value in heaven. A company of eminent men advance dressed in robes of state, and others adorned with the gowns of learning, but to these no deference is rendered, for their faces are very unlike the Crucified. A maiden comes forward fair and comely, but the celestial watcher sees not in that sparkling eye and ruddy cheek the beauty for which he is looking. A man of renown cometh up heralded by fame, and preceded by the admiring clamor of mankind; but the angel saith, 'Such applause may please the sons of men, but thou hast no right to enter here.' But free admittance is always given to those who in holiness are made like their Lord. Poor they may have been; illiterate they may have been; but the angel as he looks at them smiles a welcome as he says, 'It is Christ again; a transcript of the holy child Jesus. Come in, come in; eternal glory thou shalt win. Thou shalt sit in heaven with Christ, for thou art like Him.'"

IV. THE PRACTICE OF HEAVENLY CITIZENSHIP

WE now turn, in conclusion, to the practical aspect of our heavenly citizenship. Perhaps the question has already come to your mind, "How can I, a human being here on this earth, maintain my citizenship in



This is characterized as the climax of a "winning walk" before the Lord. To be clad in the whole armour of God is necessary in our earthly pilgrimage if we are to be victorious as we journey to that heavenly country. The specific pieces of this armour are: the girdle of truth, the breastplate of righteousness, the shoes of the gospel, the shield of faith, and the helmet of salvation. These you will notice are all for our defense in the conflict with our adversary, the devil. But two offensive weapons are given to the Christian that he may be able to fight the good fight of faith and lay hold on eternal life (I Tim. 6:12). The Word of God and prayer (Eph.

6:17-18) are the weapons of our warfare, which are not carnal but mighty through God to the pulling down of strongholds and the bringing into captivity of every thought to the obedience of Christ (II Cor. 10:4-5). This is the preparation we are to receive in our citizen's training camp here on the earth that we may enjoy the victor's crown when we enter with joy into the full experience of Heaven.

How wonderful to be a citizen of Heaven! The principle is sound, the privileges delightful, the prospect bright, and the practice worth while.

THE BELIEVER'S HOPE OF RESURRECTION

by CLIFFORD L. NIXON

NEARLY every man has had some kind of hope of a future life. Since one can hardly help but realize that death is not the end of his existence, it is only natural to desire a future life under more felicitous circumstances than those with which we are now surrounded. To the unbelieving soul, however, this hope must be a mere vague, uncertain speculation, vastly different from the believer's hope of resurrection.

There is certainly nothing uncertain about the believer's hope. Our hope is not a mere desire. Neither is it merely a desire that we are reasonably sure will be fulfilled. Rather, this hope of ours is nothing less than the anticipation of that which most certainly will come to pass. It is the looking forward to or the foreseeing by faith what we know our Lord will accomplish. Our hope is, indeed, a hope only in the sense that our resurrection is still a future thing. Based upon the promise of the God Who cannot lie, and guaranteed by the resurrection of our Lord Jesus, our hope of resurrection cannot fail to be fulfilled. Yes, friend, to us belongs a blessedly sure hope. Ours is the confident expectation that at some not far distant day the Son of God

shall speak and we—whether dead or alive—shall respond to that voice; and putting off these bodies of our humiliation and donning glorified bodies like unto that of our Saviour, we shall enter the unending joy awaiting every child of God.

It is this hope, in its various phases, that we purpose to discuss in the remainder of this article.

I. A HOPE OF REVELATION

ONE of the most blessed things about the believer's hope of resurrection is that when it comes to pass we are to have the Lord Jesus revealed to us. When the Lord Himself shall descend from heaven with a shout, and with the voice of the archangel, and the dead and living believers are alike raptured into His presence, we shall have the privilege of seeing our King in all His beauty. We shall see the One Who is the "radiance of the Glory of God and the very expression of His Being" (Heb. 1:3, Twentieth Cent., N.T.). We shall see Him, also, as the One Who still bears in His body the marks of His agonizing death on the cross. We shall

WHEN the believer dies, he goes at once to be with Christ in heaven; but this is not the end of the story. There is set before us in God's Word the glorious hope of resurrection. When the Lord Jesus Christ comes again all believers who have fallen asleep will be raised from the dead, and will be caught into the air to be with the Lord forever. Believers who are yet living when this occurs will instantly be changed into deathless, glorified bodies, and caught away without dying. This blessed prospect is the theme of Nixon's article. As you read it, bear in mind the admonition of the Scripture, "He that hath this hope in Him purifieth himself even as He is pure."

find Him a Saviour of beauty and holiness, of love, and of power. If it be a privilege even now to acquaint ourselves with this Saviour, Who loved us to the extent of giving Himself for us; if it be a blessed thing to look away unto Jesus, the author and finisher of our faith; if to have fellowship with Him brings the only true joy and peace to be found in this life; what then will it be when we, as resurrected, glorified, sinless beings stand in the presence of the Friend of friends? "Now we see through a glass, darkly, but then face to face" (I Cor. 13:12). Surely that one thought should make us long for that blessed hope—the return of the Lord Jesus.

II. A HOPE OF TRANSFORMATION

A REVELATION of the Lord—glorious as that will be—is not the only thing that we, who have been saved through faith in the shed blood of Jesus Christ, have to look forward to. At the very heart, in fact, of the believer's hope of resurrection is the hope of transformation. One would hardly be expected to look forward with any great eagerness to having his earthly body restored to him. What joy would there be in the thought of spending an eternity in a body indwelt by an incurably wicked old nature and subject to every conceivable kind of infirmity and suffering? Thank God, however, we have no such prospect. At the sounding of the last trump we are to be raised with bodies like unto that of the Saviour Himself. That which was sown in corruption is to be raised in incorruption; that which was sown in dishonor is to be raised in glory; that which was sown in weakness is to be raised in power; and that which was sown a natural body is to be raised a spiritual body (I Cor. 15:42-44). The old man will then be eternally dead. Accordingly, our souls—dwelling in redeemed bodies as they shall—will be able to enjoy all that is truly good, but will be forever incapable of experiencing again the distress and anguish which so frequently characterize this life. So marvelous will be this transformation, indeed, that our present sufferings shall seem as nothing when compared with the glory which is to be revealed in us. Yes, friend, we have the sure hope of a transformation which shall be most gloriously complete—we are to awake in His likeness.

III. A HOPE OF REUNION

THE particular phase of the believer's hope of resurrection which Paul emphasizes in the fourth chapter

of First Thessalonians is the hope of reunion with our loved ones. "I would not have you to be ignorant, brethren," he wrote, "concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words" (I Thess. 4:13-18). Thus we are once more to see those loved ones who have gone to be with the Lord and, more than that, we are to dwell with them throughout eternity. Not only so, but we are to have no trouble in recognizing those who were precious to us during our sojourn on this earth. If this were not true, why should Paul—led as he was by the Holy Spirit—comfort us with the thought of a reunion, and in another place, tell us that we are to know at that time as we are known? The question as to how we can all be like the Lord and still be distinguishable the one from the other need not trouble us. That is the Lord's problem, and He is well able to work it out. It is enough for us to know that there is coming a time when we shall be united again with those whom we have loved best, and that we shall find our love for them and their love for us to have been only deepened by the transition from earth to glory.

IV. A HOPE OF TRANSLATION

OUR Saviour's promise is, "In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am there ye may be also" (John 14:2-3). Though these words were particularly addressed to believers living in the Great Tribulation, their promise is common to believers in this age also. It is restated for us in the words of First Thessalonians 4:10-17: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in

If I could only draw aside the veil which separates the seen from the unseen, so that you could behold that city which hath foundations . . . in the very thought of Heaven you would be almost overwhelmed.

—Chapman





Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Thus it is that simultaneous with the revelation of the Lord Jesus, our transformation into His likeness, and our reunion with our loved ones, will be our translation to heaven. Just think how glorious that transition will be. This earth, sin cursed though it be, is beautiful. God's creations in nature are truly marvelous, and we find pleasure even in the works of men. These things will fade into insignificance, however, in comparison with the brilliance of heaven. As someone has suggested, if this earth, which was created in six days, be wonderful, what must be the beauty and splendor of the place which the Saviour has spent well nigh two thousand years in preparing? We cannot even begin to imagine what it will be. Some day, though, and it may be this very day, we shall be beholding the glories of that place with eyes that have been adjusted to heaven's dazzling light. Furthermore, we shall be privileged to dwell there in the full enjoyment of all that God has prepared for those that love His Son. How can Christians grow faint-hearted when they have such a hope based upon the word of the One in Whose mouth was found no guile?

V. A HOPE OF CO-REGENCY

WONDERFUL as heaven is, however, we are not to remain there indefinitely. The declaration of the Word is that we are to be with the Lord forever (I Thess. 4:17). Accordingly, while He remains in heaven during the dispensation of the Tribulation which follows our rapture, we are to be there as well; but when heaven opens, and the One called Faithful and True comes forth, followed by the heavenly hosts, we shall be part of His army. "When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:4). We are to be present when the KING OF KINGS AND LORD OF LORDS comes forth alone to smite the nations and to tread the winepress of the fierceness and wrath of Almighty God. Following this we shall see the establishing of Christ's Kingdom here on earth. Then, during the thousand year period of His reign, we shall be co-regents with the Son of God.

There are, though, two sides to the truth stated in the

last sentence. It is true that every believer shall reign with Christ—"If children, then heirs; heirs of God, and joint heirs with Christ" (Rom. 8:17a). "To him that overcometh," the promise is, "will I grant to sit with Me in My throne" (Rev. 3:21), and we know that an overcomer is simply one who has accepted the Saviour (see I John 4:4). On the other hand, although we shall all be co-regents with Him, it is just in proportion as we have yielded our allegiance to our King during this life that we shall be permitted to have authority during the earthly reign of Christ—"If we suffer, we shall also reign with Him" (II Tim. 2:12). Thus, in our hope of co-regency we have the double prospect of sitting with Christ on His throne simply because we have been made children of God through faith in His Son and, also, of ruling as viceroys of Christ if we are faithful to Him now.

VI. A HOPE OF ETERNAL BLESSINGS

IT will take eternity itself, however, to reveal the full blessing which God, in His grace, has planned for those who put their trust in the Lord Jesus. We do not know a great deal about the time which follows the close of the Kingdom and the final judgment of the unbelieving dead, but we are told of a city of matchless beauty in which the nations of the saved are to walk (Rev. 21). You and I, child of God, will be among those nations in the land where there is no more tears, nor death, nor sorrow, nor crying, nor pain. In that place "There shall be no more curse: but the throne of God and of the Lamb shall be in it: and His servants shall serve Him: and they shall see His face; and His Name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever" (Rev. 22:3-5). Thus, throughout the innumerable ages we are to have fulness of joy and pleasure.

In the mean time, dear reader, "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. 3:26). Since this be true, let us be found looking for the blessed hope—the glorious appearing of our great God and Saviour. And, while we are waiting, let us also be found serving the living and true God; in that service seeking to lead other souls into the possession of this same glorious hope.



THEY desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God; for He hath prepared for them a city.



—Heb. 11:16



THE THREE HEAVENS OF THE BIBLE

by JOHN I. PATON

THE ancient Jews used to divide the heavens into seven different strata. But they had nothing authentic on which to base these divisions, nor had they any definite idea as to what these divisions were; consequently, what they thought and taught concerning them was merely conjecture.

The Bible also teaches that there are divisions to the heavens, but it distinguishes only three. And since the Bible is the Word of God its information is accurate and reliable. We can rest on what it says without fear of successful contradiction. We would call attention to a few passages in the Pauline Epistles for proof of our statement that the Bible distinguishes three heavens.

Paul, inspired of the Spirit, says in Second Corinthians 12:2-4 that he was

caught up to the THIRD HEAVEN . . . into Paradise.

Another passage, Ephesians 4:8-10, gives us the information that Paradise, here called "captivity," was removed from Hades by the Lord Jesus when He arose from the dead and was "led captive" by Him when He ascended far above all heavens. From these two passages we must conclude that since Paradise is in the third heaven, the third heaven is the highest heaven. This fact limits the divisions of the heavens to three.

Let us address ourselves to the study of these three heavens, see what they are, and see some of the things the Bible teaches concerning each one of them.

I. THE FIRST HEAVEN

THE first and lowest heaven is the atmospheric heaven.

There are several things which distinguish this heaven from the others. It contains

life in the form of birds, for according to Genesis 1:20, they were made to fly in the "open firmament of heaven." Another thing which helps to distinguish the atmospheric heaven from the others is that it is the heaven in which clouds float. The Psalmist said,

Sing praise upon the harp unto our God . . .
Who covereth the heaven with clouds . . . (Ps. 147:7-8).

It was a cloud in the first heaven which the Lord used in order to guide the children of Israel in their wilderness journey. He appeared in a cloud to Moses on Mt. Sinai. The Heavenly Father spoke to the disciples from a cloud on the Mount of Transfiguration. The Lord Jesus was hidden from the sight of His followers by a cloud in the atmospheric heaven when He ascended to the right hand of the throne of God. And when He comes again to break the power of Antichrist and establish His own Kingdom, He shall be seen coming in the clouds of heaven (Matt. 26:64). Again, the first heaven nourishes life on the earth through the rain and snow which fall from it. In Isaiah 55:10 we read,

The rain cometh down
and the snow from heaven,
and returneth not thither,
but watereth the earth, and
maketh it bring forth and
bud, that it may give seed to
the sower and bread to the
eater.

Every living thing on the face of the earth is nourished through the marvelous provision God has made in His abundant storehouse in the first heaven.

Another thing concerning the first heaven to which we wish to call attention, is that Satan rules it. We know from Ephesians 6:12 that the forces of the evil one are in the heavenlies. But in Ephesians 2:2 the Spirit of God designates Satan's specific place of rulership as the atmospheric heaven, for He calls him "the prince of the power of the air." The awful fact that

JUST what do we mean
when we speak of
Heaven? As Paton
points out, the Bible distin-
guishes three heavens. It is the
third heaven which is the habi-
tation of God; it is this
heaven in which the believer
is said now to be seated in his
standing; it is this heaven into
which we are permitted to peer
in the visions of the Book of
Revelation; and it is to this
heaven that the soul of the
believer goes at death.



*Safety-where no foe approaches;
Rest-where toil shall be no more;
Joy-whereon no grief encroaches;
Peace-where strife shall all be o'er.*

—Church Sphere

Satan controls wicked forces in the atmospheric heaven is little realized by those in countries such as the United States where the Gospel has been widely preached. But in heathen lands the presence of these powers is *felt*. A missionary, writing recently from South America, said that one day while he was in a certain town the demon pressure was so great that he was made physically tired and exhausted by it and hardly had energy enough to walk two blocks to get a meal. Truly Satan is the "prince of the power of the air."

II. THE SECOND HEAVEN

THE second heaven is the starry heaven. In some Scriptures it is called "the firmament of heaven" (Gen. 1:14, 15, 17), and in some others it is called simply "heaven" (II Kings 17:16). It is in this heaven that God placed the stars and grouped them in their constellations (Gen. 1:16-17; Job 38:31-32). They constitute the outstanding characteristic of the second heaven in distinguishing it from the other two; consequently it is of the stars that we shall speak under this point.

Four uses of the stars are given in Genesis 1:14-15. These we enumerate briefly. First, they were made for the purpose of giving light to this earth on which we live, and they were to divide the day from the night. Second, they were made in order to mark the seasons. It is a well known fact that different relative positions of the constellations distinguish changes of seasons on the earth. Third, they were to be for signs, an example of which is seen in the star that heralded the first coming of our Lord and Saviour to this earth. And fourth, they denote time, for they were "to be for days and years."

Not only do the stars have specific uses, however, they also have a specific message. The ancients believed that the stars told God's message of love to the world, and this belief of theirs is verified by the Scriptures. It is only reasonable to suppose that God, being a God Who is rich in mercy and grace, should have had some means of telling men and women the gospel story before the Bible which we now have, was written. In Romans

10-18, Paul, inspired by the Spirit of God, tells us clearly that all men from Adam on heard the "Good News." He raises the question, "Have they (speaking of all mankind) not heard?" And the answer is an emphatic "Yes!" To prove his statement he is led by the Spirit to quote from Psalm 19. "Their sound went into all the earth and their words (teachings) unto the ends of the world." He is speaking of the stars in the second heaven, for Psalm 19 says, "the heavens declare the glory of God." "The glory of God is none other than the Lord Jesus Christ (Rev. 21:23); therefore, the inescapable inference from Paul's argument and the statement of this Psalm is, the stars tell the story of the cross.

But more than the message of our Lord's first coming is told by the stars, for in connection with the message of the stars, in the Psalm already cited, the Spirit of God employs symbols which speak of the Lord Jesus in His second coming. The Spirit of God here gives us a practical demonstration of what the stars teach.

... In them (the starry heavens) hath He set a tabernacle for the SUN; which is as a BRIDE-GROOM coming out of His chamber, and rejoiceth as a STRONG MAN to run a race (Ps. 19:4-5).

In the symbology of Scripture "sun" stands connected with the Lord Jesus in His second coming when He shall heal Israel and deliver her from her enemies (Mal. 4:1-3). "Bridegroom" stands connected with the second coming of the Lord and His union with Israel at that time (Jer. 3:29; Luke 34:35). And the term, "strong man," stands connected with His second coming, when He shall prove Himself to be stronger than Satan and shall bind him, and shall overthrow the kingdom which he has set up through that man of sin, the Antichrist (Luke 11:17-22).

There is no doubt that the ancients could read all this and more in the signs of the Zodiac. The first method of writing known to men so far as we can find out was by means of pictures. This was the method the Lord used in telling men and women the precious truths that are known to us. God's first Bible, the Starry Bible,



D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH
WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

"Continuing Instant in Prayer"

ALL who read these pages last month will doubtless remember that Dean Fowler then announced our decision, reached, we believe, under the direction of the Spirit of God, that we would not even begin to build the Administration Building until the full supply was made of the \$125,000.00 needed. It is, therefore, timely that we emphasize the need of prayer.

We fully realize that this is an enormous amount of money. But we are just as conscious that God's grace and willingness and ability to supply is infinitely greater; and in this connection there comes to mind a Scripture which one of our Board members, Pastor Richard S. Beal, of Tucson, Arizona, sent for our encouragement.

God hath spoken once; twice have I heard this;
that power belongeth unto God (Ps. 62:11).

Of course He is able to supply! And supply He will, for has He not promised, "My God shall supply all your need according to His riches in glory by Christ Jesus"?

But confidence in God's willingness and ability to provide does not for one moment relieve us of our prayer responsibility. Rather it is a challenge to us to pray the more earnestly. From the pages of God's Word we have the assurance, even before we call, that our prayers will be answered. Let us, therefore, ask and receive that our joy may be full. God works through the prayers of His children, though at times He sees fit for a little while to withhold the supply in order that we may learn the better some of the precious lessons which He teaches in the school of prayer. Let us take as our watchword the words of Romans 12:12, "Continuing instant in prayer," and let us quietly and trustfully wait on God for the full supply in His own good time, of the \$125,000.00 needed to make possible the erection of the Administration Building.

"Continue in prayer, and watch in the same with thanksgiving."

By Way of Reminder

WHILE we are praying for the \$125,000.00 needed for the Administration Building let us remember that this is only the second step in the Building Program. As announced before, at conservative estimates it will take a total of at least \$200,000.00 to erect the four buildings which are so urgently needed in order to carry on the work at the Denver Bible Institute. Though we should pray particularly for the \$125,000.00, this being our immediate need for the Administration Building, let us not forget to pray also for the full supply of the \$200,000.00.

The Widow's Mite

THE warm letters which have accompanied offerings to the D. B. I. Building Fund have many times been used of God to minister rich blessing to the souls of those at the heart of the work. It is a pleasure, whenever we can, to share the blessing of these letters with "the Family." Here is one from an aged widow:

Dear Christian Friends:

I was wondering how the money was coming in for the buildings, and just then a friend sent me "Grace and Truth" for May and June. I read Mr. Spencer Johnson's article, "The New Intrenchment, D. B. I.," and so I am sending my dollar, and praying that God will supply all your need out of His fulness. I beg to encourage you. We are dealing with the same God Who sent George Müller all he needed to feed and to clothe his orphans. I am 77 years old, dependent on my children. I earned this dollar with sewing, so it is truly a widow's mite. God loves a cheerful giver. I love to give, so I send this along with a prayer that many hearts may be touched to send their dollars. One dollar is only like a drop in a bucket, but many dollars will fill the bucket, besides being treasure in heaven. My dear mother often used these words: "The answer may be long delayed, but cannot come too late," so take heart. Pray on! No acknowledgement is needed for this. Only God knows about it, so accept it from one of Christ's weak children.

May God look upon this dear widow's sacrifice and reward her, and may He answer her prayer.

Crops

*W*HEN the Campus project was first launched, we believed that it would materially aid in the work by contributions of food to the Dining Room. In this we have not been disappointed.

This year we have been cultivating nearly seventy acres, including two leased properties in addition to the school property. Among the major crops are included beans, sweet corn, tomatoes, pumpkins, squash, field corn, wheat, barley, and alfalfa; and smaller quantities of a variety of garden truck have been raised. In addition to this there is an orchard on one of the leased places, which will furnish an abundance of apples. Nearly every day this summer we have had on our tables fresh vegetables from our own garden, and several hundreds of quarts of beans and corn have been canned for the winter, and we are only in the midst of the canning season.

The Dairy has furnished most of the milk which we have used this summer. In this department we have four good fresh cows, and four fine calves.

The poultry and rabbit department also is flourishing. Twenty-two hundred baby chicks were brooded this spring, and this department has furnished much meat for the table; has furnished all the eggs we have needed for the summer; has provided enough surplus, both of fowls and of eggs for market, to help in meeting expenses; and has given us several hundred fine young pullets for laying stock. More than a hundred rabbits are contributing also their quota of meat, and by the sale of their fur are helping also in the expenses.

Though these departments have been conducted very economically, we hope to be able to reduce expenses still further by the use of our own wheat, corn, barley, and alfalfa.

Multiplied Blessings

A MEMBER of "the Family" from the south-land visited the Campus the other day, and he seemed delighted with what he saw. While he was there he told us that by God's provision for the Campus and by His blessing on the Building Program of D. B. I. his home church had been encouraged to take a step of faith in their own building needs. One of the first evidences of God's blessing was the gift of lots worth \$30,000.00 for the building site.

Another friend who sent in a generous offering said that she was sure God was using His blessing on the work of D. B. I. to encourage the faith of many of His children. We believe she is right, for God is glorified in every manifestation of His grace toward His people. We rejoiced greatly at hearing of this extension of His blessing and His use of it to bless others, and we know that you who have stood by so loyally in prayer and by your gifts will be glad to know that God has used both your prayers and your ministry of your temporal things thus to glorify Himself.

The administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God.

*When the money comes in
The building goes up!*

DID YOU?

Did you ever stop to think that in asking God to supply the \$125,000.00 needed immediately to make possible the erection of the new Administration Building for D. B. I. we are asking Him to burden His people to GIVE?

Did you ever realize that in addition to a host of smaller gifts, for this great sum to be supplied means that we must ask God to raise up some who will give LARGELY?

Did you ever suspect that God might want you to be one who WOULD give largely to help meet this need?

Did you ever ask Him what He would have you do, opening your heart in willingness to do whatever He might bid YOU?

ONLY AS GOD FINDS WILLING SOULS CAN HE SUPPLY THE NEED!

WILL YOU be one?

Cut this out. Pray about it, then do whatever God bids you.

The \$200,000.00 Fund

Estimated total need to stop the rent drain under which D. B. I. has been staggering for many years.....\$200,000.00

Total offerings on this amount received to date.....16,700.00

BALANCE NEEDED 183,300.00

Dear Friends at D. B. I.

You may count on my hearty support in this hour of your need. Realizing that you need \$125,000.00 at once to make possible the erection of the Administration Building, I purpose to help as indicated by the check marks below:

- ☐ I will pray daily for the full supply of the amount needed.
- ☐ I will give \$.....per week for the nextweeks
- ☐ I will give \$.....per month for the next.....months
- ☐ I enclose \$..... as a cash offering to help meet the need

Name.....

Address.....

Date.....

*Continue in prayer,
and
watch in the same
with
thanksgiving.*

Col. 4:2



*Forever with the Lord,
Amen, so let it be!
Life from the dead is in that word,
'Tis immortality.*

—J. Montgomery

told them, and tells today if only we could read, the story of the gospel.

III. THE THIRD HEAVEN

THE "third heaven," as Paul called it, or "the heaven of heavens," is the dwelling place of God (I Kings 8:39, 43, 49). It is His "Holy Habitation" (Deut. 26:15), and is just as much a place as He is a Person. His visible presence is there (Matt. 5:12). It is comforting to know, however, that though His dwelling place is far from the earth, as we think of distance, the nearest star being thirteen billion miles away, and the third heaven being far above the farthest stars, yet there is not a prayer uttered by His child but what He hears it in heaven His dwelling place (I Kings 8:30). There is nothing that befalls His child but what He knows and sees. He even marks the fall of the sparrow. He is not a God afar off, but a God at hand though His dwelling place be in the highest heaven.

The heaven of heavens is under His absolute control. Things are not done there contrary to His will and purpose. Implicit obedience is vouchsafed Him by all. The Lord Jesus taught His disciples to pray that God's will might be done on earth as it is done in heaven (Matt. 5:12); why should He have them pray such a prayer if God's will were not followed out to the very letter in His abode in heaven? Moreover, God's throne is there (Isa. 66:1; II Chron. 18:18; Rev. 4:5) and this shows that He is ruler there. All heaven is subject to His authority as indeed one day the whole universe shall be (I Cor. 15:28).

Now a word concerning the denizens of heaven. We have already seen that God the Father is there. Let us see who the others are.

Myriads of angels are there. In the fifth chapter of the Book of Revelation the eleventh verse we see them gathered around the throne of God singing the praises of the Lamb which had been slain. In the morning of creation they "shouted for joy" (Job 38:7) when they saw the creative work of the Lord, but now they sing

His never-ending praise for the redemptive work which He has wrought for men.

The souls of all the believing dead from all ages up to the present time are there (Eph. 4:8; II Cor. 5:6-8). All those who died trusting in the Lord from righteous Abel on are now enjoying the bliss of that holy habitation. Your loved ones, Christian reader, who have died in the Lord, are among the throngs of heaven, making its courts to resound with their songs of triumph.

Here is a startling, yet glorious fact. We believers, who are alive on this earth now, are there in our standing. In Philippians 3:20 (R.V.), Paul, moved by the Spirit, says, "Our citizenship is in heaven." Believers are fellow-citizens one with the other regardless of their present place of dwelling (Eph. 2:19). They may be citizens of different countries here on earth; but they have this in common with all of God's children—they are citizens of heaven and counted as present there, now, in their standing. God "hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6).

Satan also is in heaven at the present time. He is there as the accuser of the brethren (Rev. 12:10). But, thank God, though Satan accuses, there is One Who advocates on behalf of the brethren, and as someone has said, "He never has lost a case." Satan will not always be in heaven. His days there are numbered. The day is coming, and cannot be far off, when he shall be thrust out. This event will take place during the Great Tribulation, the age which immediately follows the one in which we live.

Our blessed Saviour is in heaven. He left it once to come to this earth, to die for sinful men (John 3:13; Luke 19:10); but He is now returned to the glory, and there He intercedes for His own (Heb. 7:25). His place is at the right hand of God, on the throne, the place of power and authority (Acts 7:56). In addition to His intercessory work, He is preparing mansions for those who have believed on His Name (John 14:2). All of heaven's praise and worship are centered in Him. Angels and redeemed men alike make heaven ring with

their songs of praise, ascribing glory and honor and worship to Him for He is worthy (Rev. 7:9-12).

We have seen something of what the Bible teaches about the three heavens. Each one has its uses and points of interest, but the third heaven—the place where God dwells—by far most strongly grips and holds our attention. What a glorious home that land of bliss will be to those of us who have the right to enter it because we have trusted in the Crucified One! No more will the sorrows of earth crush our souls! The cares and problems of this life shall not vex us there! All such things will be ended. There we shall meet our loved ones who have gone on before, meet them never again to be parted. Rest, sweet rest shall be enjoyed by all in His loving presence. We shall then be sinless ones, dwelling with that Sinless One in a sinless land. The

more we think of the third heaven and of the One Who is its center of attraction and praise, the more we want to sing with the Poet:

I'm but a stranger here,
Heaven is my home,
Earth is a desert drear,
Heaven is my home;
Danger and sorrow stand
Round me on every hand;
Heaven is my fatherland,
Heaven is my home.
Therefore I murmur not,
Heaven is my home;
Whate'er my earthly lot,
Heaven is my home;
And I shall surely stand
There at my Lord's right hand;
Heaven is my fatherland,
Heaven is my home.

MOVING DAY IN PARADISE

by H. A. WILSON

GOD is not the author of confusion. His truthfulness and faithfulness guarantee that He will not contradict Himself. How comforting this is to the soul of the believer, and what a safeguard in interpreting seemingly contradictory passages of the Bible! The correct interpretation must always be in agreement with all the Scriptures on the subject. Wilson gives us a practical demonstration of this Bible principle in his discussion, "Moving Day in Paradise."

THERE was a day when Paradise was moved. To recognize this fact will reconcile a number of apparently contradictory passages in God's Word, and will enable the Bible student to understand others, the meaning of which otherwise would be shrouded in mystery.

I. UNTIL THE RESURRECTION OF CHRIST, PARADISE WAS IN THE HEART OF THE EARTH

WHEN the Lord Jesus Christ was dying on the cross, He said to the trusting thief,
Today shalt thou be with Me in Paradise (Luke 23:43).

But another Scripture says that at death our Lord's soul went to Hades. In Acts 2:30-31 we read of David that he,

being a prophet, and knowing that God had sworn an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption.

And yet another Scripture informs us that at this time He was in the heart of the earth, for He said Himself,

As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth (Matt. 12:40).

Now the only true interpretation of any Scripture is that interpretation which is in full harmony with all other Scripture. These three, taken together, prove conclusively that up to the time of Christ's resurrection Paradise was in the heart of the earth, in that underworld of the dead which in the New Testament is called Hades, and in the Old Testament Sheol.

Further evidence that Paradise, the resting place of the souls of believing dead in the interval between death and the resurrection, originally was in the heart of the earth, is found in the Old Testament. When Jacob was mourning the death of Joseph as he thought, he said,

I will go down into the grave (sheol) unto my son mourning (Gen. 37:35).

And when by a special providence God brought Samuel from the dead to speak a message of judgment to Saul, he is said to have come up out of the bowels of the earth. Notice several significant statements in the account of this meeting:

And the woman said unto Saul, I saw gods

ASCENDING OUT OF THE EARTH.

And he said to her, What form is he of? And she said, An old man cometh UP. . . .

And Samuel said to Saul, Why hast thou disquieted me to bring me UP? (I Sam. 28:13-15).

The testimony of the woman who was eye-witness to the meeting; and the testimony of the prophet of God agree with the testimony of the other Scriptures which we have seen. Samuel, who was dead, was in the heart of the earth. To come to this meeting with Saul, he must come UP. And in the light of this fact, to hear Samuel say to Saul, "To-morrow shalt thou and thy sons be with me" serves to emphasize the fact that the heart of the earth was the resting place of all the believing dead of those days before the resurrection of the Saviour.

This is further confirmed by the story of Jonah. In his penitential prayer in the second chapter of the book which bears his name, he said,

Out of the belly of hell (sheol, Hades) cried I (Jonah 2:2).

And later he said,

I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast Thou brought up my life from the pit (Jonah 2:6, margin).

The confirmation here is so plain that we need only to call attention to it for its force to be recognized. Jonah had gone down into Sheol, or Hades. He had gone down into the heart of the earth. To restore him it was necessary for God to bring his soul UP from the pit.

Evidence is also seen in the story of the rich man and Lazarus, the literalness of which is not affected in the least by saying that it has the significance of a parable. When he died, the soul of Lazarus was carried by the angels to Abraham's bosom. This is in striking contrast with what the Scriptures say of the souls of the believing dead since Christ's resurrection, as we shall see presently. When the rich man died, his soul was in Hades, and, lifting up his eyes he saw Abraham and Lazarus. They were "afar off," it is true, for as Abraham testified, between them and him there was fixed a great and impassable gulf. And yet they were in comparative proximity, for they were near enough to recognize one another and to speak with one another (see Luke 16:19-31). Many questions are left unanswered here for which our curiosity might crave an answer, but surely enough is said to convince any reasonable soul that at the time of which this was spoken, believing dead were with the unbelieving dead in Hades, though in a separate compartment and in a very different condition, they being comforted whereas the unbelieving were tormented.

Even though we did not have Scripture other than the three passages first noted on which to base our conclusion, surely these would be sufficient; but many other Scriptures unite their testimony to confirm this fact: Up to the time of Christ's resurrection, Paradise, the resting place of the believing dead, was in the heart of the earth.

II. SINCE CHRIST'S RESURRECTION PARADISE IS IN THE THIRD HEAVEN

SINCE that time, however, Paradise is located in the third heaven. This we learn from the words of the Apostle Paul, when he testified that he was caught up to the third heaven and then adds that he was

caught up into Paradise (II Cor. 12:2, 4).

Instantly upon reading these Scriptures the reader is struck with the contrast between them and those which we have already considered. In the Old Testament believers went DOWN; here Paul goes UP. At the time of the Saviour's death Paradise was in Hades; here it is in the third heaven.

Another striking contrast appears in other Scriptures. In II Corinthians 5:8 we read,

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

With this, couple Philippians 1:21-23,

For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

Here we are told that at death the believer goes to be "with the Lord." To depart is to be "with Christ." This is the contrast of which we spoke in discussing the experience of Lazarus. When Lazarus died he was carried by angels into Abraham's bosom. Now when believers die they go to be with Christ. From these Scriptures alone we would be constrained to believe that the resting place of the believing dead had changed its location. What other reasonable explanation could be given to the fact that in the former case Abraham had the chief place of honor, whereas in the latter that place is given to the Lord, save that now believers are "with the Lord" whereas before they were not?

Other New Testament Scriptures add their testimony to those which have come before us, all agreeing that since the time of Christ's resurrection the believing dead go not down into the heart of the earth, but up into the very presence of God. Of these Revelation 6:9-11 is one of the clearest:

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held:

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that they should be killed as they were, should be fulfilled.

In the Old Testament the souls of the believing dead were in the heart of the earth. Here they are under the altar in the throne room of God in heaven.

Evidently there was a time when Paradise was moved. But when?

(Cont. on p. 298)

IN THE HARVEST FIELD

Conducted by A H. YETTER

In a letter of recent date, addressed to the Church of the Open Bible, Stanley Skivington tells a story which is of special interest in that it testifies to the Lord's blessing upon their work and to the power of the Word of God.

"I had a most interesting example of the power of the Word of God a few weeks ago.

"About a month ago I was in Puerto Fermin, and a member of the church there, a young man of about twenty-eight or thirty years, a sail-boat captain, got very angry with his brother in the Lord, our deacon, Pedro Mendez; so mad, in fact, that I think he would have gotten real pleasure out of using his machete on him.

"I tried to talk to him but found him quite unreasonable. The next day he was to start in his boat on a trip of from ten to fourteen days, and I knew he would have plenty of time to read and think. So I asked him if he would make me a promise. He said he would. I asked him then if he would read the first epistle of John through once every day for a week. He agreed to do so. The next day I went back to Juan Griego, and he went on his trip.

"The rest of the story is that two weeks later, when he returned, he went straight to his brother in the Lord and begged his pardon for having had hard thoughts against him and has been as meek as a lamb and as happy as a lark ever since. If you look over First John with these thoughts in mind you will find that our brother took a pretty strong dose of medicine. The thing is—it worked!"

The Skivingtons are ministering the Word which is living and powerful and which God has declared shall not return unto Him void. They are doing their part; God is doing His part; let us do our part—"Ye also helping together by prayer."

The Belgian Gospel Mission is doing a monumental work in Belgium. In a recent prayer letter the Nortons say:

"During the month of June we held a series of tent meetings at the Place Ste Croix, here in Brussels; more will be said of this later, but now it is only to mention the difficulties attending its beginning. A new tent had been ordered, but when it was to be set up the day preceding the opening meeting, it was found to be faulty in construction and almost impossible of erection. A new piece was ordered to replace the part that was faulty, and just as the order was received, the machine employed for that service broke down! The volunteer band of workers worked all day and into the night and at last the tent was up despite the defects of construction. The next day, which was Sunday, a goodly number had gathered for the Gospel preaching and the meeting had just begun, when right close by a brass band struck up and their concert lasted for

nearly the duration of our service! Our permit entitled us to the use of the Place for two weeks, but to our dismay, during the first week, a Police Commissioner came to inform us that there had been a mistake as the whole Place had been earlier engaged by the Red Cross, who were staging a great demonstration for the following weekend. We would have to move. Realizing the difficulty that had been encountered in getting the tent up in the first place, it seemed too much to have to take it down again in the midst of the series. Earnestly we all prayed and the result was that we were allowed to remain through a compromise with the Red Cross whereby they were enabled to occupy our tent during the day time for their own purposes, giving it again to us at night. At the end of the series the tent was gotten down with great difficulty in a day of drenching rain, and almost every man experienced in the tent work was ill at the time! When we made application for a new emplacement for the tent, every place for which we applied was already taken up by the Kermesses and Fairs that abound at this season. Just at the last moment we found a place and the tent was again erected for the new series.

"It would be rather sad reading if we left the story of the first Tent Campaign here in Brussels just at this point. But how glad we are to report, as subject for heartfelt praise, that God wonderfully blessed these meetings in the conversion of souls. The last night of the series the meeting went on until after ten o'clock, fifteen persons stood up to accept Christ as their Saviour, and twenty-five cards were signed. The first ten days of the series, the people—many of whom were listening to the Gospel message for the first time—were perhaps more curious than impressed, but the spirit steadily deepened, closing with the blessed meeting just mentioned."

Let us pray for the Nortons and for the work of the Belgian Gospel Mission.

Just a word to remind our readers that if the Lord lays it upon their hearts to participate in the work of any of the missionaries mentioned in "Grace and Truth" by their gifts, "Grace and Truth" will be glad to forward these offerings to them without deducting a penny for handling.

On June 9th Archie H. Yetter '28, who edits this page, and Betty Burgess '28, were united in marriage, Dean Fowler officiating. The wedding was a very quiet one. It was solemnized in a beauty spot called Uneva Falls, which is in the mountains near Breckenridge, Colorado, where Mrs. Yetter's parents reside. Mr. and Mrs. Yetter plan to continue in the work at D. B. I. for another year before beginning their life work in China.

—H. A. W.

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

THE FORGIVENESS OF OUR SINS

I JOHN 2:12

I. THE MEANING OF FORGIVENESS

"to send or put away our sins"
Ps. 103:12

II. THE REALMS OF FORGIVENESS

- (a) Salvation
Rom. 4:7
Col. 2:13
- (b) Fellowship
I John 1:9

III. THE MEANS OF FORGIVENESS

- (a) By this man
Acts 13:38-39
- (b) By His blood
Eph. 1:7

IV. THE APPEAL OF FORGIVENESS

Eph. 4:32
"forgiving one another"

Note, "Lest Satan get advantage of us" II Cor. 7:10-11

—H. A. W.

BLESSED IN CHRIST

EPH. 1:3

INTRODUCTION: To the saints and faithful—i. e. believers

I. CHOSEN IN HIM—A perfect Standing

Eph. 1:4

II. ACCEPTED IN HIM—A delectable Fellowship

Eph. 1:6

III. REDEEMED IN HIM—A gracious Salvation

Eph. 1:7

IV. HEIRS IN HIM—A glorious Destiny

Eph. 1:11

V. SEALED IN HIM—An eternal Security

Eph. 1:13

CONCLUSION: God grant wisdom, revelation, and enlightenment IN THE KNOWLEDGE OF HIM, that we may understand

- (1) What is the hope of HIS calling,
- (2) What the riches of the glory of HIS inheritance in the saints, and
- (3) What the exceeding greatness of HIS power to usward who believe, according to the working of His mighty power which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places.

—H. A. W.

THE RELATION OF CHRISTIAN LIVING TO SOUL-WINNING

I. THE EFFECT UPON THE SOUL WINNER

- A. Backsliding hinders
- B. Spirituality gives power, boldness, and fruitfulness
Prov. 14:14
Ps. 51:12-13
Jer. 17:5-8
II Cor. 4:13
II Cor. 3:12

II. THE EFFECT IN RESPECT TO GOD

- A. Unyieldingness chokes the channel
- B. Yieldingness offers an open channel
Rom. 12:1-2

III. THE EFFECT UPON THE SOUL AT STAKE

- A. Inconsistent living obscures the message
- B. A Consistent life lends weight to the testimony
I Cor. 15:34
II Cor. 3:3

—H. A. W.

REQUISITES FOR KNOWING GOD'S WILL

I. A WILLING HEART

John 7:17

II. A YIELDING LIFE

Rom. 12:1-2

III. ACKNOWLEDGING HIM IN ALL OUR WAYS

Prov. 3:5-6

IV. ATTENTION TO THE WORD

Ps. 119:105

V. A JUDGMENT SUBMITTED TO HIM

Ps. 25:9

I Cor. 2:15-16

VI. A SOUL SENSITIZED TO THE SPIRIT'S TOUCH

Col. 1:9

Eph. 5:17-18

VII. A PRAYERFUL SEEKING TO KNOW HIS WILL

Jas. 1:5

Prov. 2:3-9

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Illustrations by ALBERT MYGATT
Expositions by H. A. WILSON

Fourth Quarter, Lesson 5

Sunday, November 3, 1929

RESPECT FOR RIGHTFUL AUTHORITY

Lesson Text: Mark 12:13-17; Rom. 13:1-14; I Pet. 2:13-17
(Assigned for printing: Mark 12:13-17; Rom. 13:1-7; I Pet.
2:13-16)

Read also Matthew 5:13-20

Golden Text:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Rom. 13:1).

President Hoover gave a clear analysis of existing conditions when he said in his inaugural address last March, "The most malign of all these dangers today (dangers from which self government must be safe-guarded) is disregard and disobedience of law. Crime is increasing. Confidence in rigid and speedy justice is decreasing." And he made another significant statement, when in April, before the Associated Press Luncheon in New York, he said that the time has come "to realize that we are confronted with a national necessity of the first degree; that we are not suffering from an ephemeral crime wave but from a subsidence of our foundation." We are living in lawless days; and this lawlessness may be expected to increase as the age draws to its close, for one of the outstanding characteristics of the coming age of Great Tribulation will be the lawlessness of the man of sin and his followers. Such considerations challenge the believer in our Lord Jesus Christ to be watchful lest he, too, be swept off his feet by the awful tide of lawlessness which is setting in. The Christian, of all people, should be obedient to the laws of his country and should honor those who are in positions of authority.

I. THE CHRISTIAN'S RESPONSIBILITY TO OBEY THE LAW OF HIS COUNTRY

That it is the Christian's responsibility to respect rightful authority is taught in the lesson Scriptures, and taught with considerable emphasis.

Especially striking in its injunction to obey the law and to respect constituted rulers is the statement, "Render to Caesar the things that are Caesar's, and to God the things that are God's" (Mark 12:17). Consider the circumstances under which these words are spoken. God's plan for Israel was that their king should be of the seed of David. Caesar was an alien Emperor who had been given dominion over Israel only because of their unbelief and hardness of heart. Again, the Roman government was a government of unbelievers and idolators and was marked by many corrupt practices. Nevertheless our Lord said,

"Render to Caesar the things that are Caesar's, and to God the things that are God's." Alien and corrupt though the Roman government was, yet it was the ruling power into whose hands the God of Israel had committed the authority, and it was the duty of God's people to pay tribute.

In this connection we must refer again to a fact to which we have referred many times before. It is a fact which cannot be too strongly emphasized. **The Christian's duty to obey the government and to respect those who are in positions of authority is based on the fact that the "powers that be are ordained of God."** He it is Who puts kings and presidents in positions of authority. It may seem a little hard to realize that this is true in this country, because here the Republican form of government prevails, and citizens elect the President by ballot; but it is true none the less. The Scripture is very positive in its declaration. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Rom. 13:1-7). In this connection our last two presidents have made two striking utterances. In his inaugural address President Hoover said, "This occasion is not alone the administration of the most sacred oath which can be assumed by an American citizen. It is a dedication and consecration under God to the highest office in the service of our people. I assume this trust in the humility of knowledge that only through the guidance of Almighty providence can I hope to discharge its ever increasing burdens." And in an article in the August issue of the American Magazine, ex-president Coolidge gave this testimony. "Even after passing through the President's office I

find it still remains a mystery. Why one person is selected for it and many others are rejected cannot be told. Why people respond as they do to its influences seems to be beyond inquiry. Any man who has been placed in the White House cannot feel that it is the result of his own exertions or his own merit. Some power outside and beyond him becomes manifest through him. As he contemplates the workings of his office, he comes to realize with an increasing sense of humility that he is but an instrument in the hands of God."

There is only one scriptural limitation to the principle that God expects His people to obey and to respect for the sake of their office those that are in a position of authority. This limitation is that when the will of the ruler is opposed to the revealed will of God "we ought to obey God rather than man" (Acts 4:19). The rulers of earthly governments have authority only in temporal matters. When it comes to spiritual matters their authority ends. And spiritual leaders have authority in spiritual matters only so long as they are true to the teaching of God's Word. This will help us to understand the Saviour's Words, "Render to Caesar the things that are Caesar's, and to God the things that are God's." In respecting the temporal authority men are submitting to the authority which God has ordained, but there are realms in which God alone has any rightful authority. And in encouraging respect to the authority which God had delegated to Caesar, our Lord Jesus reminded them that they should not permit their respect for the authority of Caesar to crowd out of their hearts the respect for the higher authority. (Ps. 47:2,6-7; Dan. 4:17, 25, 32)

II. THE MOTIVE OF TRUE RESPECT FOR RIGHTFUL AUTHORITY

There was in the Saviour's words more, however, than a mere warning not to let respect for the authority of earthly rulers take a more important place in our thinking than respect for God's authority. There was here also the implication that respect for Caesar's rightful authority was in the final analysis respect for God's authority. As we have seen, it is God Who gives their kingdoms to earthly rulers. All true authority is centered in Him. But He delegates His authority to those whom He puts in positions of authority in their relationships with other men, and their authority should be respected (subject to the limitations which we have already defined) even as the authority of God. A clear illustration of this is found in I Peter 2:13-14, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." Notice that the representatives of the king are to receive respect and command obedience **AS THE KING'S REPRESENTATIVES**. In other words, in obeying those whom the king has sent, men are obeying the king. This being true, how much more is it true that in obeying earthly rulers whom God has established, men are simply submitting themselves to God.

This is confirmed in the words of our lesson Scriptures. In first Peter 2:13 we read, "Submit yourselves to every ordinance of man **FOR THE LORD'S SAKE**." And the same thought appears also in the words, "So is the will of God, that with well doing you may put to silence the ignorance of foolish men: as free and not using your liberty for a cloak of maliciousness, but as the servants of God."

The motive of true obedience to earthly rulers, then, is preeminently that of worship for God. Such obedience is a means of doing His will. And in this is involved also the motive of guarding the testimony. "With well doing (which from its context is submission to authority) ye may put to silence the ignorance of foolish men." Many, through a perverted idea of what the Scripture teaches about the believer's heavenly citizenship, refuse to count themselves citizens of any earthly country, or to obey any earthly ruler. In this mistaken course they not only are guilty of flagrantly disobeying the plainly declared will of their heavenly Sovereign, and showing disrespect to His authority, but they are also bringing the testimony of Christ into disrepute.

III. THE SPIRIT OF TRUE OBEDIENCE

But the spirit of worship is more than a mere perfunctory obedience. Such obedience is not worship at all. Worship is a hearty, fervent thing. Hence the Scriptures not only say, "Let every soul be subject," but they also say, "Honour the king." We may not be able to honor our earthly rulers for the sake of their own personal lives, or even for the sake of their faith in our Lord, but we can honor them for the sake of their office, and we should certainly do this. So, too, when they call upon us for some service, our service should not be grudging, but willing and hearty. Of this an illustration may be found in the injunction, "If any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain" (Matt. 5:40-41). In the first of these verses is a reference to the law courts. The judgment is evidently an unjust judgment, but to comply does not necessitate disobeying any teaching of God's Word. The Spirit of true worship, coupled with the recognition that it is God's will for His children to obey earthly rulers, will constrain a man to comply heartily, even though the decision is unjust. So hearty will be his compliance that he will be willing even to do more than the sentence of the magistrate compels. The second verse has been said to be a reference to a Roman military law, whereby a soldier could compel a Jew to bear his burden for one mile. The soldier was the representative of the government. When he compelled such service, the believer's obedience was to be so hearty that when the mile was finished he would be willing on his own initiative to go a second mile. Such a spirit best glorifies God and may well be the means, in His providence, of opening the door for a testimony to the one who needs it. (Col. 3:22-24; Rom. 12:11; Eph. 6:5-8)

IV. SOME PRACTICAL APPLICATIONS OF OBEDIENCE TO AUTHORITY

Perhaps it will be helpful to point out a few realms in which we should render such obedience as that of which we have spoken.

Children should obey their parents. We start here because this is where all lessons in obedience should begin. There can be no doubt that much of the lawlessness and crime which is so terribly prevalent among mere boys and girls today is due to the fact that they have not been taught to obey in the home. If children will not obey their parents, they can hardly be expected to obey the laws either of God or of the country. Where children come from homes where such wholesome instruction is not given, the teacher may in part supply the lack by teaching them what the Scripture says about obedience. And where they come from homes where they are normally disciplined, such instruction will supplement in a very valuable manner the training they receive in the home. (Col. 3:20; Eph. 6:1-3)

Now we perceive that it would make this discussion too long to attempt to deal at any length with other relationships, so we will confine ourselves to the mere mention of several. Wives should submit themselves to their own husbands (Col. 3:18; Eph. 5:22-24). Servants should be obedient to their masters—and while "servants" in the Scriptures cited were slaves, the same holds good for employees' relationships with their employers (Eph. 6:5-8; Col. 3:22-25). And, finally, members of a church should be subject to their pastors and spiritual leaders (Heb. 13:7).

In closing this part of our discussion let us mention a few of the laws of our country which are commonly being disregarded today. The prohibition amendment is distinctly a part of our United States Constitution. Yet many, even among professing Christians, seem to regard it as a light thing to break this law. Others seem to think it rather smart to dodge the payment of their taxes. Yet others laugh at speed laws and other traffic ordinances. These are only a few of the most commonly violated. But Christians should not be guilty of such practices. Let us obey the laws of our country, and let us give to those who are in positions of authority all due respect.

V. A TRIBUTE TO PRESIDENT HOOVER

And now, before we close we feel that it will not be out of place to call attention to the praiseworthiness of our President. Christians should thank God that He has given us to fill this office a man who recognizes so clearly as President Hoover his dependence upon the power and leading of God in order that he may render faithful and effective service to his country in the high position which he holds. We should also thank God that He has given us for President a man of such undoubted ability and such strong convictions as have been manifested in Mr. Hoover. Each succeeding month in Mr. Hoover's presidency only deepens the conviction that he is God's man for the office which he holds and a man worthy of the respect and support of every Christian. None, we believe, who is really obedient to the teaching of our lesson Scriptures, will fail to give him such respect and such support in the great and difficult task which in God's providence has fallen to his lot. Let us thank God for our President and let us pray for him earnestly (I Tim. 2:1-3).

VITAL-TRUTH ILLUSTRATION

Valentine Burke, a prisoner in a St. Louis prison, awaiting trial for burglary, a hardened character, got hold of

a newspaper containing Moody's sermon—Moody was then holding meetings in that city. The newspaper had put it under the heading in big type, "How the Jailor Got Caught." That caught Burke's eye, and he started to read it, not knowing at first it was a sermon. Its reading led to his conversion, and the change in him was so marked that all about him were impressed. It was suspected that he might be "working the pious dodge," but all seemed so genuine that the charge against him was not pressed when he came to trial. However, he had a hard face and a hard record, and found it very difficult to get honest work. He went to New York and then returned to St. Louis. The sheriff sent for him, and he went believing some old charge would be brought up against him, but resolved to tell the truth.

What was his surprise to have the sheriff offer him the post of deputy sheriff. He had had him shadowed everywhere he went, and was convinced he was indeed a changed man. He remained deputy sheriff until his death. To illustrate how highly he was esteemed, a preacher who was prevented from keeping an appointment asked Burke to preach for him, and went and asked the sheriff to let him off. The sheriff said that he was sorry, but it would be impossible, as he had just levied on a jewelry store, and there was a large stock of diamonds of which no inventory had been taken, and there was no one he could trust there but Burke.

Fourth Quarter, Lesson 6

Sunday, November 10, 1929

WORLD PEACE THROUGH MUTUAL UNDERSTANDING

Lesson Text: Isa. 2:2-4; 11:6-10; 19:23-25; Acts 17:22-28;
Eph. 4:4-6, 13-19; John 4:20-21

(Assigned for printing: Isa. 2:2-4; Acts 17:22-28;
John 4:20-21)

Read also Psalm 98:1-9

Golden Text:

"They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

The subject which has been assigned for today's lesson is thoroughly unscriptural and misleading in its implications, and the selection of Scriptures for the lesson text bespeaks a strained effort to find support in Scripture for an unscriptural preconception. This handling of the Scripture is not honest. It is an outstanding example of the truism which Dr. J. C. O'Hair voiced in a recent Bible conference in Denver, "A text without a context is a pretext." It is this kind of thing which gives rise to the oft repeated reproach of unbelievers, "You can prove anything by the Bible." How a committee which could make such commendable selections as have been made in this series, in the main, could be guilty of trying to perpetrate such a deception as this passes understanding, but inasmuch as the attempt has been made it becomes necessary for us to engage in a doctrinal refutation. After this we shall seek to present in order a dispensational exposition and a personal application of the Scripture teaching about peace.

I. A DOCTRINAL REFUTATION

The subject assigned for this lesson implies that world peace may be established by mutual understanding. Acts 17:22-28, and Ephesians 4:4-6 were evidently included among the lesson Scriptures in order to suggest that the normal basis for this "mutual understanding" is a recognition of "the universal fatherhood of God" and "the universal brotherhood of man" about which the Modernists and all other Unitarians are constantly prating. And apparently the inclusion of Ephesians 4:13 was intended to suggest that all mankind, or at least the bulk of mankind, would eventually come to such mutual understanding. There are four great errors involved in the implications of this title

and in the promiscuous jumbling of Scriptures with which it is attempted to support those implications. These errors we shall discuss in order.

A. There will be no real peace on this earth until Christ comes the second time. There is not a single passage of Scripture to warrant the belief that lasting peace can ever be established among men by the activities of statesmen, or by the activities of educators, or by the activities of ministers and missionaries. On the contrary the constantly repeated warning of God's Word is that there shall be wars and rumours of wars until these wars culminate in the battle of Armageddon, which shall immediately precede the second coming of the Lord Jesus Christ. The best that men can do in their efforts to establish peace can only culminate in the false peace of Antichrist, upon which God pronounces His anathema in prophesying judgment on those who cry "Peace! peace!" when there is no peace. (Matt. 24:6; II Tim. 3:1; Jer. 6:14; Jer. 23:17-26; I Thess 5:3)

B. There will be no "mutual understanding" among the peoples of this earth until Christ reigns upon the throne of His father David. Until then, "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (II Tim. 3:13). The title given to this lesson suggests that as the age progresses men will draw closer and closer together in their thinking until at last there is such harmony that world peace will be established. But every Scripture which deals with the subject at all testifies plainly that apostasy shall increase apace as the age draws to its close, and that this defection from the faith, instead of insuring peace and safety, shall most certainly bring perilous times upon this earth. The world war and the atrocities of Bolshevism and organized crime which we have witnessed in the past decade are only the shadows which presage worse horrors yet to come. (II Tim. 4:3-4; II Tim. 3:1-5; Matt. 24:5-8, 21-22)



C. In the truest sense God is not the Father of all men, and all men are not children of God. In the Scriptures there are four aspects to God's fatherhood. The first is His fatherhood in incarnation. In this our Lord Jesus Christ is God's Son in a unique sense in which no other man can ever be said to be His son (Heb. 1:5). The second is His fatherhood in creation (Acts 17:22-28). In this sense, and in this sense only, God is the Father of all men. The third is His fatherhood in regeneration. In this sense God is the Father of all who believe in the Lord Jesus Christ as their Saviour (Gal. 3:26). And the fourth is His fatherhood in communion. In this sense He is the Father only of yielded and separated Christians (II Cor. 6:17-18). Nowhere in the Scriptures is the fact that God is the Father of all men, in the sense that He gives to all men being, said to be the basis for unity and "mutual understanding." Nor can the fact that all believers are the children of God by the new birth insure such unity. It is only as men are living as sons of God in the sense of living in intimate fellowship with Him, yielding themselves to His will and separating from all worldly and sinful practices, that unity and mutual understanding are possible. (I Cor. 1:10; Rom. 15:5-6; Eph. 4:13)

D. It is not true that all men will ever be brought together in the unity of the faith and of the knowledge of the Son of God. The age in which we live is drawing to a close in awful apostasy and confusion of religions. It will end with the catching away of all believers to be with Christ in the Rapture; but there will be many believers left to enter into the horrors of the Great Tribulation. (Any reader who may not have become familiar with the dispensational distinctions of God's Word will be greatly helped by Dean Fowler's chart of the Seven Dispensations, which may be obtained free of charge by addressing "Grace and Truth" office.) The Great Tribulation will end with the awful rebellion of the Antichrist in the Battle of Armageddon, when that man of sin will have gathered together all nations of the earth in a great army to fight against God and against the Lord Jesus Christ. Even in the kingdom of our Lord Jesus there will be some who will yield only feigned allegiance (Ps. 18:44, Margin), and at the close of that golden age many will be found ready to follow the devil in his last great rebellion. (I Thess. 4:13-18; II Thess. 2:1-4; Rev. 19:11-19; Rev. 20:7-9)

II. THE DISPENSATIONAL EXPOSITION

And now we come to the dispensational exposition of the Scripture teaching on the subject of peace.

That there is to be a time of world peace is plainly taught throughout the Scriptures. It was implied in the promise given to Abraham: "In thee shall all families of the earth be blessed" (Gen. 12:3). It was typified in the peaceful and prosperous reign of Solomon, whose name means "peaceable." And it was testified in the message of the prophets. Isaiah, for instance, says, "Ye shall go out with joy, and be led forth with peace" (Isa. 55:12). And again he says to the nation Israel, "I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (Isa. 66:12). So, too, the Psalmist says, "He maketh wars to cease unto the end of the earth" (Ps. 46:9). And Micah tells us that "nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3). So we see that the glorious prophecy of Isaiah 2:2-4 is only one in a great chain of prophecies which testify that a day is coming when universal peace will come to this war-ridden world.

But the Scriptures invariably link this prospect of world peace with the personal reign of the Lord Jesus Christ upon the earth, and indicate that it is to be established by His second coming. Isaiah says of the virgin's Son, "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end" (Isa. 9:6-7). And Zechariah says of the coming King: "He shall speak peace unto the heathen; and His dominion shall be from sea even to sea, and from the river even to

the ends of the earth" (Zech. 9:10). A little study of the order of future events as set forth in the Scripture should convince any believing soul that there can be no world peace until He comes Whom the Scripture calls "The Prince of Peace." Before He comes to bring peace to this earth, the Church must be caught up to meet Him in the air (I Thess. 4:13-18), and the Great Tribulation must run its course, during which that grim horseman shall ride forth of whom it is written, "Power was given to him that sat thereon to take peace from the earth, and that they should kill one another" (Rev. 6:4).

Now consider for a moment a little more carefully a few of the things which will characterize the kingdom of Christ. As we have already seen, peace will then be universal. When He shall judge among the nations, "they shall beat their swords into plow-shares and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." This peace will extend even to the animals, according to another of our lesson Scriptures, for "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious" (Isa. 11:6-10). The fallacy of thinking that the peace of which this Scripture speaks will be established by "mutual understanding" appears when we recognize that it extends even to the beasts of the forest and the field. Will the beasts, then, be brought to "mutual understanding"? But that this peace is dependent on the personal reign of our Lord Jesus Christ is demonstrated when we link with these verses the five preceding verses which speak of the rod out of the stem of Jesse and the branch out of His roots. Particularly notice verses four to five: "With righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." When we link with these verses Revelation 19:15-16, which describes the second coming of Christ, the demonstration that the conditions here described will prevail upon this earth only after His coming, is complete: "And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine-press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written KING OF KINGS, AND LORD OF LORDS." But that "mutual understanding" will characterize the kingdom of Christ cannot be denied, for as we study the Scriptures pertaining to this glorious period we find that there shall be universal instruction. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9), and there shall be also universal worship, for when "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills," then "all nations shall flow unto it" (Isa. 2:2). World peace will be established only when there is world wide submission to the authority of the Lord Jesus Christ and a world wide recognition that worship is His due. It will never be established as men are now trying to establish it by "round table conferences" and "world conventions of representatives of all faiths," including Christ-rejecting Modernists, Jews, Hindus, and Mohammedans, and what not. Such godless programs are doomed to failure because they completely ignore the fundamental cause for all strife and contention among men, namely that "the Way of peace have they not known" (Rom. 3:17).

III. A PERSONAL APPLICATION

In conclusion let us turn for a few moments to the consideration of the personal aspect of peace.

When the Lord Jesus Christ died upon the cross, He made peace between God and man, and made it possible for all who would trust Him to be joined together in one body. Wherefore, it is written that He "made peace through the blood of His cross, by Him to reconcile all things unto Himself" (Col. 1:20). And again it is written, "He is our peace, Who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace" (Eph. 2:14-15). Our Lord Jesus Christ having made peace by the blood of His cross, when a soul trusts Him as his personal Saviour, instantly peace is established between that soul and God. "There is no peace, saith my God, to the wicked" (Isa. 57:21). But how good it is to a soul, conscious that his sins deserve eternal death, to hear the Spirit of God saying by virtue of Christ's finished work, "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ" (1 Cor. 1:3). It is most significant that such a phrase appears in the beginning of every one of Paul's epistles.

But to enter fully into the joyous experience of this peace we must let the Lord Jesus Christ reign in our hearts and lives. Only as He is crowned King in our affections can the peace of God fill our lives. But as He will bring peace to this earth when He is given His rightful place

therein, so also when He is enthroned in the lives of His children He floods their souls with peace and joy; and His peace is perfect, for it is written, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee" (Isa. 26:3; see also Col. 3:15; Rom. 15:13; Gal. 5:22).

VITAL-TRUTH ILLUSTRATION

The by-products of Christianity must never be made the aim and mission of the church. Suppose that a farmer, in poor health, discovers that the work of the farm is conducive to the improvement of health. He is elated over his discovery, so much so that health-seeking becomes uppermost in his mind, and he forgets almost entirely that the aim of his efforts is crop-raising. It is not long until he is led by his new ambition to introduce health-giving exercises as a part of his daily routine duties; and finally he establishes a gymnasium, and neglects the work of crop-raising entirely. The result is, the weeds choke his crops, the sheriff gets his farm and the buzzards his stock.

Is not this a picture of the church? The church discovered that the preaching of the Gospel produced reformation, etc. Then she mingled the work of reformation with the work of regeneration. And finally the work of regeneration was lost sight of completely; and now many of our churches are nothing more than bureaus of political and social reform.

—Chas. F. Reitzel in "Serving-and-Waiting."

Fourth Quarter, Lesson 7

Sunday, November 17, 1929

LIVING WITH PEOPLE OF OTHER RACES

Lesson Text: Ruth 1:1-18; John 4:5-10; Acts 10:1 to 11:18; Rom. 1:14; Gal. 3:28-29

(Assigned for printing: Acts 10:9-15, 30-35; Gal. 3:28-29)

Read also Ephesians 3:14-21

Golden Text:

"Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him" (Acts 10:34-35).

"Living with People of Other Races" is the title of our lesson for today, and a good subject it is to study. There are many practical questions which come to mind as we consider our relationships with people of other races with whom we come in frequent contact, and to these questions we shall turn our attention. We are not so much concerned with questions of political import as we are with the spiritual. After all, the political questions are secondary in importance, for any permanent solution of them is impossible apart from a sweeping spiritual adjustment, and while we know that this must await the coming of the Lord Jesus Christ, we know also that the nearest we can come to any real solution for these problems is to lead to the Saviour as many as possible of the people involved. The political problems the Christian may well leave to the statesmen; and while we should lend all possible support to any steps which are taken for the maintenance of peace, and of justice, and of equity, we should recognize that after all, our responsibility as Christians is essentially individualistic, and we should bend our energies to the winning of individuals, recognizing that only so can we affect the mass. Now what are the practical problems which we as Christians need to consider?

I. WHAT ARE SOME OF THE DANGERS OF OUR RELATIONSHIPS WITH THE PEOPLE OF OTHER RACES?

The primary danger of our relationship with peoples of other races is not political. That there are dangers there cannot be denied, and no careful student of existing conditions can believe for a moment that these dangers have

been exaggerated even by the most extreme statements which have been made by the leading statesmen of this and other countries. The tendency today is to minimize rather than to magnify these very real dangers.

But as imminent as such dangers are, there is another danger which is yet worse, and this danger is spiritual. There is in any international relationships a very real danger to our faith. Our faith, it is true, should be strong enough to withstand any attacks or to turn from any allurements, and so it would be if every one would take God's Word for what it says. But there seems to be a very general tendency among humans to react to opinion rather than to accept the simple statements of God's Word as the rule of their lives and as the mold of their thinking. We are witnessing on every hand the shameful spectacle of Modernists linking arms in professing fellowship with "representatives of other faiths," including unbelieving Jews, Mohammedans, Hindus, Shintoists, Confucianists, Buddhists, and what not. The faith of our Lord Jesus Christ has nothing in common with these or other such false religions. But in constant association with those who firmly believe in them (and the same might be said of the adherents of the multifarious "isms" which are indigenous to our own country) there is a temptation for the Christian in attempting to be "tolerant" to weaken his own convictions. In these days of apostasy we need to look well to our foundations, not to guard them from being moved—that they never can be, but to guard ourselves from being moved from them. (II Tim. 3:1-7; II Tim. 4:1-4).

Of this danger, a striking example may be seen in the experience of Naomi. That poor woman in living-long among the heathen Moabites without a positive testimony for the Lord had become so weak in faith that she was willing actually to counsel her daughters-in-law to go back, not only to the homes of their own people, but also to their heathen gods (Ruth. 1:15). Orpah took this bad advice,

but in God's gracious providence Ruth was delivered from it in spite of the unfaithfulness of her more enlightened mother-in-law (Ruth 1:14-16). Many other examples of the danger of constant association with the heathen may be found in Israel's history. God sent Israel into the world to bear a testimony, to His holiness, and to His justice, and to His grace, and to His glory; but forgetting Him, the children of Israel succumbed to the deleterious influence of idol worship and brought upon themselves the chastening of God. (Deut. 32:15-31)

II. WHAT IS OUR RESPONSIBILITY TO THOSE OF OTHER RACES WITH WHOM WE ARE THROWN IN CONTACT?

Our responsibility to the people of other races is clearly exemplified in the Saviour's meeting with the woman of Samaria at the well of Jacob. His whole aim in opening that conversation with that Samaritan woman was to lead her to accept Him as her Saviour. Beginning with the simple request for a drink of water, He proceeded to tell her of the living water, with the result that faith sprang up in her heart, and she not only received Him as her Messiah but also began to witness for Him. It is this conversation which explains the statement in John 4:4 which says that Jesus "must needs go through Samaria." The necessity here spoken of was the constraint of a divine compassion—a compassion not only for this woman but for the others among the Samaritans who were without God and without hope. Though the Samaritans were related to the Jews, our Saviour's example in dealing with this woman leads us irresistibly to the conclusion that our first responsibility to all with whom we come in touch, whether of our own or another race, is that we should get the gospel to them. (Matt. 4:19; Rev. 22:17)

This was the consuming passion of the Apostle Paul's life. He had a special burden for his own people Israel, which was quite normal, but his burden was not limited to them. On one occasion he said, "I am made all things to all men, that I might by all means save some" (I Cor. 9:22-23, see also verses 16-21). But perhaps a clearer statement of his recognition of his responsibility is found in Romans 1:14-16, "I am a debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greeks." Such is the debt of every believer. We are debtors to men of every race to get the gospel to them. (II Cor. 5:14-15, 19-20)

III. WHAT IS OUR MESSAGE TO THE PEOPLES OF OTHER RACES?

To answer this question it is sufficient to quote a few verses out of the account of Peter's ministration to Cornelius. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil; for God was with Him. And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; Whom they slew and hanged on a tree: Him God raised up the third day, and showed Him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after he rose from the dead. And He commanded us to preach unto the people and to testify that it is He which was ordained of God to be the judge of quick and dead. To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins" (Acts 10:34-43). This may be supplemented by reminding ourselves of the testimony of

Paul in which he says that it is the gospel of Christ which "is the power of God unto salvation to every one that believeth" (Rom. 1:16).

It is a great mistake to suppose that anything else can do the work of the gospel. Though we recognize the value of medical work and educational work and such things in opening the door for a testimony, we are bound to recognize that too many so-called missionaries and other Christian workers permit the means to be substituted for the end. We have heard of mission hospitals and schools, for instance, which are operated under contract with the government wherein one stipulated condition is that nothing shall be said about the things of the Lord either in the hospital or in the class room. And there are many who regularly draw their salaries from the denominational mission boards, who, from one year's end to the other, never speak one word about the gospel of our Lord Jesus Christ. Be not deceived, brethren, it is the gospel of our Lord Jesus Christ which is the power of God in the saving of souls. If we would win men to Christ, therefore, let us beware of substitutes. (Heb. 4:12; Isa. 55:10-11; II Tim. 3:16-17)

IV. WHAT SHOULD BE OUR ATTITUDE TOWARD PEOPLE OF OTHER RACES?

The Apostle Peter had a forceful object lesson in what our attitude should be toward people of other races. It seems to be characteristic of all races, but of the white race particularly, that we fancy ourselves superior to peoples of other races simply because of our racial characteristics and connections. This is a great fallacy. God has "made of one blood all nations of men to dwell on all the face of the earth" (Acts 17:26). The chief reason we think white people are superior to other people is that we are white people. It is true that at the present time white people seem to be more highly civilized than the peoples of other races, but it was not always so. And if things continue at their present rate it will not be long before the whites have lapsed into naked savagery comparable (morally at least) to conditions which exist in the jungles of Africa. Where are the civilizations of ancient Egypt, and Babylon, and India? And what guarantee have we that our own civilization will not pass away even as those? Indeed the thoughtful student of affairs, who considers them in the light of God's Word, is convinced that the decay of civilization has already begun. God is no respecter of persons. Neither should we be who have trusted in the Lord Jesus Christ as our Saviour. (Acts 10:9-15, 34-35)

But apart from all other considerations, one truth stated in Galatians 3:28-29 should forever banish from the Christian's thinking any idea that simply because he is a white man (or any other color), therefore, he is superior to people of other races. This truth we state in the words of the Scriptures cited, which say that in Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If any people on the face of this earth have reason to consider themselves superior to others, it is the Jews, for they have in one respect at least been more highly favored than any other people that dwell on the earth. But their advantage lies chiefly in this, that unto them were committed the oracles of God. And when a godly Jew pauses to reflect on how miserably the children of Israel have failed to perform their God-given mission to carry His word to all the world, and how grievously they have sinned against His grace, egotism is bound to shrink like a balloon with a hole shot through it. But enough of such argument. God's Word says that in Christ Jesus there is no difference. All are one in Christ. That is enough. Far better is it to be in Christ than in Adam or in any of the descendants of Adam.

What should be our attitude toward peoples of other races? It should be first of all, as our discussion thus far indicates, an attitude of humility. "Let each esteem other

better than themselves." "Look not every man on his own things, but every man on the things of others." **But it should be also an attitude of love.** By this we do not mean the mushy attitude which some call love, but which leads to compromise with sin and unbelief; but love such as led our Lord Jesus Christ to give Himself for sinners on the cross of Calvary. "Owe no man anything," says the Scripture, "but to love one another" (Rom. 13:8). And yet again we read, "Walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:2; I John 4:10-11; II Cor. 5:14-15, 19-21).

VITAL-TRUTH ILLUSTRATION

A young Southern lad was brought up under the tutelage of an old Negro "uncle." The strong affection common in such cases sprang up between them. All through his boyhood days the old man cared tenderly and affectionately for the young lad. Uncle Charley could not read, but his young master read Pilgrim's Progress to him. The old man helped the boy to find the Lord. By and by the latter went off to enter college. The years rolled on. In due course he entered the seminary to prepare himself for the

Gospel ministry, and went out to his life-work. One day came from home to him the message that Uncle Charley was dying, and was longing to see his young master. Dropping everything, the latter hastened to the side of his beloved old friend, eager to render any ministry he could in these last hours. "Marse Jim, read my text for me," said the dying man. The young minister slowly and reverently read John 3:16, the picture of God's wondrous love for lost men. "Marse Jim, sign my name to dat text," said old Uncle Charley. And the young minister wrote his name, and he made his mark as they were wont to do in the old slavery days for those who could not write. As he did so, the dying slave said, "Marse Jim, lemme tech de pen." The slave never would leave the plantation after "freedom," but had been deeded a little cabin and an acre of land, and had "made his mark" when the contract was drawn up. And now the young minister suffered the old man to touch the tip of the penholder with his finger as the mark was made. Later the dying man grew delirious, and they heard him say, "Aunt Dinah say dat I mus' go fru great tribulation to be saved; and Uncle Rastus say dat I got to be baptized to be saved. But Marse Jim say dat I ain't got nuthin' to do but believe on de Lord Jesus Christ, an' I'se signed de book to show dat I do."

—From Jas. H. McConkey

Fourth Quarter, Lesson 8

Sunday, Nov. 24, 1929

THE HIGHER PATRIOTISM

Lesson Text: The Book of Jonah
(Assigned for printing: Jonah 1:1-3; 3:1-5; 4:5-11)
Read also Isaiah 55:1-7

Golden Text:

"He hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26).

The title of this lesson, in the light of the Scriptures selected for the lesson text, suggests two great truths, either one of which is very profitable. The first is that loyalty to God should always be put above loyalty to the country of our earthly citizenship whenever the two conflict. And the second is that to seek the best interests of all mankind should always be put above the mere selfish seeking of the best interests of our own community or country or race. With the first of these, however, we have dealt at some length in the lesson devoted to respect for rightful authority. And the second has been dealt with in the last lesson in which we discussed our responsibility to peoples of other races. These considerations, coupled with the fact that the whole book of Jonah has been assigned for the lesson text, contribute in a considerable measure to our decision to make this a book study of the book of Jonah, rather than attempting to treat the subject designated in the title.

Following the exceedingly valuable suggestion outlined by Dean Fowler in his booklet, "The Four-Fold Message of the Psalms," we have frequently called attention to the fact that in God's infinitely wise providence, the Old Testament stories set forth four clearly defined messages: the local historical message, the prophetic national message, the prophetic Messianic message, and the individual devotional message. Bible students, however, cannot be too frequently reminded of the fact that these four messages do pervade the Old Testament Scriptures, for to clearly recognize and distinguish them is absolutely fundamental to any study of these Scriptures. In order, therefore, that new readers, who may not have read our former discussions on this subject, may be introduced to the four-fold message of the Old Testament and have opportunity to become acquainted with the distinctions involved, and in order that those who have already become familiar with this line of teaching may be able to see a little more clearly its practical application, we will outline the four messages of the book of Jonah, and using the local historical facts as the basis we will study each of the three typical messages which grow out of those facts. To crystalize the four messages let us briefly outline them before we enter into the body of our discussion.

1. Jonah was an actual, historical character, with whom God dealt as is narrated in the book which bears his name.
2. Jonah was a type of Christ.
3. Jonah was a type of God's nation Israel both in her past and in her future experiences.
4. Jonah was a type of the individual believing soul in any age.

I. JONAH A TYPE OF CHRIST

That Jonah was a type of Christ is clearly stated in the Saviour's own words: "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:40). The beauty of this type can best be appreciated when we draw an analogy between the narrative of Jonah's experiences, and the facts which God's Word reveals concerning our Lord Jesus Christ.

JONAH

CHRIST

- | | |
|--------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------|
| A. Jonah was sent with a message.
Jonah 1:1 | A. Christ was sent into this world with a message.
John 1:17
John 3:32-34
John 12:49-50 |
| There is a contrast here, however. Whereas Jonah proved unfaithful, the Lord Jesus was faithful in giving His testimony. | |
| B. Jonah was cast into the sea for the sake of others.
Jonah 1:11, 15 | B. Christ died for the sake of others.
Isa. 53:5-6
Dan. 9:26
Heb. 2:9 |
| C. Through Jonah's perishing, others were delivered to worship God.
Jonah 1:15 | C. Through Christ's death, all who trust in Him are saved to worship God.
I Pet. 2:24
I Pet. 3:8
Eph. 1:5-7
II Cor. 5:14-15
Eph. 2:8-10 |
| D. Jonah was three days and three nights in the belly of the great sea | D. Christ was three days and three nights in the heart of the earth. |



monster.

Jonah 1:17

E. During his three days and three nights in the belly of the great sea monster, Jonah's soul was in Hades.

Jonah 2:2

F. Jonah was brought forth from the dead in type of resurrection life.

Jonah 2:10

G. As a result of Jonah's restoration the Ninevites were saved from judgment.

Jonah 3:1-10

Matt. 12:40

E. During His three days and three nights in the tomb, Christ's soul was in Hades.

Acts 2:31, 37

F. Our Lord Jesus Christ rose from the dead in resurrection life.

Acts 2:32

I Cor. 15:20

Matt. 28:1-7

G. Through Christ's resurrection believers are saved from judgment.

Rom. 5:9-10

Heb. 7:25

H. Jonah's testimony was fruitful to the saving of the Gentiles

Jonah 3:5-10

H. Israel's testimony will be fruitful to the saving of the Gentiles.

Isa. 62:1-2

Isa. 60:1-5

It will be observed that in the book of Jonah there is no typical presentation of the age in which we live. This is consistent with the Gap Principle, whereby this age is a gap in Israel's history, owing to the mystery character of its distinguishing characteristic, the Church which is the Body of Christ. In Jonah, as in other Old Testament writings, the story of Israel's experiences are pictured as though her past, leading up to the first coming and sufferings of Christ, immediately joined with her future which focuses in the second coming of Christ, and no notice is given to the Gap which has intervened between the two.

III. JONAH A TYPE OF THE INDIVIDUAL BELIEVING SOUL

Now we turn for a few moments to study the type of the individual believing soul which is presented in the book of Jonah. It should not surprise us that Jonah is a type both of Christ and of the individual believer. A single Old Testament type commonly is used to picture both. Nor should it surprise us to find a sinful man used by the Spirit of God as a type of Christ. In the fact that the same type sets forth both the Saviour and the believer, the Spirit of God typifies the believer's identification with Him. And whereas the excellencies of the type set forth the perfections of our Saviour and the short comings of the type the sins and faults of the believer, this very fact emphasizes in a most beautiful manner the truth of our identification. Identification is two-fold. On the cross the Saviour identified Himself with the sinner, and both our sin and our sins became His; but when we trust Him as our Saviour we are identified with Him, and His perfections become ours.

JONAH

ISRAEL

A. Jonah was called to bear testimony.

Jonah 1:1-2

A. Israel was called to bear testimony.

Rom. 3:2

Ps. 147:19

Isa. 43:10

B. Jonah was unfaithful to his trust.

Jonah 1:3

B. Israel was unfaithful to her trust.

Ps. 78:5-11

Rom. 2:24

C. Jonah was swallowed up by the sea as a chastening for his unfaithfulness.

Jonah 1:15-17

C. Israel was swallowed up by the nations as a chastening for her unfaithfulness.

Ezek. 36:16-20

Deut. 4:25-27

Deut. 29:58-68

D. Jonah was miraculously preserved in the midst of the sea.

Jonah 1:17

D. Israel has been miraculously preserved in the midst of the nations.

Jer. 30:10-11

Jer. 46:28

Jer. 31:36-37

Rom. 11:2, 5

E. Jonah repented of his sin and became obedient to the Word of God.

Jonah 2:1-9

E. Israel will yet repent of her sin and become obedient to the will of God.

Zech. 12:10

Jer. 50:4-5

F. Jonah was cast up on dry land.

Jonah 2:10

F. Israel will be restored to her own land.

Isa. 66:20

Isa. 49:22-23

Jer. 50:19-20

Ezek. 34:13

Jer. 23:3

G. Jonah bore a faithful testimony to the Gentiles.

Jonah 3:1-4

G. Israel shall yet bear a faithful testimony to the Gentiles.

Isa. 66:19

Micah 4:2

Isa. 45:20-22

JONAH

THE BELIEVER

A. Jonah was called to service.

Jonah 1:1

A. The believer is called to service.

Rom. 12:1-2

I Cor. 12:7

Eph. 4:7,11-12, 16

Matt. 4:19

B. Jonah refused to do the Lord's bidding.

Jonah 1:3

B. The believer frequently refuses to do the Lord's bidding.

I Cor. 1:10-11

I Cor. 3:1-3

Rom. 7:9

Rom. 8:6-7

Rom. 7:14-24

Eph. 4:30

C. Jonah's backsliding affected others.

Jonah 1:4, 7, 12

C. The believer's backsliding affects others.

I Cor. 12:26

Heb. 12:15

Eph. 4:29

Rom. 14:7

D. Jonah was chastened for his disobedience.

Jonah 1:17

D. When the believer sins he is chastened.

I Cor. 11:32

Heb. 12:6

E. Jonah's chastening brought repentance and confession.

Jonah 2:1-8

E. The believer's chastening yields the peaceable fruits of righteousness.

Heb. 12:11

F. When Jonah repented and confessed his sin, he was restored.

Jonah 2:9-10

F. When the believer repents and confesses he is restored.

I Jonh 1:9

Ps. 23:3

G. Jonah's restoration resulted in a faithful testimony.

Jonah 3:1-4

G. The believer's restoration results in a faithful testimony.

Ps. 51:12-13

Eph. 5:18-19

- H. Jonah's testimony was fruitful to the glory of God.
Jonah 3:5-10
- H. The testimony of the spiritual believer will be fruitful to the glory of God.
John 15:2
John 15:5, 8, 16
Ps. 126:5-6
Isa. 55:10-11
- I. Even after his restoration, Jonah could still backslide.
Jonah 4:1-3
- I. Even after the believer is restored, he can still backslide.
Matt. 26:41
I Cor. 10:12-13
- J. Though Jonah backslid, God did not take his mercy from him.
Jonah 4:4-11
- J. Though the believer backslides God does not take His mercy from him.
John 6:37-40
Heb. 12:6-11
II Sam. 7:14-15
John 15:2

VITAL-TRUTH ILLUSTRATION

I shall never forget a two weeks that I had the privilege of spending in the Moody Bible Institute, some years ago. It was during the time of the International Sunday School Convention held in Chicago. I had a wonderful experience of fellowship with the students. I remember one student who came to me in my room and said he was being defeated by sin. He told me what that sin was in his own life—a sin that gets into the lives of so many men:

"Of course you have surrendered everything to the Lord?" I asked.

"O yes," he answered, "I think so."

"Is there anything you wouldn't do for Him?"

"No," he replied, "nothing—except, I think, I never could do open-air evangelistic work in a Roman Catholic community."

Well, I shouldn't have thought of suggesting that as a test question! He went on: "I was brought up in a Roman Catholic community, and it would be very difficult for me to do work among them."

"Suppose the Lord Jesus should come into this room," I suggested, "and tell you that was just what He wanted you to do. Would you do it?"

Honest fellow that he was, he answered, "I don't know whether I would or not."

"Then let's settle that first, before we talk about victory," I urged, and we went to our knees together. And on his knees that man surrendered that one detail of his life-plans that he had been keeping from Christ. Of course he couldn't have victory. But now he surrendered everything; and he got up from his knees victorious. We didn't have to spend any more time on the subject. His face was full of victory. He hadn't done anything except Romans 12:1. . . . And if any of you dear people are making life-plans for yourselves, you must stop it—if you want victory. It isn't your job; God made your life-plans before the foundation of the world. He just wants you to yield yourself to Him, and He'll take care of your life-plans.

—Charles Gallaudet Trumbull.

Moving Day in Paradise

(Cont. from p. 287)

III. MOVING DAY IN PARADISE WAS THE DAY OF CHRIST'S ASCENSION

IN THE Scriptures which we have already studied there is a suggestion as to when Paradise was moved. In 32 A.D. our Lord Jesus Christ testified, as we have seen, that Paradise was in the heart of the earth. Speaking of His death He said to the Jews,

The Son of Man shall be three days and three nights in the heart of the earth.

And speaking to the thief on the cross He said,

Today shalt thou be with Me in Paradise.

Only about 30 years later, the Apostle Paul testified that Paradise was in the third heaven. For he spoke of himself as a man

caught up into the third heaven . . . caught up into Paradise.

It is quite evident from this that some time during that thirty year interval, Paradise was moved from the heart of the earth and carried into the third heaven. But is it possible to learn even more definitely than this when Paradise was moved?

One verse in the New Testament furnishes the answer. This verse is Ephesians 4:8:

Wherefore He said, When He ascended up on high, He led captivity captive, and gave gifts unto men.

This is quoted from Psalm 68:18, and appears in an inspired interpretation of that verse. Not much is said here about the phrase under consideration, but one thing is made clear in the context. It was at Christ's ascension that "He led captivity captive" or, as the margin puts it, "He led a multitude of captives." The meaning of that expression "led captivity captive," or "led a multitude of captives" would be difficult if not impossible to understand apart from the facts which we have already considered. But in the light of those facts its meaning becomes radiantly clear. Who were the multitude of captives whom Christ led captive when He ascended into heaven? They were the souls of the saints of all ages who up to this time had been captive in Paradise in the heart of the earth.

The demonstration is complete. Moving day in Paradise was the day when Christ ascended into heaven, after having finished His work of redemption. Before that day Paradise was in the heart of the earth. Since that day Paradise has been in the third heaven. Before that day the souls of believers went down at death into Sheol, which is Hades. Since that day the souls of believers go up at death to be with the Lord. How perfect is the agreement of God's Word! How marvelous is the grace of our God!

Valuable and Vital Gift Booklets

BY DEAN CLIFTON L. FOWLER

"Santa Claus and Christmas"

A fearless expose of ancient heathenism masquerading in the guise of modern nursery tales. 40 pages, art cover, \$0.25.

"The Dark Side of Love"

A discussion which is greatly needed to give balance on this much abused subject. 32 pages, art cover, \$0.25.

"The Covered Woman"

A timely discussion of Bobbed Hair, in the light of God's Word. 32 pages, art cover, \$0.25.

"Salvation and Rewards"

A lucid discussion of one of the most important distinctions in the field of Bible study. 32 pages, art cover, \$0.25.

"The Gift of Giving"

An inspirational study of Christian stewardship which presents true giving as one of the Spirit's enablements. 48 pages, art cover, \$0.25.

"Restoration"

Just the thing to straighten out the tangles in the soul of a backslider. 20 pages, art cover, \$0.15.

You cannot afford to be without one of these booklets.

The Institute Publishing Company
2047 Glenarm Place,
Denver, Colorado

"Grace and Truth" Free Pastor's Service

The establishment of this service for Christian workers is the logical outcome of present-day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels, churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

Responses to advertisements appearing in this column will be forwarded by us without delay.

Christian workers who desire further information concerning this free service should address the Business Manager.

Fundamental Minister desires pastorate—Baptist preferred—Have had four and one half years in rescue mission work. Can give excellent references from men of God. Twenty-eight years' experience. Address B. 9, "Grace and Truth."

Bound Volumes

We have a number of orders for bound volumes of "Grace and Truth," Volumes I and II, which we are unable to fill. We are therefore making the following offers:

1. For one BOUND volume of "Grace and Truth," either Vol. I or Vol. II, we will give ONE subscription to "Grace and Truth" for THREE years, or THREE subscriptions for One year.

2. For one complete volume of "Grace and Truth" UNBOUND, either Vol. I or Vol. II, we will give ONE subscription to "Grace and Truth" for TWO years, or TWO subscriptions for ONE year. (Vol. I includes issues from Nov. 1922 to Oct. 1923; Vol. II includes issues from Nov. 1923 to Oct. 1924.)

We have on hand a very limited number of bound volumes for sale as follows:

Vol. III, 1925.....	\$4.00
Vol. IV, 1926.....	\$4.00
Vol. V, 1927.....	\$2.50
Vol. VI, 1928.....	\$2.50

Prices will advance January first, so get yours now!

"GRACE AND TRUTH"

A Bible Study Magazine for Earnest Men
and Women Everywhere
Denver, Colorado

MANY, MANY THANKS!

The response to our appeals for the cooperation of "The Family" in sending "Grace and Truth" to Missionaries on the firing line has met with hearty response. So hearty has been the response, we have been able to renew the subscriptions of all the missionaries who have intimated, up to date, that they desired to receive "Grace and Truth" during the coming year. From the depths of our hearts we thank you, one and all. Your loyal support has warmed our hearts and encouraged us greatly.

This need, however, is a constantly recurring need, for every month missionary subscriptions are expiring, and we are frequently receiving requests to send "Grace and Truth" to missionaries who have not hitherto been receiving it.

In sending in her offering, one of the members of "The Family," an elderly widow, made an exceedingly practical suggestion. Said she:

Could I make a suggestion about the missionary "Grace and Truth" subscriptions? It is that a penny a day from different subscribers would probably supply a regular fund for those subscriptions. I have been thinking and praying about their subscriptions, and I will be glad to give \$3.65 a year to such a fund. I am sending some subscriptions—I mean a check for \$6.00 to send "Grace and Truth" to any missionary who wants the magazine.

This is a good suggestion! And while we are at it, why not make it 2 cents a day? This would be more than enough to provide for a club of five missionary gift subscriptions. (It takes only \$6.25 to send "Grace and Truth" to five missionaries for one whole year.) We trust many will wish to follow the sacrificial example of this loyal friend of the testimony. Will you be one?

"GRACE AND TRUTH"

A Faithful Defense A Clarified Testimony
Denver, Colorado

OUR ONLY GROUND OF APPEAL

Our only ground of appeal for our friends to stand by the Denver Bible Institute in this hour of her crucial need is the fact that, in simple dependence upon God for the supply of every need, we are earnestly seeking to give forth a testimony which is uncompromisingly true to the Word of God.

You who read the pages of "Grace and Truth" know, perhaps better than anybody else in all the world, just where we stand.

Do you agree with us in the things we stand for?

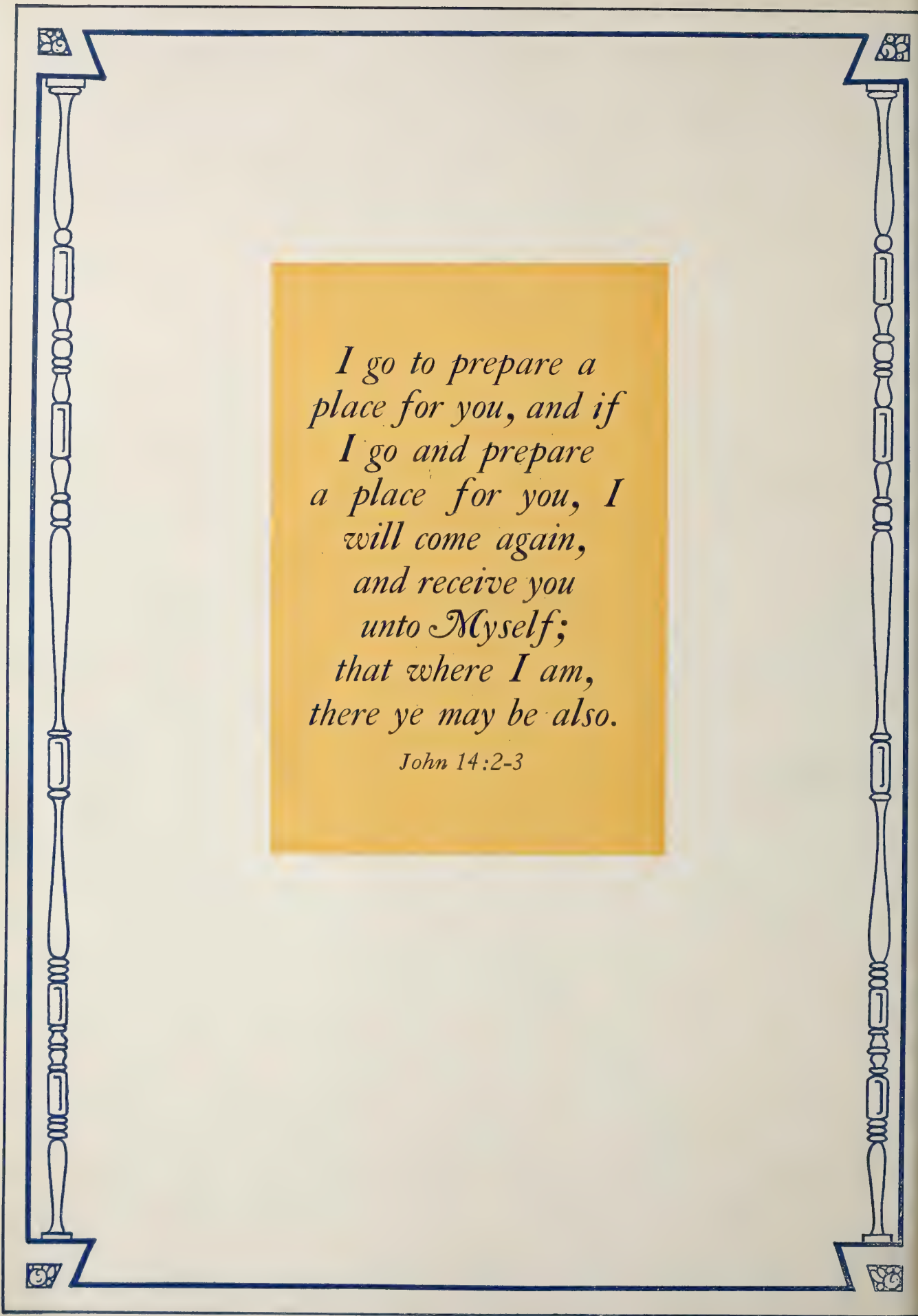
Do you believe, as we do, that the message which we are giving forth should be proclaimed as widely as possible?

Would you like to see many trained young men and young women carrying this message to the four corners of the earth?

If not we would not expect you to support the work.

If you do, we frankly appeal to you to stand by, first in prayer, then as God leads you in testimony and by means of your gifts.

THE DENVER BIBLE INSTITUTE
THE BIBLE TRAINING CENTER OF
THE ROCKY MOUNTAIN REGION
For Bulletin and information address
CLIFTON L. FOWLER, DEAN
2047 Glenarm Place, Denver, Colo.

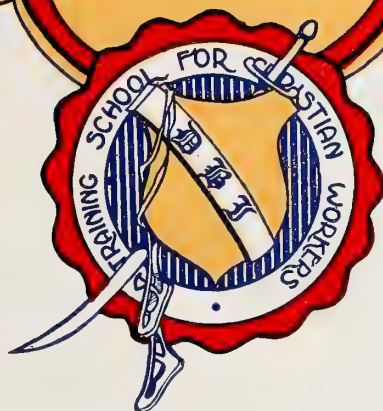


*I go to prepare a
place for you, and if
I go and prepare
a place for you, I
will come again,
and receive you
unto Myself;
that where I am,
there ye may be also.*

John 14:2-3

GRACE *and* TRUTH

October, 1929



*Fifteen Cents the Copy
One Dollar Fifty
the Year*

Clifton L. Fowler
Editor

Messianic Prophecy Number

*Issued Monthly as the Official Organ
of the Denver Bible Institute*

"Grace and Truth"

"At the Helm"

Clifton L. Fowler *Editor-in-Chief*

Assistant Editors:

H. A. Wilson

Jesse Roy Jones

Maurice G. Dametz

R. S. Beal

C. R. Lindquist, Book Reviews

Roy R. Boese, Publication Dir.

John I. Paton, Business Mgr.

R. E. Obitts, Editorial Sec'y

Contributors:

Frank S. Weston

Henry Ostrom

H. G. Dietz

W. B. Riley

Joshua Gravett

E. B. Hart

R. E. Neighbour

J. C. O'Hair

Aaron Schlessman

I. M. Haldeman

Marion H. Reynolds

Albert Mygatt

VOL. VII OCTOBER, 1929 NO. 10

IN THE MESSIANIC PROPHECY NUMBER

As the Editor Sees It.....	301
Messianic Prophecy	
An Hour of Need	
Little Jim	
Our Debt of gratitude	
Christ's Resurrection — <i>A. H. Yetter</i>	303
The Cross in Type — <i>Clifford L. Nixon</i>	307
The Sufferings of Messiah — <i>John I. Paton</i>	310
The Deity of the Messiah — <i>Clarence R. Harwood</i>	315
The Virgin Birth — <i>Maurice G. Dametz</i>	317
In the Harvest Field — <i>A. H. Yetter</i>	320
Bible Seed Thoughts — <i>R. S. Beal</i>	321
Light on the Lesson — <i>H. A. Wilson</i>	322

SUBSCRIPTION PRICE: \$1.50 a year to any address in the world. Issued monthly. Remittances may be sent by bank draft, postal or express money order, or personal check.

Entered as Second Class Matter, October 27, 1922 at the Post Office at Denver, Colo. under the Act of March 3, 1879.

INSTITUTE PUBLISHING COMPANY

Publishers of "Grace and Truth"
Operating the Institute Book Nook
Publishers of Fundamental Literature

2047 GLENARM PLACE, DENVER, COLORADO

THE DENVER BIBLE INSTITUTE

THE BIBLE TRAINING CENTER OF
THE ROCKY MOUNTAIN REGION

Board of Directors

Clifton L. Fowler, Pres. & Dean
T. M. Hopkins, Vice Pres.
C. Reuben Lindquist, Secretary
H. A. Wilson, Treasurer
Jesse Roy Jones
William G. Nymann
Herman F. Meyers
R. S. Beal
O. B. Bottorff

DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—
Jno. 10:30, and Holy Spirit—Jno 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments.
II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and, to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Messianic Prophecy

THE key to the study of the Old Testament is the recognition of the fact that from beginning to end it is concerned with the Lord Jesus Christ. To the unbelieving Jews on one occasion He said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me," and a little later in the same conversation He said, "Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John 5:39, 46-47). When He met the sorrowing disciples on the road to Emmaus after His resurrection, the record says, "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke 24:27). And when, a little later, He met with His disciples in Jerusalem, He said, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me" (Luke 24:44). After His ascension the Spirit of God inspired the writer to the Hebrews to quote and to interpret as fulfilled in Him that great passage from the 40th Psalm: "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God" (Heb. 10:5-7). Yes it is true: "In the volume of the Book it is written of Him."

Just what was written of Him in the Old Testament is told us in I Peter 1:10-11 which says that "the

DURING the past year the first steps have been taken toward the goal which the Spirit of God has set before us in the building program of the Denver Bible Institute, and already there has been a reduction in the rent drain. But the goal is not yet attained. The greatest step of all lies just ahead in the erection of the Administration Building. To make it possible to erect this building necessitates the provision of \$125,000.00 Let us persist in praying and in giving until by the grace of God we can finally

STOP THAT RENT DRAIN!

prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when IT TESTIFIED BEFOREHAND THE SUFFERINGS OF CHRIST, AND THE GLORY THAT SHOULD FOLLOW." This is the great theme of the Old Testament—The sufferings of Christ and the glory that should follow. Its prophecies point first to the cross, and after that to the crown; first to the humility and sufferings of Christ in His first coming, and then to His glory at His second coming.

In the Messianic Prophecy Number, "Grace and Truth"

seeks to show both the manner of presentation as well as the message presented. Because the scope of the subject is so broad, however, we have been compelled to limit ourselves in this issue to the discussion of prophecies pertaining to the first appearing and sufferings of the Saviour. In a future issue we hope, God willing, to deal similarly with the testimony of the Old Testament concerning His second coming and Kingdom glory.

An Hour of Need

THE classes of the Denver Bible Institute will open less than ten days from the time this issue of "Grace and Truth" reaches you, the actual day for the opening being Wednesday, October the second.

The needs in connection with the opening of school are greater than ever before in the history of the Institute, and the time remaining is very short. We therefore



request all who love the testimony to pray earnestly for the full supply of these needs. The loyalty of many who have been standing by with their gifts and offerings, as well as with their prayers, has been truly wonderful. But, sacrificial as their gifts have been, most of these faithful friends have been able only to give offerings which are small in comparison with the amount of the need. There is, therefore, great need just now that some should be raised up, in God's gracious providence, to supplement these smaller gifts with large offerings for the support of this work of God.

We will appreciate your prayer fellowship in asking that the Holy Spirit shall raise up friends for the testimony who will be able and willing to give largely and to give speedily. In the meantime we rest with quiet confidence upon the Word of promise of our mighty God, Whose faithfulness fails not:

My God shall supply all your need according to His riches in glory by Christ Jesus.

Little Jim

ON MONDAY, September 16th, God reached down and took little Jim Sandefur, age six, to be with Himself. Everything possible had been done to save his life, even to his mother giving her blood for a blood transfusion, but in His infinitely wise providence God saw fit to call him home.

Little Jim's simple trust in the Lord Jesus Christ and love for Him was a means of blessing to all who knew him, and his prayers for the work and for the workers of the Denver Bible Institute were a source of blessing for all at the school. Just a few hours before he died, and shortly after Dean Fowler had been in to see him, in prayer little Jim said, as reported by his parents,

Our dear heavenly Father we thank Thee for all Thy many blessings, we thank Thee for taking care of us in all our way. God bless Mother and Daddy and all of our loved ones and friends, and keep and strengthen them in all of their ways that they might do the things that you would want them to do. Bless all of those who don't believe and please make them believe on the Lord Jesus and be saved. Dear God, please, bless Dean Fowler and all of those down at the Denver Bible Institute and help them in every way.

He repeated again,

Dear God, bless Dean Fowler, strengthen him in all of his way.

And then he said,

Dear Jesus, please let Jim go to sleep so that he can get well and go to school and study and learn more about Jesus.

Though perhaps not in the way he thought, little Jim's prayer has been answered. Shortly after he had

prayed he fell asleep to awake in the presence of the Lord Jesus Christ in heaven, perfectly well, and in a school where he will learn more about Him than ever he could learn in the imperfect schools of earth.

Little Jim's genuine burden for the needs of the Denver Bible Institute in connection with the building program was a great encouragement. He was one among many children in the Sunday School of the Church of the Open Bible who have given and given sacrificially to help meet the need. Nearly every night when he knelt in prayer, he prayed that God might provide the money needed to put up the new buildings for D. B. I., and in talking with his father, sometime before the illness which resulted in his death, he said,

Daddy, if I ever go to be with the Lord Jesus and I've got some money I want it to go to D. B. I. for the building.

When he died there was one dollar and ten cents in his little bank which he had earned in running errands and selling papers, and this has been given to the building fund, according to his wishes.

Thank God for the faith of a little child; and thank God for the prayers and for the gifts of little children. Can we doubt that in answer to their prayers God will make full and speedy provision for the need?

Our Debt of Gratitude

HOW great is the need to realize our debt of gratitude to the Lord! Our natural pride and independence are against this realization. We do not think of ourselves naturally as indebted to the Lord for life with all its blessings. Rather we think that God owes us all we get and more, and we grumble and growl if we do not get what we think is coming to us.

When we turn to the Bible, we find that we are indebted to God for every good and perfect gift (Jas. 1:17). He has given us the gift of life, with its multitude of attendant joys and pleasures; but overshadowing this first great gift is the priceless gift of eternal life through Jesus Christ our Lord (Rom. 6:23). When we receive this gift, which cost God the precious life-blood of His only Son, we become heirs of God and joint-heirs with Christ of the riches of heaven and earth.

Oh, what a debt of gratitude we owe to our gracious God! Let us recognize this debt and show our gratitude for the wondrous grace so freely bestowed upon us.

If my gratitude I'd show
Unto Him Who loves me so,
Let me labor till the evening shadows fall,
That some little gift of love
I may bear to realms above,
And not empty-handed be when comes the call.

THE RESURRECTION OF CHRIST

ITS TESTIMONY AS REVEALED IN THE OLD TESTAMENT

by A. H. YETTER

THE New Testament is emphatic in its oft-repeated affirmation that the resurrection of Christ was foretold in the Old. Yetter gives us a glimpse of the wealth and variety of the Old Testament presentations of this subject, but he cannot begin to exhaust the material which it furnishes. Truly "Christ rose . . . according to the Scriptures." Revel in the marvelous grace testified in the prewritten account of our Saviour's death and resurrection, and let the consciousness that Christ is actually alive from the dead, in fulfillment of prophecy, grip your heart and transform your life.

ON THE day of His resurrection the Lord Jesus Christ appeared to His sorrowing disciples and, by His presence, turned their sorrow into joy. Then He pointed them to the Old Testament prophecies, declaring that they testified of Him, and He called special attention to their reference to His death and resurrection.

These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me.

Then opened He their understanding, that they might understand the Scriptures,

And said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day (Luke 24:44-46).

The fact that Christ's resurrection is revealed in the Old Testament is probably familiar to all our readers. It is our purpose, therefore, to consider what Christ's resurrection testifies as it is revealed in the Old Testament, rather than merely to seek to prove that the Old Testament Scriptures do foretell His resurrection.

As we consider the Old Testament prophecies of Christ's resurrection, our souls are rejoiced to find that they set it forth in such a manner that their very revelation of this vital fact of the Gospel becomes a testimony to the faithfulness, the justice, the grace, and the sovereignty of God.

I. THE TESTIMONY OF CHRIST'S RESURRECTION TO GOD'S FAITHFULNESS

GOD'S promises are unbreakable, for He is faithful Who promised. Every prophecy of Christ's resurrection is a sure promise of Almighty God. In

principle we may apply to all the prophecies of the Old Testament that Scripture which says,

Seek ye out of the Book of the Lord, and read; no one of these shall fail, none shall want her mate (Isa. 34:16).

Two of these prophecies are definitely labeled "promises" by the Holy Spirit in the New Testament.

The first one is the promise made to the fathers, i.e. Abraham, Isaac, and Jacob. God repeated it several times, thus making it more emphatic and binding. We quote the promise given to Isaac:

I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed (Gen. 26:4).

This covenant, made 2,000 years before Christ, God faithfully fulfilled in raising the Lord Jesus from the dead.

We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again (Acts 13:32-33).

To make more clear how this promise is fulfilled in Christ, we add this word of explanation. Through Christ Israel has the numberless seed (Gal. 4:29). Through Christ Israel shall possess the promised land (Gal. 4:16 with 4:29). Through Christ all the nations of the earth shall be blessed (Rev. 7:9; 7:13-14).

The second promise God made to David. We read of it in Psalm 132:11.

The Lord hath sworn in truth unto David; He will not turn from it; Of the fruit of thy body will I set upon thy throne.

Turning to the New Testament, we find the Holy Spirit referring to this Scripture as a prophecy fulfilled by the Eternal God in raising Christ from the dead.

David . . . therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne;

He, seeing this before, spake of the resurrection of Christ (Acts 2:29-31).

Thanks be unto God for the testimony of the resurrection to His perfect faithfulness as it is revealed in the Old Testament! Our souls may rest confidently upon His every promise, for its fulfilment is guaranteed by His flawless character.

God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? (Num. 23:19).

II. THE TESTIMONY OF CHRIST'S RESURRECTION TO GOD'S JUSTICE

GOD'S justice appears in connection with the resurrection in the realm of salvation, in which God declares the sinner righteous who trusts in Christ and in His work to save him.

God can justify the sinner who trusts in Christ only because his debt of sin was fully paid and perfect righteousness was provided in Christ's finished work. The resurrection is God's receipt to Christ for the payment for our debt of sin. "It is God's, 'Amen,'" as someone has said, "to Christ's, 'It is finished.'" It is the announcement to the world that the Lord Jesus paid the debt of our sin to God's complete satisfaction.

That our justification must be upon this righteous basis is indicated in the Old Testament prophecy. Turning to Isaiah 53 we find Christ's resurrection prophesied, and also His crucifixion. The prophet speaks first of the crucifixion in verse 8,

He was cut off out of the land of the living:
for the transgression of my people was He
stricken (verse 8);

and of the resurrection in verse 10, which testifies of that event in that it speaks of things which never could have been, had Christ not risen from the dead.

He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.

Then the prophet refers to the manner of the sinner's justification in verse 11.

By His knowledge (the knowledge of Christ Jesus) shall My Righteous Servant justify many.

This must mean that through knowing Christ's death and resurrection by faith, the sinner shall be justified, for this is the knowledge concerning Christ which has been unfolded in the foregoing verses (see verses 8-10). Hence, this Old Testament prophecy of the resurrection of Christ testifies to God's justice by setting forth as the righteous basis of the sinner's justification, the death and resurrection of Christ.

How can a holy God justify a guilty sinner without any works on his part and still be just? Because of the perfect work wrought on the sinner's behalf by the Lord Jesus Christ in His death and resurrection.

Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus . . . Who was delivered for our offences, and was raised again for our justification (Rom. 3:24-26; 4:25).

Since Christ fully atoned for our sins and provided perfect righteousness in His death and resurrection as these Scriptures testify, God is absolutely just when He

No miracle which He wrought so unmistakably set on Him the seal of God as the convergence of the thousand lines of prophecy in Him, as in one burning focal point of glory.

—Arthur T. Pierson

declares righteous the sinner who trusts Christ as His Saviour.

The Lord is righteous in all His ways (Ps. 145:17).

III. THE TESTIMONY OF CHRIST'S RESURRECTION TO GOD'S GRACE

ONE OF the elements of God's grace is that He meets man's need. Man's need is three-fold: Salvation, transformation, and glorification. In giving Christ to die on the cross, and in raising Him from the dead, God fully met this three-fold need, thus testifying to His grace. He gave for us an Offering, a Substitute, a Saviour. He raised unto us a Deliverer, an Intercessor, and a coming King. Because we are discussing the testimony of the resurrection of Christ as revealed in the Old Testament we shall emphasize particularly this aspect of Christ's ministry of grace.

In the familiar story of David and Goliath (I Sam. 17) the resurrected Christ is set forth in type as the

Deliverer. The children of Israel are in dire need of deliverance due to their own rebellion. They are facing death, confronted with an enemy who is too strong for them—the giant Goliath. God in loving-kindness raises up a shepherd-deliverer—David. He meets the enemy in the valley. (Valleys in the Scripture stand connected with death.) There he destroys the enemy, bruising his head. He then returns to the mountain top, the conqueror. (His return to the mountain top is typical of resurrection victory.) Thus God graciously delivers Israel from her enemies.

The typical significance of this incident is very apparent. Sinners were in sore need of deliverance, due to their own rebellion. We were facing death (Ezek. 18:4), confronted with an enemy who was too strong for us, even Satan (Jude 9). In the face of these

2. Joseph was hated by his brethren.

Gen. 37:3-4

3. Joseph's brethren plotted to kill him.

Gen. 37:18-20

4. Joseph was put in a pit by his brethren (typical of death).

Gen. 37:23-24

5. Joseph was taken out of the pit after a time (typical of resurrection).

Gen. 37:28

6. Joseph was then exalted in the king's court.

Gen. 40:38-43

7. Joseph lived to intercede for his people.

Gen. 45:4-8

8. Through Joseph's intercession his people have life and blessing.

Gen. 47:1-13

2. Christ was hated by His brethren.

John 15:24-25

3. Christ's brethren plotted to kill Him.

Luke 22:2

4. Christ was put to death by His brethren.

Acts 2:22-23

Ps. 40:2

5. Christ was raised from the dead after three days.

Ps. 40:2

Acts 13:30

6. Christ was exalted in the King's court.

Eph. 1:20-22

Phil. 2:9-11

7. Christ ever lives to intercede for His people.

Heb. 7:25

8. Through Christ's intercession His people have life and blessing.

Heb. 7:25

Heb. 4:14-16

Praise God for such gracious provision for our daily walk! With the Christ living and interceding for us at God's right hand, constant victory is ours for the taking. Let us claim this victory by faith, moment by moment, and let us permit Him to transform us into His own likeness. For this purpose He died and rose again.

He died for all that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again (II Cor. 5:15).

Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them (Heb. 7:25).

An Old Testament type which reveals the resurrected Christ as the One Who glorifies His people is the Offering of the First-fruits. This offering is typical of Christ's resurrection, and by its very name, "First-fruits," it gives promise of more fruit—our resurrection. While the connection between our resurrection and our glorification may not at first appear, it is at our resurrection that we are to be glorified. We see this clearly in the following Scriptures:

Our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself (Phil. 3:20-21).

When Christ Who is our life shall appear, then shall ye also appear with Him in glory (Col. 3:4).

With the connection between our resurrection and our glorification made plain, we are ready to consider the Old Testament type which sets forth the resurrection of Christ as the guarantee of our resurrection. As we have already noted, this is the Offering of the First-fruits.

I DELIVERED unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures. —I Cor. 15:3-4

circumstances God graciously raised up a Shepherd-deliverer for us—Christ the Good Shepherd (Gal. 4:3-5; John 10:11). He met the enemy in death and through death destroyed him, bruising his head (Heb. 2:14; Gen. 3:15). Christ then came forth in resurrection, the Victor (Rev. 1:18). Thus Christ provides wondrous deliverance for the sinner through His death and resurrection (Rom. 4:25). In the face of such grace, our souls cry out Hallelujah, what a Saviour!

The Old Testament revelation that by the resurrection of Christ the God of all grace provides an Intercessor to plead our cause and to give us strength to live for Him is found in the experiences of Joseph. The following series of comparisons will demonstrate that Joseph's experiences were typical of Christ's experiences and will set forth Christ as our risen Intercessor.

JOSEPH

1. Joseph was sent by his father to his brethren.
Gen. 37:13-14

CHRIST

1. Christ was sent by His Father to His brethren (Israel).
John 1:11
Matt. 15:24

THE OFFERING OF THE FIRST-FRUIT

1. This offering is called the first-fruits.
Lev. 23:10
2. The first-fruits was an offering of grain.
Lev. 23:10
3. The first-fruits grows out of the death of the seed.
4. The first-fruits was offered on the first day of the week.
Lev. 23:11
5. The first-fruits was accepted by the Lord.
Lev. 23:11
6. The first-fruits gave promise of more fruit to follow.
Lev. 23:10-11, 15-17

CHRIST'S RESURRECTION

1. Christ is called the first-fruits.
I Cor. 15:23
2. Christ is the corn of wheat.
John 12:23-24
3. Christ came forth out of death.
Rev. 1:18
I Cor. 15:20
4. Christ arose on the first day of the week.
Mark 16:1-6
5. Christ was accepted by the Father.
Acts 2:32-33
6. Christ's resurrection gave promise of the believer's resurrection.
I Cor. 15:22-23

Christ is risen, Christ the First-fruits
Of the holy harvest field,
Which with all its full abundance
At His second coming yield;
Then the golden ears of harvest,
Will their heads before Him wave,
Ripened by His glorious sunshine
From the furrows of the grave.

Marvelous grace of our loving Lord! Salvation, transformation, and glorification are all provided in the death and resurrection of Christ. May our eyes be unveiled to the riches of God's grace and our hearts tuned to sing His praise.

IV. THE TESTIMONY OF CHRIST'S RESURRECTION TO GOD'S SOVEREIGNTY

THE resurrection of Christ is a miracle which no human power could perform nor any human wisdom explain. Prophesied in the Old Testament and fulfilled in the New, it testifies to God's sovereign power. Let us consider this miracle as prophesied by David almost 1,000 years before the incarnation of Christ.

I have set the Lord always before me: because He is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope:

For thou wilt not leave My soul in hell; neither

wilt Thou suffer Thine Holy One to see corruption.

Thou wilt shew me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore (Ps. 16:8-11).

What a prophecy! Death to be robbed of its prey! God is sovereign! He will not suffer His Holy Christ to see corruption!

Turning to the New Testament we find that the Holy Spirit, through Peter, refers to this very Scripture as literally fulfilled in the resurrection of Jesus Christ.

David speaketh concerning Him, I foresaw the Lord always before my face; for He is on my right hand, that I should not be moved; therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God hath sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses (Acts 2:25-32).

Such miraculous fulfilment of Old Testament prophecy testifies that God is supreme. What He has prophesied He is able to fulfil, impossible though it seems. He only is God. There is none beside Him. He stands alone—Sovereign, marked out as such by the resurrection of Christ as revealed in the Old Testament.

Friend, do we appreciate our God? Do we think correctly about Him? He is perfect. The Old Testament revelation of the resurrection of Christ testifies to His unfailing faithfulness, His immutable justice, His fathomless grace, and His absolute sovereignty. Let us give this wondrous God of ours the full devotion of our hearts and the unstinted praise of our lips.

O come, let us worship and bow down; let us kneel before the Lord our Maker, for He is our God (Ps. 95:6-7).

WE DECLARE unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is written in the second psalm, Thou art My Son, this day have I begotten Thee.

—Acts 13:32-33

THE CROSS IN TYPE

by CLIFFORD L. NIXON

WE ARE told that a copy of the American Constitution has been issued in delicately shaded engraving, so arranged that from the proper perspective one sees, not the Constitution, but the features of George Washington—the one who did so much to make our nations' Constitution a possibility. So, too, over three thousand years ago, God issued the first books of our Bible, which set forth, in their surface narrative, little more than the story of the call and development of the Hebrew nation; but which from the correct viewpoint present a wonderfully clear and detailed picture of the One Who "became obedient unto death, even the death of the cross" (Phil. 2:8).

It is to be our privilege to discuss the story of that death as it is revealed in the Old Testament types from three different angles. The first of these is:

I. THE CROSS IN ITS RELATIONSHIP TO GOD THE FATHER

It came to pass . . . that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And He said, Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah: and offer Him there for a burnt-offering upon one of the mountains which I will tell thee of.

YOU know the rest of the story how Abraham obeyed the voice of God, grievous as the command must have seemed to him, and how, going forth to the appointed place he made ready to offer up his only son—the son who meant more to him than his own life. What is this, save a picture of that other Father Who, under no constraint save His love for a world of sinful creatures, sacrificed the Son of His love that mankind might be redeemed? This experience of Abraham, in type, pointed forward to the time when God should

not spare "His own Son but deliver Him up for us all"—the time when "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Thus, in our first type we have a picture of a God of fathomless love—a "God Who put His love for us beyond all doubt by the fact that Christ died on our behalf while we were still sinners" (Rom. 5:8, Twent. Cent. N. T.).

The types, however, not only depict God the Father as one of infinite love, but, also, as a God Whose hatred and wrath toward sin is such as to demand that the full measure of His judgment should be poured out upon the sins of men. When the bullock of sin-offering—identified with the sin of the offerer—was slain by the priest, the body was not burnt upon the altar in token of God's acceptance and approval. Nay, rather the body is carried without the camp and there consumed that we might sense, to some extent, God's repugnance toward sin (see Lev. 4). The one who brought the offering is forgiven, but upon the sacrifice itself God turns His back. He is "of purer eyes than to behold evil and cannot look on iniquity" (Hab. 1:13). He cannot palliate sin in any form. To Him it is a fearful, hateful thing. Hence we read of a later time when, laden with our sin, the Son of God cried out, "My God, My God, why hast Thou forsaken Me?" There at the cross God poured forth the fury of His wrath against His own Son that we who have believed the story might not come into condemnation, but pass from death unto life (John 5:24).

In addition to presenting the love and wrath of God, as manifested at the Cross, the types show clearly that God the Father was fully satisfied with the death of His Son. One illustration of this is the burnt offering—"an offering made by fire, of a *sweet savour* unto

THE Old Testament has rightly been called "God's Picture Gallery." In all its beautiful typical pictures the subject is the same—the sufferings of Christ and the glory that should follow. One might think that such sameness of subject would tend to monotony, but not so. As Nixon shows, each picture contributes some new detail to an infinite variety of arrangements of lights and shadows, so that there are always new beauties and new wonders to delight the heart of the beholder.

IT IS impossible for us to understand the nature of Scripture unless we view it in relation to the Son of God for He is the center and kernel of the inspired record.

—Adolph Saphir

the Lord" (Lev. 1:9). God was pleased with the sacrifice, not because of what it was in itself, but because it pointed forward to the time when the Lord Jesus should satisfy all the demands both of the love and justice of God by giving Himself for us "an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:2). Even as the types indicate, God's pleasure and joy in the cross of Christ is full and complete.

II. THE CROSS IN ITS RELATIONSHIP TO THE SAVIOUR

WHEN we enter into the study of the types with the objective of ascertaining just what their teaching is concerning the cross in its relationship to the Saviour, we discover at least three striking contrasts. The first of these is that of a Divine Saviour made flesh. The second concerns a sinless Saviour made sin. The third speaks of a sovereign Saviour become obedient.

To see the picture of the Divine Saviour made flesh, one has only to turn to the first chapter of Leviticus. There we read of the offering of the bullock as a burnt offering. Since the bullock was the largest and strongest of the offerings, it is natural to suppose that it would stand connected with strength. This conclusion is substantiated by the statement, "Increase is by the strength of the ox" (Prov. 14:4). Accordingly, it is only logical to conclude that the bullock used as an offering typifies the One Who is "stronger than the strong one"—the Divine Saviour Who has been declared by unmistakable proof to be the Son of God. In the fact that the bullock is slain, however, we have a picture of the humanity of our Saviour. Apart from His incarnation Jesus Christ could never die. He is the great I-am. It is an attribute of God that He "liveth forever and ever." (Rev. 4:9-10). If He was to die in man's place, it was necessary, therefore, that He

become flesh. This truth is stated for us in the words, "Jesus was made a little lower than the angels for the suffering of death" (Heb. 2:9). Thus, in the offering of the bullock, we have a type of "Christ Jesus, Who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross" (Phil. 2:6-8, R.V.).

In the fourth chapter of Leviticus, verses thirty-two to thirty-five, we are given a picture of the sinless Saviour made sin. The prototype is a lamb without blemish. The Antitype is the One of Whom John exclaimed, "Behold the Lamb of God which taketh away the sin of the world!" and of Whom Peter said, "Ye were redeemed with the precious blood of Christ, as of a lamb *without blemish and without spot*" (John 1:29 and I Pet. 1:19). The type was spotless. The Fulfiller of the type "did no sin, neither was guile found in His mouth" (I Pet. 2:22). The lamb, however, does not continue to be pure and spotless, for the one bringing the offering places his hand upon its head, in this way identifying the offering with his sin. So, too, "Him Who knew no sin He (God the Father) made to be sin on our behalf; that we might become the righteousness of God in Him" (II Cor. 5:21, R.V.). Thus, we have the picture of the holy, righteous Son of God identifying Himself with our sin, and suffering, "the just for the unjust, that He might bring us to God" (I Pet. 3:18).

Turning back now to the story of the offering of Isaac, we find a picture of the sovereign Saviour become obedient. It was no mere infant that Abraham bound to the altar. The Rotherham translation, indeed, speaks of Isaac not as a "lad" but as the "young man." Be that as it may, it was Isaac rather than Abraham who carried the wood from some distance away to the top of the mountain. In all probability Isaac was as strong or stronger than his aged father. He could have resisted his father's purpose, but we read of no effort to do this. Evidently Isaac entered into his father's plan and became willingly obedient even unto death. Now, skipping over the gulf of years which intervene, let us think of the One Who said, "Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God" (Heb. 10:7). Is it not evident that Isaac depicts the One Who, although He was the Creator and Upholder of all things, took the servant's place that He might fulfil His Father's will?

III. THE CROSS IN ITS RELATIONSHIP TO THE SINNER

And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the

people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee, pray unto the LORD, that He take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. 21:5-9).

IN THIS familiar story of the Brazen Serpent, as it is related by the inspired author of the Pentateuch, we see typified the relationship which the cross sustains to the sinner. The whole point of the story lies in this, "If a serpent had bitten any man, when he beheld the serpent of brass, he lived." We, too, have been bitten: "There is no difference: for all have sinned and come short of the glory of God" (Rom. 5:22-23). But we, as well, may have life through a look, for the Saviour Himself said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish but have eternal life" (John 3:14-15). It is just as simple and easy for us to be saved eternally as it was for the Israelite to be healed from the sting of the snake. The viper-bitten Jew had only to look to the brazen serpent. We have but to behold the One made sin on our behalf at the cross. Since the Lord Jesus has tasted death for every man, we have only to look unto Him as our Substitute, and we at once receive the gift of eternal life.

In addition to showing us the way of salvation, the types set forth many of the different elements of the salvation purchased for us by Christ's death on the cross.

One of these is the *security* from judgment which we have as believers in Christ Jesus. Should the Israelite, living in the days of the judges, accidentally kill a man, he dared not remain at home to have his case tried in his own neighborhood. To have done this would have meant sure death at the hand of the avenger of blood. Such a one, however, could flee to a city of refuge and there be perfectly safe from judgment (Num. 35). Our city of refuge is the cross of Calvary. Sinners of all kinds who come to this place shall never be judged. "Truly, truly I tell you," declared the Lord Jesus, "he who listens to My word and believes Him Who sent Me has eternal life; he will incur no sentence of judgment" (John 5:24, Moffat Translation).

Then, too, you remember the story of Noah and the ark. If so, you will recall that when Noah had entered the ark, "The Lord shut him in" (Gen. 7:16). Noah could not have gone from the ark to perish with the rest of the world even had he so desired. In the ark, a type of Christ, he was as secure from danger as anyone could possibly be. In like manner, Christian, you are in the hand of the omnipotent Son of God, and He has

*ONE at all acquainted
with God's mind, will
expect to find Christ in every
page of Revelation, and he is
not disappointed.*

—F. Norman Case

said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand" (John 10:28-29). Yes, friend, the one who has received the Lord Jesus as his personal Saviour can never go to hell but is eternally secure to heaven.

The types also depict the *forgiveness* which the sinner receives on coming to God by way of the cross. At the conclusion of every instruction governing a different grade of sin offering, we find these or similar words, "The priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him" (Lev. 4:20, 31, 35). So we, as believers in the Son of God have been freely forgiven on the ground of that greater Sin Offering. In Him "we have redemption through His blood, even the forgiveness of sins" (Col. 1:14).

To be freed from all possibility of condemnation and to be forgiven of all our sin is wonderful in itself. God goes even further than this, however, by *declaring righteous* the sinner whose trust is in the Lord. The picture of this glorious truth is found in the third chapter of Genesis. "Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothe them" (Gen. 3:21). Nakedness stands connected with sin; the fig leaf aprons typify Adam's self-righteousness; but the coats of skins depict the righteousness of God imputed to man on the ground of the shed blood of Jesus Christ. Thus it is that sinful as he may have been; yes, and sinful though his life may still be, if any man has accepted Jesus Christ as his personal Saviour, he is righteous in the sight of God. "For we conclude that a man is pronounced righteous on the ground of faith, quite apart from obedience to Law" (Rom. 3:28, Twent. Cent., N.T.).



In Christ, moreover, we have *peace with God*, and having obtained peace, we have the right of *fellowship* with Him. Both of these truths are seen in the peace offering. The sacrifice itself is a type of the One Who made peace for us "through the blood of His cross" (Col. 1:20). The eating of the offering by the priests sets forth the fellowship which we may enjoy, now that we are "made nigh by the blood of Christ." To the wicked there is no peace. The unbeliever is an enemy of God. Ours, however, is the joyful privilege of not only knowing that we have *peace with God*, but of experiencing the *peace of God* which passeth all understanding (see Phil. 4:6-7) and of entering into fellowship "with the Father, and with His Son Jesus Christ" (I John 1:3).

The Cross is also the doorway to *worship*. At the entrance to the tabernacle—the house of worship—stood the brazen altar—a type of the Cross. We, as well, in our worship of God must approach Him through Calvary's Cross. It is by the blood of Jesus that we have "boldness to enter into the holiest, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh" (Heb. 10:19-20).

Another type, the ordinance of the red heifer, quite evidently stands connected with the *cleansing* of the believer from the defilements of his daily walk. It has to do with the present rather than the past tense of our salvation. It speaks, not of salvation from the condem-

nation of sin, but of salvation from the control of sin. For positive proof of this, we have not only the context of the passage but also the direct statement in the passage itself, "It is a purification for sin" (Num. 19:9). This truth is also demonstrable from the passage in Hebrews, which declares, "For if the blood of bulls and goats, and the *ashes of an heifer* sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God!" (Heb. 9:13-14). Thus, back in the nineteenth of Numbers we have the same truth set forth as is taught in the first epistle of John. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Of a truth we do well to sing,

In the Cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

The Cross is the central theme of the Old Book. It is the most prominent thing in God's mind. It is the basis of all the blessings we enjoy. Let us make it the preeminent thing in our thoughts and lives, saying with the Apostle Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

THE SUFFERINGS OF MESSIAH AS SET FORTH IN THE PROPHETS AND THE PSALMS

by JOHN I. PATON

HUNDREDS of years before Christ came, the Holy Spirit caused chosen men to describe in minute detail many of the things which would occur at His first advent to this earth. In spite of the fact that many years intervened between prophecy and fulfilment, so vivid in description and so accurate in every detail are these prophecies, one would almost think that the Proph-

WHEREAS Nixon presented the message of the cross as pictured in the types of the Old Testament, Paton calls attention to the same message as it was prewritten in the Prophets and the Psalms. Much of the material which comes before us in these discussions is undoubtedly identical with that which the Saviour discussed in talking with the disciples on the road to Emmaus, when, "beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself." With those disciples of old, our hearts burn within us as we meditate upon the riches of God's grace which those Scriptures unfold.

ets and the Psalmist were eye-witnesses of Pilate's judgment hall and Calvary's tragedy. So perfect is the agreement that these prophecies, all of which found such complete fulfilment in Christ, form part of the great mass of evidence which God furnishes us in the Book to prove the Deity of His Son.

Before we enter into the study of Messiah's sufferings, it is of the utmost impor-

tance that we recognize that He is God, for the heavenly Father has been unjustly accused by some of forcing Christ, "an innocent third party," to make the reconciliation between Himself and the sinner. "Why did God have to drag Christ into this at all? Why did God not settle it Himself?" they say. But such statements only show their pathetic ignorance of the Word of God, which does not allow such an interpretation being placed on the work of the Atonement, because it clearly and emphatically declares that "God was in Christ reconciling the world unto Himself." In other words, since Christ is God—since the Suffering Messiah is Divine, the sin question was settled by the One sinned against taking on the responsibility and punishment of the one who sinned. Hallelujah, what a Saviour!

In a short article like this we cannot hope to discuss all the material that this subject suggests. Nevertheless, we trust God will use the aspects of the Saviour's sufferings with which we deal to strengthen and encourage those who read.

I. THE SUFFERINGS OF THE MESSIAH—THE EXPRESSION OF HUMILITY

THE prewritten story of the sufferings of the Messiah in the Prophets and the Psalms does not tell of one who is proud and haughty. Everything in it bespeaks the very opposite. There He is called a "servant," and humility is one of His outstanding characteristics. Having read this story with the Spirit's illumination, it is easy to recognize as the same Person the lowly Nazarene of Whom we read in the New Testament. His was no sham humility, for mingled with it there is no pride whatever. It is a perfect humility which is expressed in every aspect of His life and His death.

This humility is seen in the lowly position which He took in coming to this earth. He is the Creator, but He became as the creature (Isa. 54:5 with Isa. 53:3; Phil. 2:5-8). He left His ivory palaces of glory where righteousness holds sway to become a homeless wanderer on this earth which is reeking with sin (Ps. 45:8). He Who was described as "altogether lovely" (Ca. 5:16) became the One Who had "no form nor comeliness; and . . . no beauty that we should desire Him (Isa. 53:2). He was "the chiefest among ten thousand" (Ca. 5:10), but when He came to this earth He was despised and rejected of men (Isa. 53:3). He Who alone could truthfully say that the world and its fulness were His,

permitted Himself to be sold by men for thirty pieces of silver—the price of a slave (Zech. 11:12; Matt. 24:15). The mighty Deliverer of Israel, the God of all strength and wisdom and holiness, so humbled Himself that He became as "a worm and no man" (Ps. 22:6).

His remarkable humility is further seen in the cruelties and abuse which He permitted wicked men to heap upon Him. In Isaiah 53:5-9, we are told that He was tormented and bruised and treated like a common felon. So terribly disfigured was our blessed Lord that Isaiah, again speaking of His awful sufferings, says, "His visage was so marred more than any man's, and His form more than the sons of men" (Isa. 52:14).

He allowed brutal men to maul Him to such an extent that He was almost unrecognizable! Was it not enough that He should take on the form of man? Was it not enough that men should despise Him? Ah, no! He went even farther. He allowed those to bruise and mangle His body who were not worthy even to touch the hem of His garment. Oh, what humility!

The very depth of His humility, however, is seen in the death He died—the death of the cross. The agonies of such a death are excruciating, and the Psalmist paints in graphic language what our Saviour suffered. The language, as many have said, is the broken language of one who can hardly speak for sobs.

My bones are out of joint: My heart is like wax; it is melted in the midst of My bowels. My strength is dried up like a potsherd; and My tongue cleaveth to My jaws; . . . they pierced My hands and My feet (Ps. 22:14-16).

They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink (Ps. 69:21).

This description is no fantasy of the Psalmist, but is true to facts, and is verified by the New Testament (John 19:18-30; Matt. 27:34, 38). Oh, what torture our Saviour endured, and that without a protest! Added to the agonies of the cross, there was also the shame of such a death. It "was deemed so dishonorable that only slaves and malefactors of the lowest class were subjected to it by the Romans" (New International Encyclopedia). The Messiah was mocked and jeered at by those who surrounded Him (Ps. 22:6-8). He was stripped of His clothing, and His person was made a spectacle to the gloating eyes of the multitudes who surrounded Him like so many wild beasts (Ps. 22:12-13, 17-18; Matt. 27:32-50). Isaiah tells us that our Lord was numbered with the transgressors, and the New Testament shows that this was true, for He was cruci-

OF WHICH salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

— Pet. 1:10-11



The person of Christ, His sufferings in humiliation, the glories which are His in future exaltation are the great themes of Old Testament prophecy.

—Arno C. Gaebelin

fied between two thieves (Matt. 27:38; Mark 15:28; Luke 22:37). Indeed it was a shameful death our Saviour died, and that it was the very depth of His humility is testified by the Spirit of God, speaking through Paul, where He says that the Lord Jesus *humbled* Himself, and became obedient unto death, "EVEN THE DEATH OF THE CROSS" (Phil. 2:5-8).

Christian reader, take a lesson from the sufferings of your Saviour. In them He was humbled to a degree that you have never dreamed of, and inasmuch as the servant is not greater than his Lord, how humble should you be! You have nothing in yourself to be proud of. You are saved only through faith in Him, and now that you have His resurrection life in you, it is easier for you to be humble than it is for you to be proud. Let His humility be expressed in your life. There is only one thing you have a right to boast in, and that is the cross of our Lord Jesus Christ (Gal. 6:14); in all else "let this mind be in you which was also in Christ Jesus." Let your glorious Saviour, Who humbled Himself even unto death for you, live out His life in you and make you truly humble.

II. THE SUFFERINGS OF THE MESSIAH— THE SATISFACTION OF JUSTICE

GOD is just. He will not let a good deed go unrewarded, but neither will He suffer an evil deed to go unpunished. His justice demands the irrevocable law, "The soul that sinneth, it shall die" (Ezek. 18:4). This law is universal in its application. Sin has brought physical death to the race. But even before their bodies die, unbelievers are "dead in trespasses and sins." Any who die without Christ go to an eternal death. And the believer who sins dies the death of broken fellowship with God. Such is the result of God's justice in dealing with sin.

In First Kings 8:46 we are told that there are none without sin. Jew or Gentile, it makes no difference, they all have sinned (Rom. 3:10, 23). Therefore, God's justice says that punishment must be borne by each one, unless a substitute can be found who can

satisfy His justice. Thank God, there is such a Substitute. The same Book which tells us of God's judgment upon sin, also tells of a Saviour Who bore the punishment for sin and thereby fully satisfied God's justice.

In Isaiah 53:4 we are told that the sorrows and griefs brought by sin, and which were rightfully ours, were borne by Him. God laid on Him all our iniquities. It was this awful punishment which wrung from His lips that heart-broken cry, "My God, My God, why hast Thou forsaken Me?" (Ps. 22:1). He had become sin for you and me; therefore God could not look upon Him. He turned His back upon the Son of His love—His only Son! The fellowship which had been theirs through the eternal ages was now shattered. Sin had done its deadly work! Your sin and mine, dear reader, had caused the Son of God to be abhorred in the eyes of His Father.

During that time when He was separated from the Father's face, the Lord Jesus suffered the agonies of the lost. Before physical death came and ended His sufferings, and His soul went to Paradise, the place of rest and peace which was then in Sheol, He tasted of eternal death. Death in the Scripture always means separation, and never cessation of being. And so, when fellowship between the Father and the Son was broken, our Saviour died spiritually (Ps. 18:4-5; Ps. 69:14-15). His physical sufferings were severe enough, but His anguish of soul was far worse. And if the terrors of death which gripped Him in that brief space of time could make Him cry, "My heart is like wax; it is melted in the midst of My bowels!" how clearly sinful men and women need to flee from the wrath to come! Indeed that was a fearful hour for the Lord Jesus Christ. God forsook Him, His friends forsook Him, all forsook Him; there was none to comfort or even to pity Him in His dire distress (Ps. 22:11; Ps. 69:2). He suffered alone.

There is a glorious side to all this, dear reader. It was this side which encouraged our Saviour to endure such punishment on our behalf (Heb. 12:2). That travail of soul which our Saviour suffered, fully and

When they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead.

—Acts 13:29-30

completely satisfied the justice of God! (Isa. 53:10-11). Every sin we ever committed or ever will commit was paid for on the cross. No need for us to sing, "I lay my sins on Jesus." God has already done that. The sin question is settled. As Dr. John C. O'Hair says, it is no longer the sin question, but the Son question. What will you do with Jesus which is called the Christ? If you have not made the decision before, God grant that now you shall believe on the Lord Jesus Christ and be saved (Acts 16:31).

III. THE SUFFERINGS OF THE MESSIAH— THE PROOF OF HOLINESS

GOD is of purer eyes than to behold evil, and cannot look upon iniquity (Hab. 1:13a). God could not have let sin go unpunished, for had He done so He would have been compromising with it. He is a righteous God, consequently sin, which is the opposite of righteousness, is abhorred in His eyes. Sin in any shape or form is an insult to His sinlessness. And so, like His justice, His holiness demands that sin be punished. Messiah's sufferings prove the holiness of God, for these sufferings were the result of His punishment meted out upon sin (Ps. 22:14).

Messiah's sufferings also prove His own holiness. The prophet Daniel, in giving a time prophecy in connection with the Saviour's death, said, "And after threescore and two weeks shall Messiah be cut off, *but not for Himself*" (Dan. 9:26). He was "cut off" because the Lord had "laid upon Him the iniquity of us all" (Isa. 53:6). And He made His grave with the wicked and with the rich in His death; because He had done no violence, neither was any deceit in His mouth (Isa. 53:9). He is the only One Who has ever come to this world for the purpose of dying; all others come to live; and He is the only One Who ever died without being worthy of death; all others die because they are sinners and death is their due.

His whole life was marked by sinlessness. We find that when He was persecuted, He did not retaliate

(Isa. 53:7). The prophet rightly said of Him, "He had done no violence, neither was any deceit in His mouth" (Isa. 53:9). This is confirmed by the New Testament. Morally, religiously, and politically He was impeccable. No one could prove sin against Him. The chief priests brought Him up for judgment, not because His teachings were opposed to the Word of God, but because they envied Him (Matt. 27:18). And contrary to what the Communists tell us, that Christ was a political radical and Rome put Him to death for it (the same accusation the chief priests made against Him, Luke 23:2), we have the testimony of Scripture to the effect that Pilate, the Roman Governor of Judea, was forced to confess, "I having examined Him before you, have found no fault in this man, touching those things whereof ye accuse Him (Luke 23:14). Again, when God turned away from Him He did not murmur or complain but ascribed holiness to Him (Ps. 22:4). If we only had the New Testament account of His death we might have been tempted to think that He was reproaching God when He cried, "My God, My God, why hast Thou forsaken Me?" But the Spirit of God guarded against this danger by giving us this additional information in the Old Testament where the Lord Jesus said, "But Thou art Holy" (Ps. 22:4). It was only because His life was sinless and because He in Himself was holy, pure, and separate from sinners, that He could take upon Himself the sins and punishment of all the world (Isa. 53:9-11).

Christian reader, what marks your life? Is it sin or is it righteousness? Are you living a clean, pure life, or are you allowing sin to stain it? His will for you is, "Be ye holy, even as also I am holy." And His provision is, "What the law could not do, in that it was weak through the flesh, God (did) sending His own Son in the likeness of sinful flesh, and for sin, (He) condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit" (Rom. 8:3-4).



IV. THE SUFFERINGS OF THE MESSIAH— THE MANIFESTATION OF GRACE

THE doctrine of God's grace is taught all through the writings of the Prophets and the Psalms, and the cross is exalted as the greatest manifestation of that grace. Outstanding among many passages which clearly show that Messiah suffered for the sake of man is Isaiah 53:5-6.

He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all;

and Psalm 85:10:

Mercy and truth are met together; righteousness and peace have kissed each other.

In commenting on this verse Andrew Bonar says that the "mercy and truth" of this passage are the "grace and truth" of John 1:17. Many other students of the Word have recognized that the word "mercy" in the Old Testament is synonymous with "grace" in the New. In the New Testament we find the doctrine of grace crystallized in brief, terse statements, which help us to understand the force of Old Testament Scriptures which deal with the sufferings of the Messiah. One of these is found in II Corinthians 8:9.

For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.

The Lord Jesus Christ is the very essence of grace. His sufferings show it forth in a remarkable way, as this

verse says. It was grace that made Him leave that land of love and light, and come to this world of hate and darkness. It was grace that caused Him to be silent in the judgment hall before those blasphemers who railed upon Him and heaped their abuse and cruelties upon His person! It was grace that caused Him to remain on that tree of torture with multitudes of wicked men, sneering and scoffing at Him in His agony and shame! It was grace that kept Him there when His Father broke fellowship with Him and the terrors of eternal death swept over His soul! He took our responsibility for sin and bore its awful penalty, so that now the Spirit of God can say through the Apostle Paul,

By grace ye are saved (Eph. 2:8);

and,

Where sin increased, grace overflowed (Rom. 5:20, Weymouth Translation).

And now, Christian reader, what is your response to the Sufferings of the Messiah? The Old Book plainly says what it should be. Here are its inspired words:

I beseech you therefore, brethren, by the MERCIES OF GOD, that ye PRESENT YOUR BODIES a living sacrifice, holy acceptable unto God, which is YOUR REASONABLE SERVICE (Rom. 12:1).

The "mercies of God" are the sufferings of the Saviour on your behalf; and in view of such wonderful mercies it is only "reasonable" that you should yield yourself to Him. To do otherwise would be unreasonable. "Will a man rob God?" God forbid that you should! Heed the Word which says,

Ye are not your own, ye are bought with a price, therefore glorify God in your body and in your spirit which are God's.

IF THE blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God!

—Heb. 9:13-14

THE DEITY OF THE MESSIAH

AS TAUGHT IN THE SCRIPTURES OF THE JEWS

by CLARENCE R. HARWOOD

THIS article should be of special interest because, of vital importance to the Jew as it is in subject matter, it comes from the pen of one who, since his graduation from the classes of the Denver Bible Institute, has been engaged in missionary work among the Jews of Denver. Harwood shows that the Scriptures of the Jews prove the deity of their Messiah. Surely there was reason for the Saviour's admonition, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me," and for His indictment against the unbelieving of Israel, "Had ye believed Moses ye would have believed Me: but if ye believe not his writings, how shall ye believe My words?"

In the volume of the Book it is written of Me (Ps. 40:7).

THE Old Testament reveals that God's creature, man, disobeyed the Creator and fell into sin. Because of his desperate need, God promised to send His uncreated Man to redeem. It is concerning this marvelous Redeemer of our race, that the volume of the Book is written. Therein is described His appearance, His actions, His words, His place of birth, and the manner of His death, His resurrection, and Second Coming; but in this study we are to concern ourselves with one paramount question—was He God?

HE IS declared to be Deity by the very names which were given to Him on the inspired pages of the Old Testament prophecies. Two of these are found in Isaiah, wherein he writes, saying:

Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His Name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace (Isa. 9:6).

Therefore the Lord Himself shall give you a sign; Behold a virgin shall conceive and bear a son and shall call His name Immanuel (Isa. 7:14).

Though He was to be a child and a son He was also to be God—the God-Man. He was to be Immanuel, which means, "God with us." The Messiah's Name is also Jehovah, for the prophet Zechariah foretells that Jehovah (the Father) will send Jehovah (the Son) to dwell in the midst of His people (Zech. 2:10-11).

The characteristics of the Messiah are those of Deity, for His is a sinless being. It is His delight to do always the Father's will, Whose law is written on His heart. As for His speech, no deceit was ever found in His mouth (Ps. 40:8; Isa 53:9). This remarkable quality

sets Him apart from all other men, for the prophets affirm that,

There is no man that sinneth not (II Chron. 6:36).

Isaiah said,

We are all as an unclean thing, and all our righteousnesses are as filthy rags (Isa 64:6).

But here is a Man Who is sinless because He is more than a man. His is the holiness of God. Because of His sinlessness He was able to make His soul a sin offering for sinners just as it was prescribed that a sin offering must be without blemish (Lev. 4:3). The Messiah, Christ Jesus, met this specification.

The Messiah is pictured on the pages of the Old Testament, not as a Being of time, but of eternity, for He is the eternal One. The prophet Micah bears out this statement when he prophesies of the birth of Jesus, saying,

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me That is to be the ruler in Israel; Whose goings forth have been from of old, from everlasting (Micah 5:2). (Ephratah was founder of Bethlehem, I Chron. 4:4.)

The forty-fifth Psalm, which has for its subject "King Messiah," also declares His eternality by saying,

Thy throne, O God, is forever and ever: the sceptre of Thy kingdom is a right sceptre (Ps. 45:1, 6).

Only God is eternal. He alone always was and always will be. All other things were created by Him, whether they be things in heaven or things in earth.

God alone has power to give life.

*"IN THE volume of the Book it is written of Me."
Martin Luther asks, "What Book and what Person?"
"There is only one Book," is his reply—"Scripture; and only
one Person—Jesus Christ."
—Adolph Saphir*

For with Thee is the fountain of life (Ps. 36:9).

Bearing this in mind, the Deity of the Messiah is proven because He has power to give life. In connection with this, consider the eighth chapter of Proverbs, verses 22, 23, and 36 which under the name of Wisdom prophesy of Christ, in Whom are hid all the treasures of Wisdom and Knowledge (Col. 2:3),

The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning or even the earth was For whoso findeth Me findeth LIFE, and shall obtain favor of the Lord. But he that sinneth against Me wrongeth his own soul; all they that hate Me love death.

This One Who was set up with God from everlasting is the One through Whom *life* comes to men. Because He is the life-giver we know that He is God. The life which He speaks of here is eternal life, which comes through Him alone, the Second Person of the triune Godhead.

In the Old Testament Scriptures the power and position of Deity are ascribed to the Messiah, for He is said to be King of all the earth. In one of Daniel's God-given visions he said;

I saw in the night visions, and behold, One like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed (Dan. 7:13-14).

The One of Whom this Scripture speaks is not an earthly man, for He comes in the clouds of heaven; neither is He a mortal man, for His kingdom is everlasting. Other kings pass away by reason of death, but when this One sets up His kingdom it shall abide forever.

The Old Testament further shows that He is the Second Person of the Trinity. The God of the Old Testament is a triune God—three beings in One, One being in three. In Isaiah sixty-three, verses eight to ten, the Three are mentioned in one paragraph.

For He said, surely they are My people, children that will not lie: so He was their SAVIOUR.

In all their afflictions He was afflicted, and the ANGEL of HIS PRESENCE saved them. But they rebelled and vexed His HOLY SPIRIT.

Again, at the creation of man, God said,

Let us make man in OUR image (Gen. 1:26).

God being a trinity, man also is a triune being, made up of a body, soul, and spirit. Knowing that we ourselves, who are made in the image of God are triune beings, should we stumble over God's assertion that He also is triune?

Hear, O Israel: The Lord our God is one Lord (Deut. 6:4).

This verse proves the fact of the Triunity of God, and in proving this proves also the deity of Messiah, for it literally reads—"The Jehovah our Elohim is one Jehovah." According to Hebraists, Elohim is plural, making it read in the English "The Lord our Gods is one Lord;" and the word here translated "one" is a word which represents a compound unity. It is the same word used when the Spirit says of a man and his wife, "They two shall be one flesh" (Gen. 2:24). Through the Messiah, the Second Person of this trinity, comes salvation to all who will believe on Him, for He suffered the penalty of our lawlessness against God, being wounded for our transgressions and cut off out of the land of the living. He made His soul an offering for sin. (Isaiah 53) Offer Him to God as your sin offering, and your guilt is washed away. To offer anything more or less makes us only to follow in the footsteps of wilful and wicked Cain.

The deity of Messiah is also revealed in the fact that He received the worship of men. After the children of Israel had passed over the Jordan river and were encamped by Jericho, Joshua

lifted up his eyes and looked, and behold there stood a man over against him with his sword drawn in his hand: and Joshua went unto him and said unto him, art thou for us or for our adversaries? And He said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto Him, What saith my Lord unto His servant? And the captain of the Lord's host said



D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH
WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

An Hour of Waiting on God

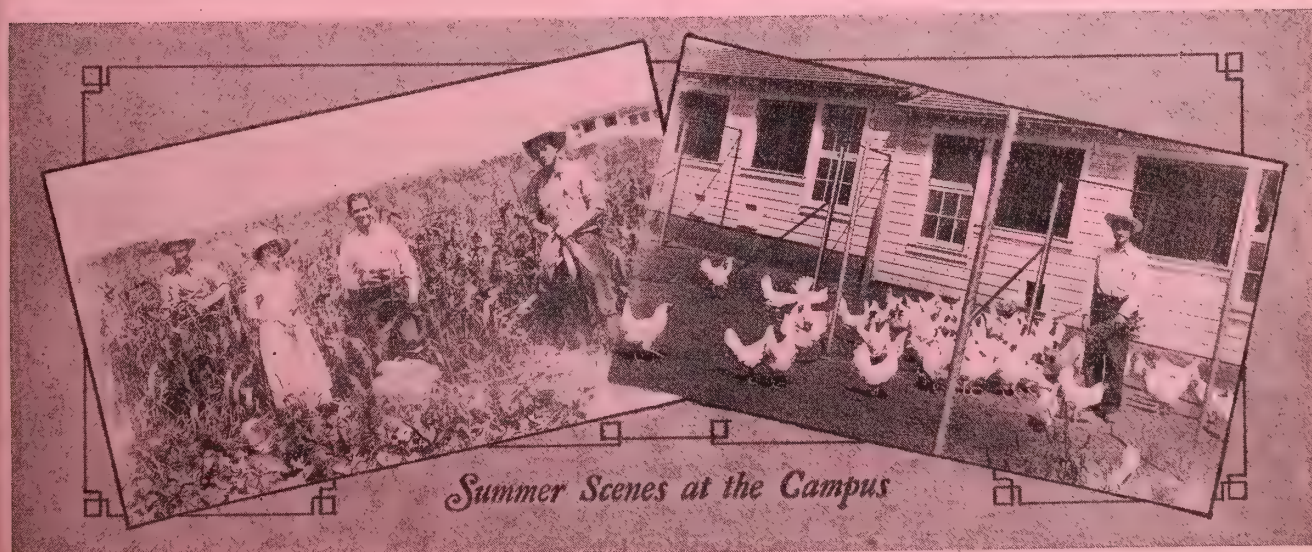
IN HIS gracious providence God has seen fit to bring us to one of the quiet times in the Building Program.

Though a few faithful ones have continued to send in smaller offerings to help meet the need, for some time there have been no really large gifts. Believing as we do that we should not go forward with the Administration Building until at least \$125,000.00 has been provided, the need of the hour has brought us again and again to our faces, crying to God not only to multiply the number of friends who are able to give more moderately, but also to raise up friends who can and will give largely until the need is fully met.

The Spirit of God purposes that such quiet times as these shall bring blessing to His work and to His children. One blessing which they bring is that they do increase our prayer burden, and in doing this they draw us into closer intimacy with our loving Heavenly Father. Another blessing which they afford is that, in the face of apparently adverse and humanly impossible circumstances, they give us the opportunity simply to trust in Him with quiet confidence, believing the

promises of His Word, and knowing that when He has used the testing to accomplish His purpose, He will again make bare His mighty arm and vindicate His faithfulness. We believe that every one who has been here at the Institute during these summer months can testify heartily that his faith has been strengthened, and his confidence in God and fellowship with Him has been deepened by the very testing. We do not doubt that God has used it to bring similar blessing to many of His children who with warm and prayerful interest are following the progress of the building program through the pages of "Grace and Truth."

After all there is a great blessing (we almost said thrill) which comes to the soul, when, with human resources apparently failing, he can face a need which is staggering in its immensity and then shout with the assurance of a God-given faith, "My God *shall* supply *all* your need according to His riches in glory by Christ Jesus!" And with what eager anticipation the soul who is trusting in Him can look forward to the delightful surprises in store for him when the need is supplied—surprises not that God supplies, for that he expected, but surprises in the way He does it, and in the many other manifestations of His loving kindness and tender mercies which accompany the provision.



Summer Scenes at the Campus

How good is the God we adore!
 Our faithful, unchangeable Friend:
 Whose love is as great as His power,
 And knows neither measure nor end.
 'Tis Jesus, the First and the Last,
 Whose Spirit shall guide us safe home:
 We'll praise Him for all that is past
 And trust Him for all that shall come!

Do We Believe It?

F. SPENCER JOHNSON, of London, England, whose "Dollar Blessing Intrenchment" suggestion was used to stir a number of God's children recently to help in the manner suggested, has written another letter to the readers of "Grace and Truth." His letter is exceedingly practical in its suggestions.

I received "Grace and Truth" while on a missionary journey in central Europe.

In the midst of Popery and Purgatory abominations of the Roman Catholic Church, your "Hell Number" came at the right moment. Can you picture me reading from page 244, as I watched a priest "blinding the minds" of little children and a multitude of poor mothers? Brother Boese's words filled me with righteous indignation. He says: "Hades is not Purgatory. Roman Catholics say that at death the souls of the faithful go to a place which they call Purgatory, and a certain number of masses must be said to deliver the soul of the departed from Purgatory. The Scripture never once refers to such a place. It is nothing but a man-made scheme for raising money. At death the soul of an unsaved man goes to Hades, and there he stays until the Lord calls him out. It is the Lord Jesus, and not the Catholic Priest, who holds the keys to Hades." What struck me so forcibly was, THESE folks BELIEVE the priest; THEY BELIEVE what THEIR book says, and they are dead in earnest. As I prayed for God to help me to send the true light to these dark lands, I thought of many Fundamentalists, some who will fight over a straw, but do they believe what God's Book says about HELL?

I'm afraid with some it is a doctrine placed in a pigeon hole at the back of their minds. They believe it, and yet they don't believe it. My friend, William Olney, the veteran voluntary evangelist and poet, tells of D. L. Moody, that, when preaching in England, he said to Lord Radstock, "Pray

for me tonight, I am taking 'Hell' as my subject. Pray that I may speak with tears in my voice." Ah! that's it! The broken heart will impress the Hell-bound sinner when sledge-hammer tactics all fail. In these lands we must stand at the foot of Calvary's cross and tell of the reality of Hell. "Oh! God! Give us Calvary hearts!" (Gal. 2:20).

Now just a word about that Administration Building. "What has that to do with Hell?" some may ask. Why, everything, my friend, just stop and think for a minute. If we truly believed in the Hell of the Bible, no sacrifice would be too great to make on behalf of those who DARE TO PROCLAIM THE WHOLE TRUTH, and whose burning passion is to train and equip witnesses to carry it to the uttermost parts of the earth. The refined modern infidel sneers in our faces, "You don't believe it!" and the man on the street says, "I'm afraid he doesn't quite mean what he says." And so the average man laughs at Hell while multitudes at home and abroad are going down to the pit. Is it not time we all got right down on our knees, with the open Bible before us, and there in deep humility told the truth to Him Who knows our hearts? "O God! forgive my unbelief. Hell has not been as real to me as heaven because of my carnal and selfish desires. Father in Heaven, search me by Thy Holy Spirit until Thy Word grips me with divine power and I shall go forth to pluck men as brands from the burning, to rescue the perishing and care for the dying. Thus may I win some Hell-bound souls and lead them to know the joys of eternal life. Amen!"

May I say in closing that I have no doubts whatever in my mind concerning the Administration Building proposition if prayer is made along this line.

I have neglected other matters to write this. Have I written it in vain? WHAT IS YOUR ANSWER?

Johnson is right! The need of the hour in the Building Program is twofold. First of all there is needed a clear recognition of the vital importance of the testimony which the Denver Bible Institute is training men and women to carry to earth's remotest bounds; and second there is needed earnest, heart-searching, prevailing prayer. Once the importance of the testimony for which the workers at D. B. I. are giving their lives is appreciated, and once God's people open their hearts to the dealing of the Holy Spirit, there will be no question about the provision of the buildings necessary to carry on the work.

When the money comes in The building goes up!

The Administration Building!

Erection of the Administration Building is the third step in the Building Program whereby in God's providence it will be possible to stop that rent drain which for years has been throttling the work of the Denver Bible Institute.

The first step was the purchase of the Campus.

The second step was the erection of the first dormitory building.

We are now facing the third step.

To erect the Administration Building will take at least \$125,000.00.

The need is urgent!

But we believe that we should not even begin work on this building until the full amount of the estimated cost has been supplied.

We must therefore cry to God for the speedy supply of this amount.

Will you unite your prayers with ours, asking God to raise up friends for the testimony who can and who will give largely and give at once, to make possible the erection of the Administration Building?

*"Call unto Me
and
I will answer thee
and
shew thee great and
mighty things
which
thou knowest not!"*
—Jer. 33:3

Dear Friends at D. B. I.

You may count on my hearty support in this hour of your need. Realizing that you need \$125,000.00 at once to make possible the erection of the Administration Building, I purpose to help as indicated by the check marks below:

- ☐ I will pray daily for the full supply of the amount needed.
☐ I will give \$.....per week for the nextweeks
☐ I will give \$.....per month for the next.....months
☐ I enclose \$..... as a cash offering to help meet the need

Name.....

Address.....

Date.....

*Hitherto have ye asked
nothing
in My Name:
ask,
and ye shall receive,
that your joy may be full.*

John 16:24



unto Joshua, loose thy shoes from off thy feet; for the place whereon thou standest is holy. And Joshua did so (Josh. 5:13-15).

Now remember that God's Word says,

Thou shalt worship no other God, for the Lord, Whose Name is Jealous, is a jealous God (Ex. 34:14).

And yet in the face of this commandment Joshua worshipped this Man, and *He in turn received worship!* Here is the supreme mark of the deity of the Messiah. He accepts worship which belongs to God alone, therefore He is God. Had He not been God this act would have been gross blasphemy and idolatry, neither would the ground have been holy as when God appeared to Moses in the burning bush. (Exod. 3:1-5) It was this same "angel of the Lord" that appeared in the burning bush, and when He spoke He said, "I am the God of thy Father, the God of Abraham, the God of Isaac, the God of Jacob" (Exod. 3:2; 3:6). This angel of the Lord, the Messiah, is Deity, and accepts worship as such throughout the entire Old Testament.

BUT though their Scriptures so clearly reveal the Deity of the Messiah, the Jews today are blinded to this fact. That nation that, as concerning the flesh, produced the Messiah, is scattered and stumbling in unbelief, without God and without hope. Shall this tragedy be nothing to you and me, who have received pardon and forgiveness through the Jews' Messiah, Whose story is recorded in a Jewish Book and proclaimed to our forefathers through trials, mockings, and scourgings, by Jewish missionaries?

Shall we sit quietly as that nation streams by our very doors into hell and never seek to repay our tremendous debt to them?

But will they listen?

Try it! If we will go to them with the true love in our hearts that we ought to have, we will find no class of unbelievers who will give us a more respectful audience. There are some exceptions. So there are among the Gentiles also.

"But," you say, "how shall I go about it?"

Invite them to your Sunday School and ask God to bless the invitation. The Jewish Christian, Frank B. Salin, was converted in a Sunday School at Modesto, California. Invite them to hear your pastor speak, and call for them in your car. Call on them in their homes, and shops, leaving suitable literature. Speak boldly to them of Jesus, but let your speech be seasoned with all kindness and long-suffering. Visit those that are sick, and speak a word of comfort to those in sorrow and trouble. Read to them the passages in their Scriptures which plainly speak of Jesus. It is the Word of God which is quick and powerful and sharper than a two-edged sword. Depend on its power to bring conviction of sin and conversion. And don't forget to pray, for God has said, "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). His arm is not shortened that it cannot save a Jewish soul. Trust Him and do your part to let all Israel know assuredly that God hath made this same Jesus Who was crucified both Lord and Christ!

THE VIRGIN BIRTH AS PROPHESED IN THE OLD TESTAMENT

by MAURICE G. DAMETZ

AS Dametz says, the doctrine of the virgin birth of Christ is closely interwoven with every fundamental doctrine of the Christian faith.

Had Christ not been born of a virgin, He could have been in no different sense than any other man the Son of God. And had He not been in a unique sense the Son of God, He never could have done what the Scripture says He has done. The more we meditate upon the inter-relationship between the virgin birth and every vital fact of the Gospel, the more clearly we see that we have every reason to thank God that Jesus Christ is the virgin-begotten Son of the eternal God.

THE OLD Testament references to the Virgin birth of Christ are not many, but the subject is interwoven into the very texture of the whole.

The Virgin birth of Christ is pivotal and fundamental to our faith. If rejected, the Old Testament—in fact, the whole Bible—becomes an errant, human



book, dead and meaningless, full of the imaginations of misguided men. That is what it is becoming to many modernists, who, like Dr. S. Parkes Cadman, believe that the inerrancy and infallibility of the Bible are no longer credible. We repeat—the doctrine of Christ's virgin birth is pivotal and fundamental. If we believe the Bible, we must unqualifiedly accept the miracle of the virgin birth, for if we cannot trust the Scripture on this point, is there any assurance that it can be regarded as true and trustworthy on any other question? To believe in the virgin birth is fundamental to belief in Christ. Do away with the virgin birth and you do away with the Deity of Christ. Do away with the Deity of Christ and every true Christian must say, "They have taken away my Lord." Rob Christ of His humanity, and He is placed at an infinite distance from sinners. Renounce the virgin birth, and both Christ's Deity and His humanity are equally affected. Truly this doctrine is fundamental, and "if the foundations be destroyed, what shall the righteous do?"

I. THE SEED

THE very first message of God's salvation is a prophecy of the virgin birth of Christ. It is called the "protevangeli-um." Man had sinned and was conscious of his guilt. God came into the Garden and with loving compassion called to Adam, "Where art thou?" Then having interviewed Adam and Eve, and brought their sin to light, God said to the serpent who had tempted them,

I will put enmity between thee and the woman, and between thy seed and her SEED. He shall bruise thy head, and thou shalt bruise His heel (Gen. 3:15).

With this promise and prophecy the wondrous doctrine of the virgin birth looms, and upon this marvelous promise the rest of the Scriptures are built. The balance of the Scriptures cannot be understood except upon the basis of a true interpretation of this foundational promise.

Notice that the prophecy is of the *woman's* seed.

And I will put enmity between thee and the woman, and between thy seed and HER SEED.

Her Seed! Such a thought is absolutely unique! Many times in Scripture we read of "seed" and "seeds," such as the seed of Abraham or David's seed, but elsewhere it is always the seed of a man. Here we have the seed of the woman. It is not Adam that is addressed. It is not the Seed of the man. Here is a unique and miraculous thing. This can only be interpreted as a prophecy of the virgin birth of Christ.

This prophecy was literally fulfilled, as is demonstrated by the genealogy of Matthew, where we read,

And Jacob begat Joseph, the husband of Mary, of whom was born Jesus Who is called the Christ (Matt. 1:16).

Jacob begat Joseph, but it does not say that Joseph begat Christ. Rather there follows the unique and remark-

able sentence which is absolutely meaningless unless Christ were the "Seed of the Woman" and virgin-born. Christ was not the Seed of Joseph, nor the Seed of a man—He has the absolutely unique distinction of being "the Seed of a woman." He must, therefore, be virgin-born to fulfill this first prophecy.

II. THE SIGN

IN prophesying the virgin birth, Isaiah speaks of it as a "sign."

Therefore the Lord Himself shall give you a SIGN; behold a virgin shall conceive, and bear a son, and shall call His name Immanuel (Isa. 7:14).

"The Lord Himself shall give you a *sign*"—a miracle. A natural conception would not be a miracle. This prophesied birth was to be absolutely unique and separate from all other births. It was to be a supernatural conception in every sense of the word. The great theologian, Anselm, once said,

God can form man in four ways—from a man and a woman, as constant custom shows; from neither man nor woman, as Adam; from man without a woman as Eve; or from woman without a man, as the Son of God.

Thus the first Adam was supernaturally created without a woman, while the last Adam was supernaturally conceived without a man.

A shallow, superficial, arrogant and inadequate scholarship has claimed that the word translated "virgin" in this passage, really means "a young woman," whether married or virgin. Such is not true, however, for after ransacking the ancient languages, and investigating all versions and Targums of the passage, sane and dependable scholarship concludes that there is not the slightest iota of evidence that the Hebrew word "alma" has ever meant anything other than "virgin." This is the conclusion of none less than Professor Robert Dick Wilson, the outstanding authority of our day in the field of languages. There is positively no difficulty on account of language or translation. The entire difficulty rests with those who exalt their reason above divine revelation, who disbelieve the Word of God's prophecy, who discount the supernatural and the almighty power of God, and who discredit the divine and eternal Sonship of Jesus Christ.

In giving the record of the fulfilment of this prophecy, Matthew is careful to quote the prophecy, and with the utmost care the explanation is added—Emmanuel by interpretation, means "God with us" (Matt. 1:23). The importance and significance of this sign cannot be too greatly magnified—"God with us"—God came down—"Great is the mystery of godliness, God was manifest in the flesh," "And the Word became flesh, and dwelt among us" (I Tim. 3:16; John 1:14). Herein is involved the very center of all of God's purposes from eternity to eternity, and here is contained our hope of eternal salvation. The cross of Calvary overshadowed the virgin-born Babe in the

manger. We magnify, we exalt, the miraculous, supernatural birth of Christ. To minify it is to lose the saving gospel.

III. THE SON

ANOTHER prophecy which ranks with the other Messianic prophecies, and is a repetition of the first great promise of the "Seed of the woman," is the magnificent prediction:

For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder, and His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace (Isa. 9:6).

The child prophesied to be born was the "Son given." The "Seed of the woman" Whose miracle birth was a "sign" to Israel, was the "Son." He was the Son of Abraham and the Son of David, and more than that—the eternal Son of God. He Who was preeminent in His pre-incarnate glory and majesty; He to Whom pertained all the glory of the eternal past; He Who was preeminent in creation and was from everlasting equal with God—became the virgin's son. He was the "Son given"—the eternal Son and the virgin's Son.

God sent forth His Son, made of a woman (Gal. 4:4).

He was not of the woman in origin as the rest of us. He was the Divine One, the Mighty God, the Inhabiter of Eternity, but He was "made of a woman." The Creator of the universe made of a woman! O condescension unspeakable!

The "Son given" was to be "the Word made flesh."

In the beginning was the Word and the Word was with God, and the Word was God. . . . And the Word was made flesh and dwelt among us (John 1:1, 14).

His was eternity—He was the beginning; His was equality—He was with God; His was Deity—He was God. Marvel of marvels is the miracle of the incarnation. The "Son given" was to become flesh—but He

did not become sinful flesh, He was virgin-born, thus holy, harmless, undefiled, separate from sinners.

God so loved the world that He gave His only begotten Son (John 3:16).

His journey from heaven to earth, His birth of a virgin, was for our eternal redemption. This is the purpose of incarnation. The Cross of Calvary overshadowed the virgin-born Babe in the Bethlehem manger.

His birth was prophesied to be a royal birth. The government was to be upon His shoulder. Another prophecy coalesces with Isaiah 9:6.

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; Whose goings forth have been from old, from everlasting (Micah 5:2).

The "Son given," the virgin-born Son, was to be the royal Son. The manger held Him Who is to be King of Kings and Lord of Lords. The virgin birth was not only for the cross, but for the throne. The very first prophecy bears this out. The two comings of Christ are set forth in the two-fold bruising (Gen. 3:15). At the first coming Christ's heel was bruised, but at the second coming Christ will make it manifest that He has bruised Satan's head. Let us not fail to see the importance of the virgin birth. Prophecy graphically teaches us that all of God's mighty purposes for the earth centered at the manger where the virgin's Son lay.

The prophecies teach us that the virgin birth and the Deity of Christ are inseparable. The *Seed*, the *Sign*, and the *Son* Whose goings forth have been from everlasting, is the Mighty God, the Everlasting Father, and the Prince of Peace. To doubt and deny the virgin birth is to deny Christ's Deity, to minimize His Person and work, to defame His holy character by making Him base-born.

Our gospel is thus declared in prophecy to be a virgin birth gospel. The virgin birth does not save us, but His birth was necessary for His death. His incarnation is the secret of His substitution and expiation. There is no salvation save in the "only begotten Son of God."

NO ONE can compare those forecasts (the prophecies of the Bible), so minute and circumstantial, with their complete fulfilment so many ages afterwards, and not feel assured that God is, and that His power is round us now, and that the Bible, wondrous in so many ways besides, finds its explanation in this alone—that it is His word to us.

—John Urquhart

IN THE HARVEST FIELD

Conducted by A. H. YETTER

The picture on this page shows the new Baptist Church at McLean, Texas, of which Rev. David H. Brynoff, D. B. I. '20 is the pastor. The Lord has been blessing our brother's ministry as this new building testifies. The church is a wide-awake one, numbering over two hundred members, and has a Sunday School of one hundred forty. In a recent series of evangelistic meetings thirty-one new members were added to the church.

Lillian Daniel, D. B. I. '28 sailed for China September 12th on the Empress of Russia. She is to work under the auspices of the China Inland Mission. We share her joy in the privilege which is hers of carrying the glad tidings of the Lord Jesus Christ to this far away land. We know that the Lord is with her and are confident that He will use her to the blessing of souls.

Another student of D. B. I., Frances Paul, sailed for Syria, September 18th, on the Aleitia. She has been accepted as a missionary by the Bible Lands Gospel Mission. We are glad that Miss Paul is to have the privilege of witnessing for the Lord in the Bible Lands, and we are expecting Him to use her greatly in the work to which He has called her.

Mr. and Mrs. W. R. Hunrichs are on the field again at Matto Grosso, Brazil, and the Lord is signally blessing their work. He has supplied them with a new Ford car which makes possible wider testimony for the Lord Jesus, and since their return He has used their ministry markedly, to the salvation of souls. They ask us to join with them in praise for these mercies, and in asking for His continued guidance and blessing in the work.

Mr. and Mrs. E. K. Friedemann are working for the present at Sosa, Erzebirge, Saxony, Germany. They were forced to leave Latgale as their visa expired July 4th and a new visa was flatly refused. Mr. Friedemann is busy at Sosa, preaching three times and conducting three prayer meetings each week. The move to Germany has been a God-send to Mrs. Friedemann in that it has given her a chance to rest and recover from her recent illness. Their present work, however, is only temporary, as the Lord has burdened them for the German-speaking people of Czechoslovakia, near the German border. There is a great need in this field where there are many, many square miles without a single witness for the Saviour. The Friedemanns feel that there is a real need for an auto in this work and would appreciate our prayer fellowship for the supply of a car.



First Baptist Church, McLean, Texas

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

TWO WAYS TO RECEIVE INSTRUCTION THE PLACE OF PRAYER IN SOUL-WINNING

PROV. 21:29

I. THE REPROOF

- A. Instruction
- B. Reproof

II. THE RECEPTION

- A. The Wicked hardeneth his face
 - 1. Refuses to consider evidence
 - 2. Justifies self and blames others
 - 3. Accepts doctrine, rejects application
- B. The Upright considereth his ways
 - 1. Prayerfully weighs evidence with open mind
 - 2. Confesses frankly
 - 3. Tests life by doctrine

III. THE ROOT

Prov. 14:14

- A. The Wicked occupied in self
Prov. 21:2
- B. The Upright occupied in Christ

IV. THE RESULT

Prov. 28:13-14

- A. He that covereth his sins shall not prosper
- B. Whoso confesseth and forsaketh them shall have mercy

—H. A. W.

OUR EXAMPLES AND INSTRUCTIONS

LUKE 10:2

LUKE 22:42

ACTS 4:31

ROM. 10:1

I. PRAYER MAINTAINS THE FELLOWSHIP WHICH IS THE FOUNTAIN AND MAKES FOR AN UNOBSTRUCTED CHANNEL

John 15:5-8

It's such a privilege!

II. PRAYER BEATS BACK THE OPPOSING FORCES OF DARKNESS

Eph. 6:18

It's a terrible conflict!

III. PRAYER GIVES NECESSARY WISDOM

James 1:5

It's such a delicate task!

IV. PRAYER ENLISTS GOD'S POWER

John 14:13-14

We are so weak!

It's a super-human task!

—H. A. W.

HOW SHALL I USE MY BIBLE?

I. STUDY IT

II Tim. 2:15

II. SEARCH IT

John 5:39

III. MEDITATE IN IT

Ps. 119:15, 18

IV. MEMORIZE IT

Ps. 119:11

V. LIVE IT

Ps. 119:9

VI. TELL IT

Eph. 6:17

II Tim. 4:2

EPH. 5:1-20

I. THE WALK OF LOVE

Eph. 5:2

II. THE WALK OF LIGHT

Eph. 5:8

III. THE WALK OF WISDOM

Eph. 5:15

—H. A. W.

THREE CHEERS!

I. THE CHEER OF FORGIVENESS

Matt. 9:2

II. THE CHEER OF FELLOWSHIP

Mark 6:50

Matt. 14:27

III. THE CHEER OF VICTORY

John 16:33

—H. A. W.

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 9

Sunday, December 1, 1929

THE CHRISTIAN HOME IN A MODERN WORLD

Lesson Text: Deuteronomy 6:3-9; Matthew 19:3-9; Luke
2:40-52; Luke 24:28-32; Ephesians 6:1-9; II Timothy
1:3-5; 3:14, 15

(Assigned for printing: Luke 2:40-52)

Read also Colossians 1:9-18

Golden Text:

"Honour thy father and mother" (Eph. 6:2).

The expression, "The Christian Home in a Modern World" brings together two things which are opposite both in character and influence. This world is unspeakably evil, and its influence conspires with the wicked and corrupt nature in every man to drag him into everything evil and to counteract every spiritual influence. A real Christian home, on the other hand, is one of God's choicest blessings, and is one of the agencies which the Holy Spirit most powerfully uses for good. Today's lesson discussion, therefore, will naturally take up, first, some of the characteristics of this modern world, and after that some of the characteristics of a Christian home.

I. SOME CHARACTERISTICS OF A MODERN WORLD

When we speak of a modern world it is necessary to explain just what we are talking about. In the New Testament our English word "world" is used to translate several different words in the Greek original. The two most commonly used, mean literally, one, "age," and the other, "the arrangement or system of human affairs." The one is essentially temporal, representing the period of time covered by the age spoken of. The other is a word of condition, denoting the state of affairs in organized society. These two are inseparably related, and both are evil in character and influence. In speaking of some of the characteristics of this modern world, we shall speak first of the characteristics of the age in which we live and after that of the characteristics of the world system.

A. Some Characteristics of the Present Age.

Several things are clearly revealed in God's Word about the age in which we live.

1. First we note that it is an age which has Satan as its god. This we are told in II Corinthians 4:4, "The god of this age hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them." The facts stated in this verse reveal the identity of the god of this age. Satan is the arch enemy of the God and Father of our Lord Jesus Christ, and from the time of his fall he

has been working with malignant steadfastness of purpose to make himself god and to supplant the true God in the affections and in the affairs of all created beings. (Isa. 14:12-14; Ezek. 28:2, 5-6, 14-17; Gen. 3:1-15)

2. Second we note that this is an age of decadent spirituality. It is an age in which man will depart from the faith to give heed to seducing spirits and doctrines of demons (I Tim. 4:1, 2); it is an age when men are turning away their ears from the truth and turning them unto fables (II Tim. 4:3, 4); and it is an age when men are becoming "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof" (II Tim. 3:2-5). None whose mind is not still blinded by the god of this age can deny that these are exactly the conditions that prevail today. In connection with the lesson which we are studying, one phrase in this list is especially striking. It is the phrase, "disobedient to parents." It is not alone the children that are at fault in this, but also the parents who weakly permit their children to rule the home and fail to require scriptural obedience. It is the failure of parents scripturally to discipline the children, added to the natural rebellion of their own heart, which lays the foundation for disrespect for and disobedience to all law and authority, whether it be the laws of society or the laws of God.

3. Finally in this connection we note that this age is an age so evil that we could be redeemed from it only by the death of the Lord Jesus Christ. In Galatians 1:4 we read that, "He gave Himself for our sins, that He might deliver us from this present evil age, according to the will of God and our Father." Herein is the hope of the believer. Naturally we are "dead in trespasses and sins, wherein in times past we walked according to the course of this world (literally the age of this world system) according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others (Eph. 2:1-3). But because His is

a heart of grace, God intervened at the cross of Christ, not only in order to save our souls from the burning hell toward which this world is heading, but also to deliver us from the maelstrom of wickedness which characterizes this age. By the blood of Jesus Christ all who trust in Him are not only saved from eternal judgment but are able also to overcome the wicked one and every evil thing which characterizes this age. (Rom. 8:37)

B. Some Characteristics of this Modern World System.

In discussing the characteristics of the modern world system we must be brief, but we shall find that everything that the Scripture says about it is in full harmony with everything which is said of this present age.

1. First, then, Satan is the prince of this world system.

In a number of places this is clearly stated. The word translated "world," which we are here considering, in its root meaning signifies, "an orderly arrangement," suggesting the thought of organization. None who study world conditions today can doubt that it is highly organized, and the Scripture reveals who is the head of this organization. Satan is the chief executive. In his organization everything is arranged with the view of causing men to forget God and to rebel against His revealed will. Immediately before His crucifixion, the Lord Jesus said to His disciples, "The prince of this world cometh, and hath nothing in Me" (John 14:30), and later the Spirit testified through the pen of John, "The whole world lieth in the evil one" (I John 5:19 R. V., see also John 16:11; John 12:31; Eph. 2:2).

2. From other Scriptures we learn that this world system is characterized by the spirit of Christ rejection.

In John 15:18 the Saviour said, "If the world hate you, ye know that it hated me before it hated you." The attitude of this world toward the Lord Jesus Christ is clearly seen at the cross where Jew and Gentile united to do Him to death; and the spirit of the world is the same today as it was then. True it is that in some places it is cloaked with a thin veil of religiousness, so that the unwary are deceived about its real character, but here and there we see it in its naked reality, as in the blasphemies of Bolshevism and organized atheism. This spirit is the spirit of Antichrist, and it will grow worse and worse until it reaches its climax in the awful rebellion of that man of sin, in which the armies and the kingdoms of the world will follow him in open rebellion against the Lord Jesus Christ. Yes, we are living in a Christ hating world, and we should not wonder if the world hates us, "The servant is not greater than his master" (I Cor. 1:21; II Thess. 2:3-4, 9-12; Rev. 19:11-19).

3. Last of all, for this part of our discussion, the believer is commanded to be separate from this world system.

"Be not conformed to this world," says Romans 12:2, "but be ye transformed by the renewing of your mind that you may prove what is that good and acceptable and perfect will of God." Again James testifies, "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). Were we asked to separate from the world in our own strength we might well despair, for our natural tendency, as we have seen, is to walk according to the course of this world. But, thank God! by the death of Christ the believer has been crucified to this world and the world to him (Gal. 6:14). Even as our Saviour gave Himself to deliver us from this present evil age, so He gave Himself to separate us from this devil-dominated world system. If we will only let Him have His way, yielding ourselves to Him, and saying "yes" to everything that He says in His Word, we will enter with ineffable delight into the joyous experience of the liberty which has been provided for every child of God through the death of Christ, and we will know the victory of which the Spirit speaks when He says, "This is the victory which overcometh the world, even our faith" (I John 2:15-17; I John 5:4,5).

II. SOME CHARACTERISTICS OF A CHRISTIAN HOME

Now we will turn for a moment to the study of what a real Christian home is. Let us bear in mind that such

a home can be in God's gracious providence one of the surest means of fortifying the child against the evil influences of this world. Let us not make the mistake, however, of supposing that mere natural relationships can do this, normal and wholesome as they may be. Only as the Lord Jesus Christ is given the preeminence in the home, and only as the home is used of God to bring the members of the family into touch with Him, can this great object be accomplished.

A. A Christian home is first of all a home in which the Lord Jesus is given the preeminence.

This is God's purpose concerning Him, for He has raised Him from the dead "that in all things He might have the preeminence" (Col. 1:18), and in the family of heaven He has given Him this place. Such, then, should be the place which we give Him in all our family relationships. That there is real need for us to give Him this place is revealed by many Scriptures which show that family relationships can become a curse instead of a blessing when our loved ones are put before the Lord (e.g. Matt. 10:35-37; Luke 14:26; Luke 21:16, 17). But the power for good of the home where Christ is given His rightful place is suggested in Timothy's experience, to whom the Apostle Paul wrote, thanking God for the "unfeigned faith which was in him, which dwelt first in his grandmother Lois and in his mother Eunice" (II Tim. 1:5). Who can say that the faith of the grandmother was not used of God to impart faith to the mother, and her faith to impart faith to the son? That such was true is the self-evident implication of this passage. The Christian home is, then, first of all a home in which the Lord Jesus Christ is put first. It is characterized by reverence and worship. (Luke 24:28-32)

B. A Christian home is also a home in which spiritual instruction is given a great place.

What a picture is called to mind by Deuteronomy 6:6-7, where we are admonished, "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (see also verses 8 and 9). Oh! that our homes were characterized by such godly and wholesome instruction. It was not only the godly example of Timothy's mother and grandmother which led him to the Saviour, but also their instruction. Their faith led them to teach that child the Scriptures of truth, so that the Apostle Paul could say, "That from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). Of all things which are neglected in the home of the average professing Christian today, instruction in God's Word and prayer are foremost. But if we do not teach our children the Word of God, and if we do not kneel with them in prayer, we sin against their souls. May God give us the vision, and may He put within our heart the purpose that our homes shall be really Christian homes, that God's Word shall be constantly brought before the minds of our loved ones, and that, if we can possibly avoid it, a day shall not pass without our bowing the knee together before the throne of Grace.

C. A Christian home is further a home in which there is normal discipline.

To the parents the Spirit says, "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). And to the children he says, "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3). What the Spirit admonishes His people to do, we can do in His strength. If failure to properly instruct and discipline the child in the home paves the way for lawlessness and godlessness in after years, how much rather shall godly instruction and discipline prepare their hearts, not only to receive the grace of God in Christ, but also to be obedient to the Word of God and to the laws of the country. Let us not forget, however, that the example counts just as definitely as the words, and the children in the home not only need to hear the Word of God, from the lips of their parents but also to see in their lives a walk which itself



is characterized by obedience to His Word, and by submitting themselves to one another in the fear of God. Let us not forget, either, that the rod is indispensable to godly discipline. God's Word has prescribed it, and wise is that parent who gives heed to what the Word says on this, as well as on every other subject. Our Lord Jesus, as a child, gave us a notable example of the attitude which should characterize all children, and which parents should seek to instil into their hearts. While he was keenly conscious that He must be about His Father's business, yet while He was still a child He submitted Himself to His parents (Luke 2:51). (Eph. 5:21-22; Prov. 13:24; Prov. 22:15; Prov. 23:13-14; Prov. 29:15)

D. In our zeal to discipline, however, let us not forget that the Christian home is a home which is characterized by love. True love, springing from the Spirit's control in our lives, is a real solution to every domestic problem. If true love characterized the home there would be no divorce evil, and if true love characterized the home, there would be normal adjustments between parents and children. Let us therefore, in yielding ourselves to God and walking in the Spirit, learn what true love is, and let love for God and love for one another become the constant atmosphere of our homes. Beware, however, lest we fall into the snare, into which so many have fallen, of thinking that soft and sickly sentimentality is real love. Real love is tender enough to weep with those who weep, but it is also strong enough to be stern and to discipline. A valuable discussion of this truth which will help many of God's children to become normally balanced on this subject will be found in Dean Fowler's booklet, "The Dark Side of Love," which can be ordered from the Institute Book Nook, price 25 cents. (Matt. 19:3-9; Col. 3:14; Gal. 5:22; I Cor. 13:4-8—"Charity" in this passage literally is "love"; Titus 2:4)

VITAL-TRUTH ILLUSTRATION

A great preacher was pressing the claims of Christ upon a bright young man who was not a Christian. The boy's father, one of the most distinguished physicians of the city, was also out of Christ. The boy well-nigh worshipped his father. After they had talked for a while he turned to the minister and said, "The best man in this city is not a Christian; why should I be?" The pastor said, "Who is that?" The young fellow answered proudly, "My father is the best man who walks the streets of this city, yet he is not a Christian. Why should I be one?"

The next day was Sunday. At the earliest possible hour the faithful pastor was in the physician's office with a great burden upon his heart. "Do you know, sir, that you are keeping someone else out of the kingdom of God? Your boy told me you were the best man in this city, and that as you did not seem to need Christ in order to be saved, he did not see why he should." "Pastor, what is the first service in your church at which I could make a public confession of Christ?" was the instant question of the father. "This morning at ten-thirty," said the pastor. "I have an important operation at that hour, and cannot come. What is the next opportunity available?" "This evening at eight o'clock," was the reply. "I will be there," he said.

At eight o'clock he was on hand. When the hour came for the decision, this splendid man arose, deliberately walked down the aisle, and openly accepted Christ as his personal Saviour. As he looked around, there stood his boy in the midst of the congregation, with upraised hand, signifying his own decision to accept the same Christ. In a few moments he stood by his father in the same place of open confession and salvation.

—From "The Father's House," by J. H. McConkey.

Fourth Quarter, Lesson 10

Sunday, December 8, 1929

HELPING NEIGHBORS IN NEED

Lesson Text: Matt. 25:31-46; Luke 10:25-37; Jas. 1:27; 2:14-17

(Assigned for printing: Matt. 25:31-46)

Read also Luke 6:27-36

Golden Text:

"Thou shalt love thy neighbour as thyself" (Lev. 19:18).

Following the suggestion of the lesson title, this will be a study on ministering to the needs of others. Before we enter into it, however, a few words will be appropriate about the dispensational teaching of that part of the Scripture assigned for printing. As the first verse states, God's judgment of the sheep and goats will occur at the second coming of Christ. It is primarily a national judgment, in which all nations are divided into two groups, the one group composed entirely of believers and the other group of unbelievers; so that each nation will be divided into two parts, and for the purpose of this judgment each will become two nations. The faith or the unbelief of the individual determines in which group he is classified; but after the classification has been made, it is the groups which are dealt with as a whole rather than the individual. The group composed of believers enters into the joys of Christ's Kingdom; but that composed of unbelievers enters into the woes of hell. We must content ourselves with this brief outline and press on to the study of our subject. Because ministering to the needs of others is clearly involved in this parable, our further discussion will undoubtedly shed more light on what has been said already, and in it will appear the reasons for some of the statements which we have made. We have purposely refrained from speaking of the good works and of the identity of the "brethren," because these things are to come before us in the body of our discussion.

I. MINISTERING TO THE NEEDS OF OTHERS A FRUIT OF SALVATION

The first thing that comes before us is the fact that **ministering to the needs of others is a fruit of salvation rather than the condition on which we obtain it.** It is very important that we recognize this, else we might be confused as to what was really taught in the parable referred to above. Leaving that parable for the moment, let us consider some principles on which we base the statement, "Ministering to the needs of others is a fruit of salvation rather than a condition on which we obtain it."

Any real ministry to the needs of others must spring from love. This we see at the cross: "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life" (John 3:16). And the practical effect of that love in our lives appears in I John 3:17, which immediately follows a statement closely parallel to the statement of John 3:16: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Here it clearly appears that a real ministry to the needs of others springs from the love of God in the hearts of men. And in I John 4:7 we are told that "Everyone that loveth is born of God, and knoweth God." Since to minister to the need of others is an expression of the love of God, and since everyone who loves with such love is begotten of Him, it follows that really to minister to others in need is a fruit of salvation. We do not say that unbelievers do not do many charitable works, but we do say that such

works lack the spirit of true ministry and are almost always done for a selfish motive. Further, we believe it can be demonstrated that such works on the part of unbelievers will almost invariably be found to have their inspiration in the example or influence of believers.

In the light of the Scriptures which we have already considered, it should be apparent that those in the parable of the sheep and the goats who minister to Christ's brethren are believers and that their good works, instead of being the condition of their salvation, are in reality its fruit. But as we come to the parable itself we find a number of details which confirm this conclusion. For one thing, the members of the one group are said to be "sheep" and those in the other group are said to be "goats." Now "sheep" in the Scripture is a symbol which is always used to represent believers—particularly the believers of Israel. It is only a believer, for instance, who can say, "The Lord is my shepherd" (Ps. 23:1, see also John 10:1-16). Again these sheep are said to be "the righteous." This puts it beyond the possibility of a doubt that they are believers, for the only righteousness that counts before God is not a righteousness that is by works but a righteousness which is imputed by faith in the Lord Jesus Christ. (Gal. 2:16; Rom. 3:20-22) On the other hand, the "goats" are said to be "accursed." This seals them as unbelievers, for the Scripture plainly says, "He that believeth on Him is not condemned: but he that believeth not is condemned already because he hath not believed in the Name of the only begotten Son of God" (John 3:18). Add to the considerations which we have already faced the fact that to interpret this passage as teaching salvation by works would be to contradict the plain teaching of many other Scriptures which declare that it is not by works, and the case is very clear: ministering to the needs of others is a fruit of salvation; it is not the condition on which salvation is obtained. (Gal. 5:22; Gal. 2:10; Eph. 2:8-9; Titus 3:5; II Tim. 1:9)

II. MINISTERING TO THE NEEDS OF OTHERS AN EXPRESSION OF FAITH

There is more in this parable than appears on the surface. We know from observation that not all who have been saved by trusting in the Lord Jesus Christ engage in such a ministry. We need, therefore, to go a step further and that to recognize that for a believer to minister to the needs of others is an expression of a continued and abounding faith, subsequent to the initial decision to receive the Saviour. God's Word plainly teaches that it is His desire that those who are blessed with material possessions shall minister to the poor and to those in need. To do so is a matter of obedience, and to refuse is a matter of disobedience. Obedience, however, springs from faith; but the root of disobedience is unbelief. In the one case, faith has many aspects; and the same is true of the unbelief involved in the other, but we cannot take time here to go into detail. Simply to face the fact that God's Word admonishes His children to minister to the needs of others should be enough in itself to convince any reasonable soul that to minister to the needs of others is simply saying, "Yes" to the Word of God, and that is what faith really is. (Rom. 16:26; I Cor. 16:1-2; Gal. 2:10; Prov. 19:17; Matt. 5:42; I Tim. 6:17-18)

There is, however, a special application of this principle to the parable before us. Bear in mind that those who appear before the throne in that judgment will be nations living on the earth when the Lord Jesus Christ returns. They will have lived through the Great Tribulation. Because the "sheep" stand particularly for Israel, though unquestionably they include the saved of all other nations, the "brethren" must be a special group. On turning to the Scriptures which describe conditions on this earth during the Great Tribulation, we find that there is indeed to be a special group of one hundred and forty-four thousand sealed messengers, who will bear the gospel of the Kingdom. Through their ministry that gospel will be preached in all the world for a witness unto all nations (Matt. 24:14). But these sealed messengers will be the object of special hatred on the part of the Devil and the Antichrist, who will do everything in their power to slay them (but futilely,

for they will be miraculously preserved). At that time Antichrist will promulgate in all the world a decree that any who will not worship him shall be killed, which evidently is particularly aimed at these one hundred and forty-four thousand sealed one (Rev. 12:17; Rev. 13:15; Ps. 91:1-8). In the face of such conditions only believers will dare to show mercy to these "brethren." Thus their treatment of the "brethren" becomes clearly an index of their attitude toward the message which they bear. Those who receive the message and trust the One of Whom it testifies will receive the messengers and will perform on them the good works of which the parable speaks. Those who reject the message will also spurn the messengers. The same principles, however, which underlie the actions of those dwelling on the earth during those coming days of tribulation, are operative also in all ages. Real, loving, self-sacrificing ministry to those in need is an expression of faith. (John 15:18-21; Matt. 10:40-42)

III. MINISTERING TO THOSE IN NEED A MEANS OF WORSHIP

Another nugget which we may mine from this Scripture is that ministering to the needs of others, when done for the love of Christ, is a means of worship. How else can we understand those words, "I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in: naked and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me," and also His answer to the questions of the righteous, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. 25:35-40)? Our Lord's meaning cannot be mistaken. When we minister to one of His children, He esteems it as though we had ministered to Himself. And what a revelation is this statement of the reality of the believers identification with him! Our sufferings are His sufferings, our needs His needs, and when His children minister to us they are ministering to Him.

This, however, is not the only Scripture which teaches that to minister to the needs of others is a means of worship. One is reminded of the Saviour's conversation with Peter at the Sea of Tiberias, where He thrice asked Peter if he loved Him, and thrice on receiving an affirmative answer admonished him to feed His sheep (John 21:15-17). In effect He was saying to him, "You can best show your love to Me by the way you minister to those who are Mine," or when we turn to Hebrews 6:10 we read, "God is not unrighteous to forget your work and labour of love which ye have shewed toward His Name, in that ye have ministered to the saints, and do minister." Do we love our Lord? Then let us manifest our love for Him in our dealing with those who are in need, for such service is worship, acceptable, well-pleasing to Him.

IV. MINISTERING TO THE NEEDS OF OTHERS A MEDIUM OF TESTIMONY

Leaving now the parable which has claimed our attention up to the present time, let us press on to notice that ministering to the needs of others is a medium of testimony. What missionary, worthy of the name, cannot testify of innumerable instances in which a kindly word and a deed of mercy to someone in need has been in God's hand the thing which has melted a heart of ice and prepared the way for the reception of the message? When asked to carry a Bible to an Islander, one of his Japanese Christian helpers said to Captain Luke Bickel, "He is not ready yet for this Bible, but he has another. Your are his Bible. He is watching you. As you fail, Christ fails. As you live Christ, so Christ is revealed to him." His heart and the hearts of others had been touched and warmed by the tender thoughtfulness with which Captain Bickel had ministered to the more material needs of those to whom he ministered the Word of God and by the care which he took for the comfort and physical well-being of his co-laborers. Such is always the effect of such a life. (II Cor. 3:3)

This is the force of the words of James, when he says, "What doth it profit, my brethren, though a man say he



has faith, and hath not works? Can faith save him? (from the adverse judgment of men). If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone" (Jam. 2:14-17). Let men see in our lives a spirit of loving self-sacrifice and willingness to minister to them in other things as well as in the gospel, and it will not be hard to reach them with the message of the cross. To minister to the needs of others is indeed a medium of testimony, and it was to this testimony that the Saviour appealed many times during His lifetime, the Parable of the Good Samaritan being but one of many instances of this. To appreciate the full significance of the appeal of this parable, we should remember that the Lord Jesus Himself was the Good Samaritan. In speaking this parable He was undoubtedly mindful of the accusation which the Jews had hurled against him, that He was a Samaritan, and unquestionably they too were reminded of it. (Luke 10:25-37, see also John 8:48.)

V. TO MINISTER TO THE NEEDS OF OTHERS A CONDITION OF REWARDS

Finally, let us bear in mind that to minister to the needs of others is a condition of rewards. Many Christians will be surprised when they enter into the presence of the Lord to find how apparently small are the things for which rewards are bestowed upon those who have been faithful. Nothing can be too small to count if it be done for love of Christ. We cannot doubt that many so-called small things will count even more largely than others which in our imperfect judgment seem larger. One verse which reveals both how small the things for which we are to be rewarded and at the same time emphasizes the fact that ministering to the needs of others, even in a small way, is one means of worship is Mark

9:41, which says, "Whosoever shall give you a cup of water, in My Name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." (I Cor. 3:11-15)

VITAL-TRUTH ILLUSTRATION

Christians are enjoined to minister to the needs of others, especially "those that are of the household of faith." There is no suggestion, however, that the church of Christ is to be a philanthropic institution, although philanthropy may be one of the by-products. C. G. Trumbull illustrates this thought conclusively in his pamphlet, "Is the Truth of the Lord's Return a Practical Matter for Today?" He says, telling of a luncheon conversation with Dr. C. I. Scofield, during which Acts 5:12-16 was discussed, "Peter was doing the Lord's will after Pentecost, and among other things was not only healing spirits—bringing souls to Christ—but was empowered by Christ to heal bodies as well; to improve their condition so much so that people brought 'sick folk, and them which were vexed with unclean spirits,' that 'at least the shadow of Peter passing by overshadowed them.' Said Dr. Scofield: 'God undoubtedly honored the sincere faith of these people, even through the shadow of Peter. But that was a by-product of Peter's work. Suppose Peter, realizing that God was working through his shadow, had said to the other disciples, 'Now we have found our work. On sunny days announce that we will walk along the street and let our shadow fall upon sick people.' In doing this they would have gotten far away from the will of God; and their work would have gone to pieces, as does the work of the church of Christ when it turns aside from its true business of soul-winning to the shadow business of improving temporal conditions. Yet a certain amount of shadow business is all right, as long as it is merely incidental."

—From "Christ Life."

Fourth Quarter, Lesson 11

Sunday, December 15, 1929

THE CHRISTIAN SPIRIT IN INDUSTRY

Lesson Text: Exod. 1:8-14; 20:17; Deut. 24:14-15; Amos 5:6-15; Zech. 8:16-17; Matt. 20:1-16; Mark 12:1-9; Luke 3:14; Eph. 6:5-9; I Tim. 6:17-19

(Assigned for printing: Deut. 24:14-15; Eph. 6:5-9; I Tim. 6:17-19)

Read also Matthew 7:1-5

Golden Text:

"And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

If through the study of this lesson men hope to learn how all industry may be permeated with the Spirit of Christ, they are doomed to disappointment, for industry as a whole is but part of the world system which in our last lesson we saw to be under the dominion of Satan and opposed to everything Christian. But if through it they hope to learn how in their own business relationships they can walk with God and honor Him, to such this lesson will prove to be eminently practical. An expression commonly heard is, "You cannot be a Christian and be successful in business"; but such is the language of a weakling. It is the language of one who is reckoning the power of Satan greater than the power of God, and who is seeking to find in circumstances an excuse for his own sin and selfishness. On the contrary it is a well known fact that some of the most prosperous business men this world has ever seen, are earnest Christians, and men who seek to honor their Lord in their business relationships. If a man is in business by the will of God, and no Christian should be in business who does not know he is there by the will of God, surely he can expect God to bless and prosper him in it so long as it is conducted to His glory.

But the subject before us has two sides, and in order that both sides may be clearly apprehended it is necessary for us to agree upon a definition. The subject of industry is so broad in its scope that without a definition such as we propose there would be danger of our talking in hopelessly vague generalities. For the purpose of our discussion, therefore, we will consider the term "industry" as representing the relationship existing between the man who works and the man for whom he works. With this definition before us, at once both sides of the question are apparent, and it is obvious that any study of the principles of God's Word as applied to industry will be as beneficial to the man who works as to the man for whom he works.

I. SOME EVILS OF INDUSTRY

The evils of industry, as revealed in God's Word, are traceable to two causes—greed and godlessness.

Greed is a specialized form of selfishness, and greed is one thing which most commonly lies at the root of labor problems, for as the Scripture says, "The love of money is a root of all kinds of evil" (I Tim. 6:10, R.V.). Greed is responsible for the exploitation of little children which made necessary child labor laws in this country, and which is now shocking even hardened Communists

in Russia. Greed is responsible for the peonage which is the curse of Mexico and some of the South American countries; and greed is responsible for the exploitation of many helpless women who are forced to eke out a bare existence on starvation wages. In short greed is responsible for underpayment of workers, and for the keeping back of the hire of those who work, wherever these things are seen the world around. But let it not be supposed that the man who hires others to work for him is the only one guilty of this sin. Greed is just as pronounced on the part of those who work. Greed on the part of the workers has been the cause of much suffering and violence which have characterized efforts to coerce employers into paying exorbitantly high wages. Much of modern industry has apparently been degraded into a grim struggle between those who work and those for whom they work, each attempting to squeeze out of the other as much as possible of this world's goods. Greed is sin, whether it be the greed of the worker or the greed of the employer, and the Spirit of God rebukes it wherever it appears. (Deut. 24:14-15; Jam. 4:1-3; 3:14-18; 5:1-9; Mark 12:1-9)

The twin evil of industry with greed is godlessness. If men loved God as they should, there would be considerateness on the part of the employer and contentment on the part of the worker, and greed would end. In this the two overlap. But there are other evils which grow out of godlessness. In far too many cases both workers and employers permit business to crowd God out of their lives. No matter how much wealth a man may amass by devoting himself to his business or to his work to the exclusion of the things of Christ, he cannot be considered truly prosperous who lines his pocketbook while permitting his soul to starve. To possess wealth is no sin in itself, nor is it sin to engage in business; and it is an honorable thing to work with ones hands whether for ones own support or for the support of others. But to permit these things so to engross our attention that we forget God, is a grievous thing. It is the sin of covetousness, which is idolatry. To such the Spirit of God says, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26). Let us be "not slothful in business," but let us not neglect to be also "fervent in spirit, serving the Lord." (Rom 12:11; Eph. 4:28; II Thess. 3:10-12; Matt. 13:22)

II. SOME PRINCIPLES OF INDUSTRY

In our discussion of these principles of industry we of necessity must be brief, but let none suppose that brevity in discussion indicates that these principles are unimportant.

A. One principle which the Scripture plainly indicates is that it is right that some should possess wealth and that others should work for them. With special reference to the wealth of those who are rich in this world it is said that "God giveth us all things richly to enjoy" (I Tim. 6:17). But the rich should recognize that their wealth is a divinely given trust and involves great responsibility, as we shall see presently. The dreams of Socialists are impractical as well as unscriptural, at least as pertains to this present age. All men have not equal ability to handle wealth, and we should recognize those who finance honorable business enterprises as the benefactors of those who are employed in them. The Word of God has no rebuke for those who hire others to work for them, but it does rebuke the sin of oppressing the hireling in his wages. (II Chron. 1:11-12; Deut. 24:14-15; Mal. 3:5)

B. Another principle which the Scripture endorses is that it is right of the man who pays the wages to decide the amount of the wages which he will pay. In the parable of the householder and the laborers in the vineyard our Lord both taught this principle and the principle which we noted in our last paragraph. There He represented Himself as an employer hiring laborers, thus showing that it is right that one should have means by which he may be an employer and that another should labor for Him. And He very pointedly taught that it is the right of the employer to decide what wages he will

pay, saying to those who murmured, "Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?" (Matt. 20:15). Of course the reverse is true also—and this is clearly involved in the parable before us—it is the privilege of the laborer to decide the amount of wages for which he will work. This householder was proceeding on the basis of an agreement or contract, which implies the consent of both parties. (Matt. 20:2)

C. This, however, suggests a third principle which is that a contract is binding. It is the privilege of the laborer to decide beforehand whether or not he will work for the wages offered, but once having entered into a contract he has no right to try to force his employer to pay more than the wages stipulated, neither has the employer the right to pay less. God's Word has special words of commendation for one who "sweareth to his own hurt, and changeth not" (Ps. 15:4). And this is just as good for one party to a contract as for the other. Such a spirit challenges even the respect of men who in many things are unjust in their judgments. Men might, perhaps, more wisely refuse to enter into some contracts, but having once made an honorable contract, they should perform the thing which they have contracted to do. Let it be remembered, too, that the word of a follower of the the Lord Jesus Christ should be as sacred as any contract, for we must "provide things honest in the sight of all men" if we are to maintain our testimony with them (Rom. 12:17; II Cor. 8:21).

D. But there is another principle which is greater even than those which we have noted, and this is the principle of considerateness. It is this principle which is at the very heart of the so-called golden rule: "As ye would that men should do unto you, do ye also to them likewise" (Luke 6:31). A contract may give an employer the legal right to maintain a low wage when the cost of living is soaring, but the principle of considerateness would lead him to offer a new contract providing a higher wage. So, too, a contract undoubtedly gives a workman the legal right to insist on the stipulated wage even in an hour of financial depression and crisis, but the principle of considerateness would lead him to offer to reduce his wages until things returned to normal. These, of course, are only two applications among many which may be made of this principle. (Phil. 4:5)

III. THE RESPONSIBILITIES OF INDUSTRY

We pass on now to consider a few of the responsibilities of industry. We speak here only of business responsibilities. We shall speak of spiritual responsibilities under the head of opportunities.

The Spirit's admonitions to the employer who would ordinarily be classified among the "rich" are these: He is to be kindly, and forbearing, and equitable in his dealing with those who work for him (Eph. 6:6; Col. 4:1); he is not to oppress the hireling, or to keep back his wages by fraud (Mal. 3:5); and he is to pay promptly when pay day arrives (Deut. 24:14-15). These things, of course, affect primarily his business dealings with those in his hire. But more than this he is to regard his wealth as a stewardship committed to him in trust by God, to be administered for the benefit of others. He is not to trust in his riches but in the living God, being ready and willing, as He leads, to distribute to those in need; and normally enough those in his employ should have first claim upon his consideration. In other words, the rich man is to conduct himself toward those who serve him as one who himself is a servant of Christ. (II Tim. 6:17-18)

The business responsibility of the worker is preeminently that of rendering faithful and hearty service to his employer. The instructions of the Word are very explicit. "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the



Lord, whether he be bond or free" (Eph. 6:5-8). Let it be remembered that this is the Word of the Spirit to bond slaves, for such is the meaning of the Greek word here translated servants. Bear in mind, too, that this obedience is to be rendered not only to the good and gentle, but also to the froward. If such was to be the spirit of a slave, how much more should it be the spirit of a free man who is receiving wages for his service! (I Tim. 6:1-2; Tit. 2:9-10; Col. 3:22; I Pet. 2:18-21)

IV. SOME OPPORTUNITIES OF INDUSTRY

And finally we pause to consider briefly some of the opportunities of industry.

A. First is the opportunity for fellowship. Normally the servant should be as one of the family of his employer, and his employer should be as a brother to him. If both the employer and his servant are Christians there should be the warmest fellowship between them. The employer should have the servant's welfare at heart and the servant should have at heart the interest of his employer as well as his personal welfare. One of the most notable examples of this in the Scripture appears in Paul's epistle to Philemon. This letter was sent by the hand of a runaway slave by the name of Onesimus, whom Paul had led to the Saviour in his prison at Rome. Writing to this slave's master, Philemon, the Apostle Paul said, "I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable (the name Onesimus means "profitable"), but now profitable to thee and to me: whom I have sent again: thou therefore receive him that is mine own bowels: . . . not now, as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?" (Philemon 10-16). This warm appeal not only shows the normal fellowship which should exist between the believing servant and the believing master, but also the ground of such fellowship. Mutual love for Another should draw them together in bonds which are closer than any which industry can create. A fellow believer may be my servant, or he may be my employer, but in recognizing that relationship we should not lose sight of the fact that through faith in Christ Jesus we are fellow members of the same Body and therefore members one of another (I Tim. 6:1-2).

B. Another opportunity of industry is the opportunity of testimony. By his obedience the servant has the opportunity to "adorn the doctrine of Christ" (Tit. 2:9-10; I Tim. 6:1-2). By his kindness and considerateness the master has the opportunity of exemplifying to his servant the love of the Master of them both (Eph. 6:9, the margin reads "both your master and theirs"). Thus the employer and the employee have the opportunity in their very deportment to bear testimony one to the other. They have also opportunity of bearing testimony by word of mouth and by the printed page. It is said that a queen of England was once led to Christ by reading a tract given to her by a house maid. And one of the most notable examples of a godly employer is seen in the Australian business man who, to reach the large army of men and women in his employ, not only gathered them together and talked with them personally about the

Saviour, but also wrote a tract, giving his own personal testimony as to the reason for the faith which was in him, which tract has been given wide distribution and has been greatly used of God in bringing blessing to others. Not only has the one who works and the one for whom he works the opportunity to bear testimony each to the other, but their very business affairs bring them both into many contacts which, if they are yielding themselves to the Lord, may be used to bring a positive testimony to others, as for instance to fellow employees, salesmen, etc.

Let none, however, justify himself on the ground of opportunities for testimony which business affords, for continuing in secular work contrary to the will of God for his life. If God has led him to a life of full time service, He cannot be satisfied with any substitute. Let us be sure that our occupation is the occupation which God has chosen for us, and then let us be sure that in that occupation we are fitting into God's plan for our lives. Because it is the natural tendency of every soul to substitute part time service for full time service, the teacher might well emphasize the fact that God's Word teaches that every Christian should give himself to God in utter yieldedness, and seek to find His will for the life. It should be pointed out that inasmuch as we are not our own, but His Who bought us with His own blood, we have no right to engage in business unless God plainly directs us to, and it should be further kept before the minds of those to whom we minister, that the probability is that if He is given the chance the Spirit of God will lead Christian young men and young women into full time Christian work rather than into business. (Rom. 12:1-2; Matt. 4:19; I Cor. 7:20-24; I Cor. 6:19-20)

VITAL-TRUTH ILLUSTRATION

One day I was walking down a main street in Christiana with a Norwegian friend. He called my attention to a large business concern, and then told me this story of its wealthy founder and head. He had been a poor boy in a country district, tending cattle. One day he wanted to be away, and asked his sister to tend the cattle, promising to let her hold for the day a small coin current there, worth less than three cents of our money, to be returned at night. She consented. The very sight of the money was a great rarity to her. So she spent a long hard day tending his cattle, and holding his bright little coin, and returned it again at night quite content with her day's pay.

Long years afterward the brother was telling the story. He had grown very wealthy. He had allowed the love of money to crowd out the Christ passion to which he was not a stranger. He told the story to my friend with great glee, laughing at his sister's childish simplicity. My friend, who knew him well, said very quietly: "That is all YOU get; you hold your wealth to the end of your day of life; then you give it up and have as little as before, and the whole of your life is gone." And the man's startled face showed that he had quite understood. —From "Quiet Talks About Our Lord's Return," by S. D. Gordon.

Fourth Quarter, Lesson 12

Sunday, December 22, 1929

THE CHILD IN A CHRISTIAN WORLD

Lesson Text: Matt. 18:1-6; Mark 9:36, 37, 42; 10:13-16;
Luke 2:1-20

(Assigned for printing: Luke 2:8-20)

Read also Isaiah 11:1-9

Golden Text:

"But Jesus said, Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven" (Matt. 19:14).

Today's lesson is the Christmas lesson. Before beginning our study of the lesson, however, we would like to say a few words about the Santa Claus stories which are so commonly told about this time of the year. We are more

and more persuaded that parents and teachers who tell the little children the Santa Claus stories are engaging in a practice which is both sinful and harmful. The interest of the little folks in these stories in no wise justifies the elders in lying to them, and may a child's faith has been shattered by learning that they had been deceived. The same lips that have assured him that "there really is a Santa Claus" have also told him that the Bible stories about our Lord Jesus Christ are real and true. Is it any wonder, then, that many, learning they have been deceived on the one, have become skeptical about the other? Think of the seriousness of trifling with the faith of little children. Santa Claus is to many a child as truly a false god as ever was his ancient prototype, Baal, to the children of Israel. We are persuaded that Santa Claus is a satanic invention designed to undermine the faith of little children and keep them from trusting the Saviour. If their minds were as familiar with what the Bible says about the Lord Jesus Christ as they are with the stories of Santa Claus, and if they believed in the Saviour with the same simple trust with which they believe in Santa Claus, this would insure their salvation and would lay the foundation for a life of fellowship with God, of victory over sin, and of usefulness in spiritual work. We trust that none who study these lessons will be guilty again of perpetuating the Santa Claus lie, but rather that each one will resolve that he will be as diligent (if not more so) in telling the story of the Lord Jesus Christ as in times past he was in telling the story of Santa Claus. (For those who wish to study the scriptural teaching which bears on Santa Claus and Christmas, as well as the historical heathen connection and derivation of Santa Claus, we heartily recommend Dean Fowler's valuable discussion "Santa Claus and Christmas," which may be obtained from the Institute Publishing Company, charge 25 cents postpaid.)

Now in our study of the Christmas lesson let us ask once more, just who was the child who was born in Bethlehem's manger?

I. THE SEED

This Babe was the promised Seed of the Old Testament.

Almost from the very beginning of man's history He had been the subject of prophecy. When Adam sinned and brought upon himself the awful penalty of sin, the Spirit of God promised His advent, saying to the serpent, "I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel" (Gen. 3:15). When the whole earth seemed given over to the worship of false gods, the true God called Abraham and gave him a promise that in him should all families of the earth be blessed, which promise later He emphasized by saying, "I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy Seed after thee. And I will give unto thee, and to thy Seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession" (Gen. 17:7-8). Many generations later the Spirit said to David: "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy Seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom. He shall build an house for My Name; and I will establish the throne of His kingdom for ever" (II Sam. 7:12-13).

When the Lord Jesus Christ came, He came in fulfillment of these promises. Because He was virgin-born, He was the Seed of the woman (Luke 1:7; Matt. 1:20-23; Gal. 4:4). Because His mother was a lineal descendant of David, as was also Joseph, His foster father, He was both the Seed of Abraham and the Seed of David (Luke 1:4; Matt. 1:1-16 gives the line of Joseph, the foster father of Jesus; Luke 3:23-38 gives the line of Mary, the mother of Jesus). He was born in the place where the Scriptures state He should be born (Luke 1:4; Matt. 2:4-6), and He was born when it was necessary for Him to be born in order to fulfill other Scriptures which set

the time of His appearing (Gal. 4:4; Dan. 9:24-25). Thus we see that several lines of prophecy converge and find their fulfilment in that Babe in Bethlehem's manger.

We may learn three exceedingly practical lessons from this. The first lesson is that the Bible is the Word of God. No man apart from divine inspiration could ever have prophesied the coming of Christ, nor could any group of men have done so; and certainly apart from divine superintendence no merely human prophesies could have been so perfectly fulfilled by a set of circumstances over which the human agencies involved had no control whatever (II Tim. 3:16-17). The second lesson is that the Word of God is absolutely dependable. It cannot be broken. When God promises to do a thing He will keep His promise. No matter how impossible the promises of the Bible may seem to be, therefore, we may rest upon them with absolute confidence, for they are the unchanging Word of the Eternal God Who cannot lie (John 10:35). The third lesson is that all God's promises to the believer are fulfilled in Christ. Had we time we could engage in an extensive discussion, showing that this is true of every promise which He has made to the believer, but we must content ourselves for the present with the mere suggestion. (Acts 13:32-33; Gal. 3:16-17; Gal. 3:26, 29)

II. THE SAVIOUR

This Babe was also the Saviour.

When the angel announced His birth he said, "Unto you is born this day in the city of David a Saviour which is Christ the Lord." In former discussions of this Scripture we have pointed out that "Christ" is the Greek equivalent of the Hebrew "Messiah," which means "the anointed One," and which suggests His mission; and that "the Lord" in the original is equivalent to the Hebrew "Jehovah," which testifies His deity. Now, therefore, we will lay the emphasis on the significance of the name "Saviour."

This Name affords an explanation of the words "fear not" with which the angel greeted those shepherds. Apart from God's grace toward us in Christ Jesus they needed to fear. Like all others, they were sinful men, meriting only the judgment of God (Rom. 3:23; Rom. 6:23; Rom. 1:18). But they were also men of faith, who were looking for the coming Redeemer, hence those words fell with assuring power upon their eager ears, "Unto you is born this day in the city of David a Saviour which is Christ the Lord."

The saviourhood of our Lord Jesus Christ involves several things.

First of all it involves the provision of salvation for all men. "He is the Saviour of all men" (I Tim. 4:10; Heb. 2:9). This is suggested also in the angel's words, "Good tidings of great joy, which shall be to all people" (Luke 2:10). But it reminds all who know their Bibles of the faith limitation of their salvation, for He is the Saviour "specially of those who believe." (I Tim. 4:10; Acts 16:31; 10:43; Acts 13:39; John 3:16-18)

There is involved in this statement also a three-fold salvation. If He is really our Saviour, our Lord Jesus Christ must provide for us a complete salvation. That is, He must provide salvation for us in every realm in which we need salvation. This He has done. The Scripture reveals that He is our Saviour from the penalty of sin (John 3:14-16; John 5:24), He is our Saviour from the power of sin (Rom. 6:6, 15; Rom. 8:2-4), and at His second coming He will prove to be our Saviour from the presence of sin (Phil. 3:20-21; see also Heb. 9:28; I John 3:2).

This three-fold salvation also involves a three-fold ministry on the part of the Saviour. The believer is said to be saved by His death, but he is also said to be saved by His life (that is His resurrection) and by His second coming. (Rom. 5:9-10; Heb. 2:9-10; Heb. 5:9; Heb. 7:25; Heb. 9:28)



III. THE SOVEREIGN

Finally this Scripture reveals our Lord Jesus Christ as the Sovereign.

The words of the angels, "Glory to God in the highest, and on earth peace, good will toward men" are a prophetic testimony concerning conditions which will be brought to earth in the kingdom reign of our Lord Jesus Christ (Luke 2:14). It is then that the glory of God will be manifest in the earth, and it is then that the earth shall be filled with peace. This prospect was stated in the prophecy of Isaiah when he said, "Unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder; and His Name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." (Isa. 9:6-7; see also Hab. 2:14; Zech. 9:9-10; Micah 4:3-4; Isa. 2:2-4)

That this Babe is to be the king of Israel was testified also in other prophecies spoken before His birth. We have seen that as the Seed of David He was to sit upon His father's throne and His kingdom was to be established forever. That He was the Seed promised in this Scripture and that He was the One in Whom God's kingdom should be established was testified in the angel's message by which it was announced to the virgin Mary that she was to have the high privilege of giving birth to the Messiah. Said he, "Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His Name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end" (Luke 1:31-33). It is the destiny of the Lord Jesus Christ to reign as King over the whole earth; and when He does reign then will be fulfilled the promise made to Abraham, "In thee shall all the families of the

earth be blessed" (Gen. 12:3). As we have seen, His kingdom will bring peace to war-ridden nations, His kingdom shall bring healing to the sick (Isa. 35:4-6), comfort to the sorrowing, liberation to the captives, and restoration and deliverance to the oppressed (Isa. 61:1-3). His kingdom shall be characterized by joy and gladness and blessings of every conceivable kind (Isa. 35:10; Isa. 55:12; Isa. 61:7).

We need not wait till then, however, to enjoy such blessings, for the spiritual counterpart of every one of them is given by the grace of God to the soul who will enthrone the Lord Jesus in his heart and in his life. Would we know victory over sin? peace in the midst of tribulations? joy in the midst of sorrow? strength in the midst of weakness? are there other blessings which we need? They are ours for the asking. All we need do is to bow our wills before His will, yielding ourselves to the Lord Jesus Christ to let Him have the throne of our lives, and our lives will be filled with every blessing which will characterize His future kingdom, subject only to the limitation that Israel's material blessings correspond to spiritual blessings in the believer's experience.

VITAL-TRUTH ILLUSTRATION

"In our city visiting we soon discovered that the first difficult plowing of the ground was being done for us by the children. Everywhere we were welcomed, and mothers whom we had never seen repeated Scripture texts, hymns, and sentences of prayer with surprising accuracy. One little fellow, unconsciously that he was being watched, walked down the street singing at the top of his voice, 'Dare to be a Daniel, dare to stand alone'; then coming to a stop before a peanut vendor and looking him in the face, said, 'Did you know that there is only one God? and one Lord Jesus Christ?' 'Why no,' said the old man, bewildered. 'Well, it is true,' answered the child, and passed on singing, 'Dare to have a purpose true, and dare to make it known.'"

—From "China's Millions," quoted in the Sunday School Times.

Fourth Quarter, Lesson 13

Sunday, December 29, 1929

REVIEW FELLOWSHIP THROUGH WORSHIP

Lesson Text: Neh. 8:1-12; Micah 4:1-2; Ps. 122:1-9; Matt. 28:18-20; Heb. 10:10-25

(Assigned for printing: Ps. 122:1-9; Heb. 10:22-25)

Read also Revelation 7:9-17

Golden Text:

"And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16).

OUTLINE OF THE LESSON SCRIPTURES:

- I. Fellowship a product of God's Word (Neh. 8:1-12)
- II. Fellowship a forecast of Kingdom blessings (Ps. 122. This Psalm describes Israel's worship in the Kingdom of Christ) (Matt. 28:18-20)
- III. Fellowship an inspiration for Christian testimony (Micah 4:1-2)
- IV. Fellowship a blood-bought privilege (Heb. 10:19-23)
- V. Fellowship a means of Christian growth (Heb. 10:24-25)

(Notice that exhortation is an essential element in the believer's fellowship)

- VI. Fellowship a foretaste of heaven's joys (Rev. 7:9-17)

QUESTIONS FOR REVIEW

Lesson 1—"Recognizing Our Debt to Others"

(Lesson Text: Neh. 4:15-23; Mark 12:28-34; Rom. 15:1-7; Phil. 2:1-8; Col. 3:12; 4:1; Jas. 2:14-17)

(Golden Text: Phil. 2:4)

1. What responsibility have we to those who are in need?
2. Why should a Christian pray for others?
3. What does the Scripture mean when it calls us "stewards of the mysteries of God"?
4. How may the Christian bear the infirmities of the weak?
5. Wherein does love involve all these things?

Lesson 2—"Keeping Fit for the Sake of Others"**(Lesson Text: Dan. 1:8-20; I Cor. 9:19-27; I Tim. 4:7-12; II Tim. 2:1-5)****(Golden Text: I Cor. 6:19-20)**

1. How does purity in the life of a believer affect his attitude and the attitude of others toward God?
2. How does purity in the life of a believer affect his testimony?
3. How does purity affect a believer's personal life?
4. What affect has purity in the life of a believer upon his future experience?

Lesson 3—"Useful Work a Christian Duty"**(Lesson Text: Gen. 2:15; Exod. 20:9; Neh. 6:3; John 5:17; 9:4; Acts 20:33-35; II Thess. 3:6-12; Eph. 4:28)****(Golden Text: II Thess. 3:10)**

1. Has the Christian a duty with respect to useful Christian Work?
2. Which is the happier, the Christian who is idle or the one who is engaged in useful work?
3. Which is the most likely to fall in the hour of temptation, the idle Christian, or the Christian who is busy in useful work?
4. Have works any part in the believer's salvation?
5. What does the Scripture mean when it says we are "created in Christ Jesus unto good works which God hath before ordained that we should walk in them"?

Lesson 4—"The Christian View of Recreation"**(Lesson Text: Jer. 31:12-13; Zech. 8:5; Matt. 11:16-19; Mark 2:18-28; 6:30-32; John 2:1-11)****(Golden Text: John 10:10)**

1. Why should the believer be separated from the world? What does it mean?
2. What does it mean for a Christian to "do all to the glory of God"?
3. Should the Christian be limited in his liberty by the weakness of a brother?
4. Has the truth of occupation in Christ any practical bearing on the question of whether a Christian should attend the movies, the dance, etc.?
5. Does God want His people to be really happy?

Lesson 5—"Respect for Rightful Authority"**(Lesson Text: Mark 12:13-17; Rom. 13:1-14; I Pet. 2:13-17)****(Golden Text: Rom. 13:1)**

1. Inasmuch as our citizenship is in heaven, should we obey the laws of the earthly country in which we reside?
2. If so, why should the Christian obey the laws of his country and respect those in authority?
3. Is grudging obedience true obedience?
4. Name some of the laws of your city and state which others are breaking freely. Should you break them because others do?

Lesson 6—"World Peace Through Mutual Understanding"**(Lesson Text: Isa. 2:2-4; 11:6-10; 19:23-25; Acts 17:22-28; Eph. 4:4-6, 13-19; John 4:20-21)****(Golden Text: Isa. 11:9)**

1. Can real lasting peace be established on earth until Christ comes again?
2. When will there be world peace?
3. How may the believer's soul be kept in perfect peace?

Lesson 7—"Living With People of Other Races"**(Lesson Text: Ruth 1:1-18; John 4:5-10; Acts 10:1 to 11:18; Rom. 1:14; Gal. 3:28-29)****(Golden Text: Acts 10:34-35)**

1. Do you think that saying is Scriptural, "When in Rome do as the Romans do"?
2. What is the believer's chief responsibility to every-one he is associated with?

3. What must we tell men if we would bring real spiritual help to them?

4. Do you think white people are better than foreigners? Is your thought scriptural?

Lesson 8—"The Higher Patriotism"**(Lesson Text: The Book of Jonah)****(Golden Text: Acts 17:26)**

1. Wherein is Jonah a type of Christ?
2. Wherein is he a type of the nation Israel?
3. Wherein is he a type of the individual believer?

Lesson 9—"The Christian Home in a Modern World"**(Lesson Text: Deut. 6:3-9; Matt. 19:3-9; Luke 2:40-52; 24:28-32; Eph. 6:1-9; II Tim. 1:3-5; 3:14-15)****(Golden Text: Eph. 6:2)**

1. Is this world Christian?
2. What affect does the truly Christian home have upon those who live in it?
3. What is a real Christian home?

Lesson 10—"Helping Neighbors in Need"**(Lesson Text: Matt. 25:31-46; Luke 10:25-37; Jas. 1:27; 2:14-17)****(Golden Text: Lev. 19:18)**

1. In the parable of the sheep and the goats (Matt. 25:31-46), were the righteous saved because they ministered to the needs of the others? or was this a result of their salvation?
2. Can you explain why they ministered to the needs of others and why the "goats" failed to do so?
3. What is God's attitude toward our ministry to the needs of others, particularly to those who love Him?
4. How does willingness to minister to the needs of others affect our testimony?
5. What will be the results in the future if we minister to the needs of others now?

Lesson 11—"The Christian Spirit in Industry"**(Lesson Text: Exod. 1:8-14; 20:17; Deut. 24:14-15; Amos 5:6-15; Zech. 8:16-17; Matt. 20:1-16; Mark 12:1-9; Luke 3:14; Eph. 6:5-9; I Tim. 6:17-19)****(Golden Text: Luke 6:31)**

1. Why is there so much strife in industry today?
2. What principles should govern the Christian in his business relationships?
3. What are the responsibilities of the employer to those who work for him?
4. What is the responsibility to the employer of those who labor?
5. What opportunities does business give those who are engaged in it for fellowship? for testimony?

Lesson 12—"The Child in a Christian World"**(Christmas Lesson)****(Lesson Text: Matt. 18:1-6; Mark 9:36-37, 42; 10:13-16; Luke 2:1-20)****(Golden Text: Matt. 19:14)**

1. What does it mean to us that Jesus Christ is the Seed?
2. What does it mean to us that Jesus Christ is the Saviour?
3. What does it mean to us that Jesus Christ is the Sovereign?

VITAL-TRUTH ILLUSTRATION

A story is told of a certain pastor who mourned over a backslider in his congregation, once a regular attendant at the prayer service, who for months had not been seen in the "upper room." Unable to stand it longer, at the

close of one of the meetings, in which the voice, formerly accustomed to lead in prayers, was sorely missed, the minister went straight to the man's home, and found him sitting before the open fire. The absentee, somewhat startled by the intrusion, hastily placed another chair for this visitor and then waited for the expected words of rebuke. Had the rebuke been spoken, no one knows what the reply might have been, or what mistaken yet lasting anger might have been kindled.

But not a word did the minister say. Taking his seat before the fire, he silently took the tongs, and lifting a glowing coal from the midst of its fellows, laid it by itself on the hearthstone. Remaining painfully silent, he sat and watched THE BLAZE DIE OUT. Then the truant opened his lips to say: "You needn't say a single word, sir; I'll be there next Wednesday night."

"Grace and Truth" Free Pastor's Service

The establishment of this service for Christian workers is the logical outcome of present-day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels, churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

Responses to advertisements appearing in this column will be forwarded by us without delay.

Christian workers who desire further information concerning this free service should address the Business Manager.

Fundamental Minister desires pastorate—Baptist preferred—Have had four and one half years in rescue mission work. Can give excellent references from men of God. Twenty-eight years' experience. Address B. 9, "Grace and Truth."

Fundamental pastor desires to locate with church either Baptist or undenominational. Have had fourteen years experience in Christian work, five as pastor. I have had two years of college, seven years experience in teaching, and full Bible course at Northwestern Bible School, Minneapolis, Minn. Address B. 10, "Grace and Truth."

Thoroughly Fundamental Minister desires union, or interdenominational work in Southern Texas, preferably location which will permit also missionary work among the Spanish speaking people. Address B. 11, "Grace and Truth."

WANTED: Pastorate or home mission field in mountain district of Colorado or Wyoming. Am graduate of Bible Course, Moody Bible Institute, Chicago, and have had nearly twenty years' experience in pastoral, missionary and evangelistic work. Would prefer field where support is sympathetic with evangelical and evangelistic message. Address B. 12, "Grace and Truth."

YOU WILL SAVE MONEY

By Reading This Advertisement

Some of our readers apparently have not yet realized the advantage of our club offer in sending "Grace and Truth" to their friends.

The other day we got four subscriptions with payment at the regular rate of \$1.50 each.

For 25 cents more this subscriber could have sent "Grace and Truth" to another friend for a whole year.

Here is how it works out:

5 subscriptions at the club rate.....\$6.25

4 subscriptions at the regular rate.....6.00

COST OF THE FIFTH SUBSCRIPTION.. 25

Another subscriber sent in six subscriptions in one bunch with his check for \$9.00. This was \$1.50 too much.

Here is why:

6 subscriptions at the regular rate.....\$9.00

6 subscriptions at the club rate.....7.50

SAVING ON CLUB RATE..... 1.50

For the benefit of many who may not yet clearly understand the club rates, we give below a table showing how much clubs of different numbers will cost at the reduced club rate of \$1.25 per subscription in clubs of five or more.

FIVE subscriptions cost.....\$6.25

SIX subscriptions cost.....\$7.50

SEVEN subscriptions cost.....\$8.75

EIGHT subscriptions cost.....\$10.00

NINE subscriptions cost.....\$11.25

ELEVEN subscriptions cost.....\$12.50

(For every club of ten we offer a premium of one free subscription)

Take advantage of our club rates to introduce your friends to the testimony of "Grace and Truth."

Send for a book of special club rate subscription blanks, with rules explaining our club offer. Of course you can send in a club without these special subscription blanks if you wish to do so. Simply send us, plainly printed, the names and addresses of your club members, with payment according to the schedule above.

Remember—all subscriptions in a club must begin with the same issue.

"GRACE AND TRUTH"

A Bible Study Magazine for Earnest Men and Women Everywhere

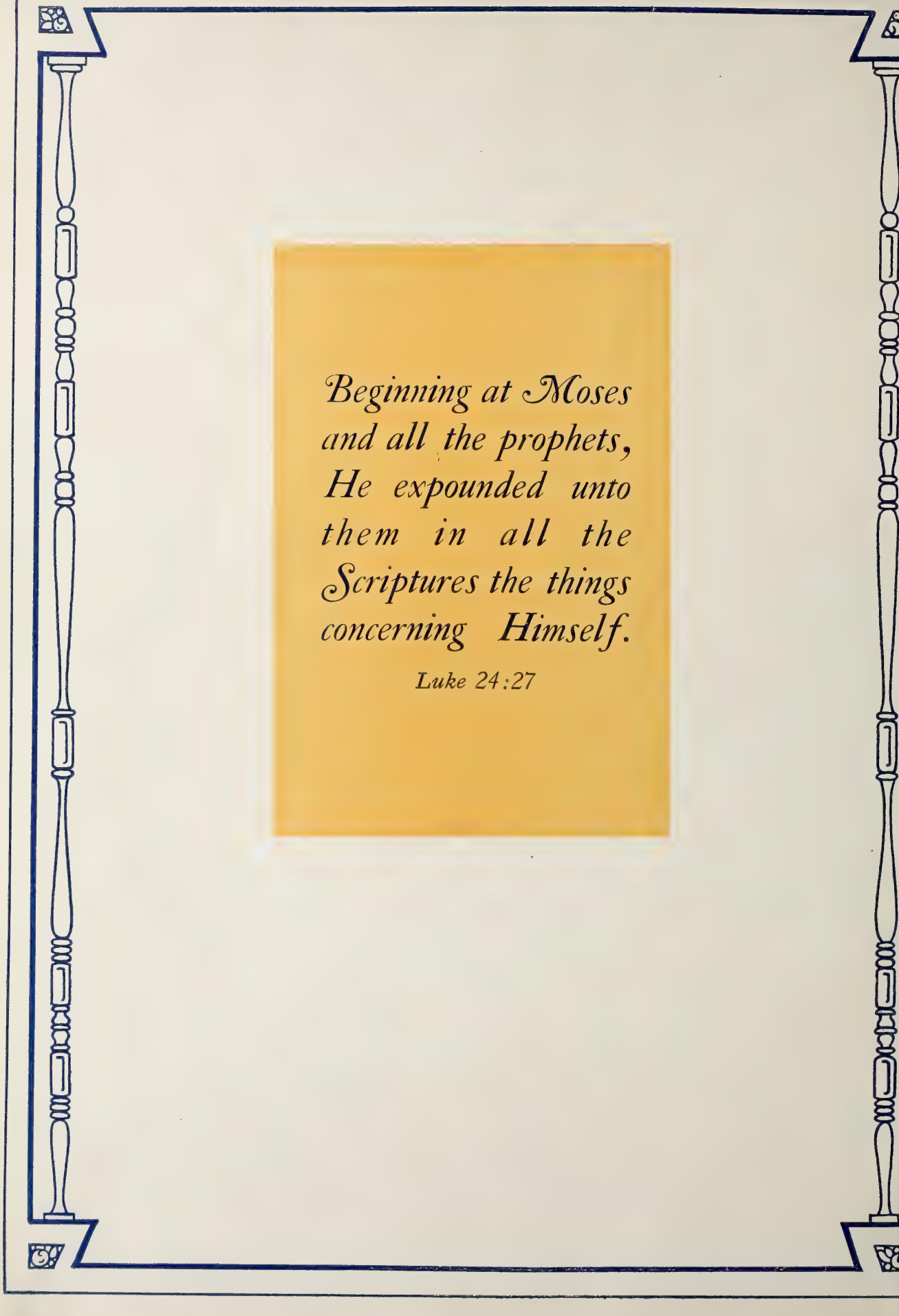
"Every Issue Meets a Need!"

2047 Glenarm Place

Denver, Colorado

**Uncompromising
Loyalty
to the whole
Word of God!**

The Denver Bible Institute
A Training School for Christian Workers
For Bulletin and information address
Clifton L. Fowler, Dean
2047 Glenarm Place, Denver, Colo.

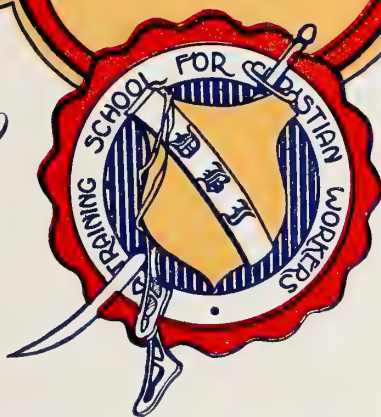


*Beginning at Moses
and all the prophets,
He expounded unto
them in all the
Scriptures the things
concerning Himself.*

Luke 24:27

GRACE *and* TRUTH

November, 1929



*Fifteen Cents the Copy
One Dollar Fifty
the Year*

Clifton L. Fowler
Editor

Missions Number

*Issued Monthly as the Official Organ
of the Denver Bible Institute*

"Grace and Truth"

"At the Helm"

Clifton L. Fowler *Editor-in-Chief*

Assistant Editors:

H. A. Wilson

Jesse Roy Jones

Maurice G. Dametz

R. S. Beal

C. R. Lindquist, Book Reviews

Roy R. Boese, Publication Dir.

John I. Paton, Business Mgr.

R. E. Obitts, Editorial Sec'y

Contributors:

Frank S. Weston

Henry Ostrom

H. G. Dietz

W. B. Riley

Joshua Gravett

E. B. Hart

R. E. Neighbom

J. C. O'Hair

Aaron Schlessman

I. M. Haldeman

Marion H. Reynolds

Albert Mygatt

VOL. VII

NOVEMBER, 1929

NO. 11

IN THE MISSIONS NUMBER

As The Editor Sees It.....333

Missions

Branded Men

The Place of Prayer in Missions — *Arthur J. Bowen*.....335

Missionary Adventures in Venezuela —

S. R. Skivington.....338

The Gospel in Ceylon — *James A. Ker*.....341

Present Conditions in China — *Isaac Page*.....344

Is Evangelism the Missionary's Only Task? —

E. N. Nelson.....347

The Gospel to Every Creature — *Alex R. Saunders*.....349

In the Harvest Field — *A. H. Yetter*.....351

Bible Seed Thoughts — *R. S. Beal*.....352

In the Book Nook — *C. R. Lindquist*.....353

Light on the Lesson — *H. A. Wilson*.....354

SUBSCRIPTION PRICE: \$1.50 a year to any address in the world. Issued monthly. Remittances may be sent by bank draft, postal or express money order, or personal check.

Entered as Second Class Matter, October 27, 1922 at the Post Office at Denver, Colo. under the Act of March 3, 1879.

INSTITUTE PUBLISHING COMPANY

Publishers of "Grace and Truth"

Operating the Institute Book Nook

Publishers of Fundamental Literature

2047 GLENARM PLACE, DENVER, COLORADO

THE DENVER BIBLE INSTITUTE

THE BIBLE TRAINING CENTER OF
THE ROCKY MOUNTAIN REGION

Board of Directors

Clifton L. Fowler, Pres. & Dean

T. M. Hopkins, Vice Pres.

C. Reuben Lindquist, Secretary

H. A. Wilson, Treasurer

Jesse Roy Jones

William G. Nyman

Herman F. Meyers

R. S. Beal

O. B. Bottorff

DOCTRINAL STATEMENT

of the
Denver Bible Institute
and of
"Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—
Jno. 10:30, and Holy Spirit—Jno 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Missions

AS THIS age draws to its close, and as the shadows of the Great Tribulation gather, it is to be expected that the work of missions will be attended by increasing difficulty and multiplying evidences of Satanic opposition.

This is the condition we are facing today.

Nearly every one is more or less familiar with the troublous experiences through which missions in China have passed during the past two years. Early in 1927 propaganda of the "reds" in China had produced a powerful revolution and had inflamed the Chinese' minds with anti-foreign and anti-Christian sentiment. Several riots had occurred, in one of which at Canton alone a number of lives were lost and property destroyed to the value of \$10,000,000.00. These disorders made it necessary for the British and American consuls in China to recall nearly all foreigners from the interior. In obeying their mandate the missionaries passed through much suffering and privation, and a few lives were lost, though remarkably few considering the circumstances of this evacuation. Subsequently mission properties were looted and destroyed, both by bandits and by the soldiers, the China Inland Mission suffering the loss of many properties among which was one, which to rebuild it is estimated would cost not less than \$50,000.00. Things have quieted down in China again, and many of the missionaries have been able to return to their stations, but as Mr. Broomhall has

said, "It is quite evident that the resumption of work in Inland China will be attended, in many cases at least, with less comfort and less assurance of safety or quiet conditions than in past years."

Similar conditions are seen in many fields. From Peru comes the report that the government has passed a law making Roman Catholic instruction compulsory in all schools, public and private, and decreeing that private schools which will not comply with this law shall be closed and their property confiscated. The Soviet government in Russia has just recently passed laws which make the situation of missionaries and Christians there well nigh intolerable. In Ethiopia (Abyssinia), where it was thought there was an open door, recent reports indicate that the missionaries have been virtually compelled to withdraw. And, finally, the Belgian Gospel Mission reports that opposition is intensifying on their field, and the work in many respects is much more difficult than it has been for several years past.

Another factor in the missionary situation which must be reckoned with is the new liberty of the Pope. Some writers regard the recent concordat, and the things which have grown out of it, as exceedingly sinister omens for missions in Roman Catholic countries; and any one who is at all familiar with the history of Roman Catholic persecutions of the saints cannot fail to agree.

Yet another fact which is daily becoming more evi-

ON THE inside back cover this month appears an advertisement which shows in a graphic manner the strategic location of the Denver Bible Institute. This school, as a training school for young people who wish to prepare for Christian work, is serving a vast territory which is served by no other school of its kind, and best of all, it is unswerving in its loyalty to the "faith once delivered to the saints." Should not such a school enjoy the prayerful support of all who love our Lord Jesus Christ in sincerity? We bespeak for the Denver Bible Institute your prayers and, as God leads, your gifts; so, by His grace shall we be enabled to

STOP THAT RENT DRAIN!



dent is that Modernism has cut the nerve of missionary interest. Shortage of funds has compelled drastic curtailment in the activities of many denominational missions, retrenchment in some cases necessitating 50 per cent reduction. And representatives of the faith missions report that it is becoming increasingly difficult to secure a hearing.

Surely there is need for all who love our Lord Jesus Christ in sincerity to give themselves more sacrificially than ever to the work of missions. These conditions are a call to importunate prayer. They are a call to sacrificial giving. They are a call for the dedication and abandonment of our lives to the supreme task of making Christ known. And they are a call for us to give more earnest heed to the promise of God's Word which says:

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee: yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish (Isa. 41:10-11).

Branded Men

IN A recent number of his Temple Baptist News, Dr. O. W. Van Osdel, of Grand Rapids, Michigan, tells of the persecutions which the independent Baptist churches of the association with which his church is affiliated have suffered at the hands of the modernistic state convention machine. Instances of such persecution, unfortunately, are not hard to find.

Orson W. Jones, of San Diego, California, in his paper "Faith and Fellowship," recently quoted two letters from Baptist ministers who are vigorous in their stand on the fundamentals. The first says:

A number of changes here, and I have tried to get in, but I guess I am no good or something, for each time I pick up a paper I see where some denomination man has the job, and so we are still idle all the day long, longing for that day of all days. I have been without a church for a year and a half now.

And the second says:

It gives the hierarchy spasms if I preach in a Baptist church. Supplied the first four Sundays in June at the . . . Baptist Church. One of the hierarchy hastened down and offered to preach "free gratis for nothing" until they got a pastor—and they fell for it. Churches and individuals like rivers become crooked by following the line of least resistance. When David's own followers spoke of stoning him, "David encouraged himself in the Lord his God" (I Sam. 30:6). May the Lord give us grace to do likewise. God's encouragement is all we can count on today.

To this Jones adds that scores of ministers in Southern California could write similar letters.

Such letters come frequently to the Editor's desk from men who are writing concerning space in "Grace and Truth" Free Pastor's Service. One such came

the other day from a minister in Illinois, whose advertisement is now running in this department. He says,

I would like to enter my name in your Free Pastor's Service, for I find that it is almost impossible to get anything through our denominational board. I have found that we Fundamentalists are branded men.

And finally we note in the October 15th Bulletin of the Inland South America Missionary Union, an account of the difficulty through which one of their missionaries recently passed in connection with his ordination. We quote that part of the story which is essential for our present purpose, as it appeared in the bulletin of the First Baptist Church of Pennsylvania, in which this worker was ordained.

It must be remembered that the Old Clarion Association divided a few years ago. Due to the encroachment of Modernism, after one year's discussion, the Association by overwhelming vote wrote into its constitution a clear cut declaration of faith as a basis of fellowship for the churches of the Association. Four churches refused to adopt this basis of fellowship. As usual in such cases, the state convention, without consulting the majority group at all, recognized the minority group as the regular Association. To the surprise of all the First Baptist Church of Brookville wavered and finally joined the minority, modernistic, state-machine crowd.

A few weeks ago Brother Harry went back to his home church to take up the matter of his ordination. When he insisted that the men who stood true to the Word of God in the former conflict be invited into his ordination council, he was kindly told that he had better get his letter and join some other church if he insisted upon such an ordination.

Surely we have said enough to show that this condition is not a local condition. These things are examples of modernistic popery. Such is the tolerance which the modernists boast!

Surely we are living in the end times of the age of which the Holy Spirit spoke when He said,

Yea, and all that will live godly in Christ Jesus shall suffer persecution.

But evil men and seducers shall wax worse and worse, deceiving, and being deceived (II Tim. 3:12-13).

In such days as these we need to remind ourselves of the testimony of the Apostle Paul,

Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake (Phil. 1:29).

And we need to be mindful of the inspired admonitions,

My brethren, count it all joy when ye fall into divers temptations (James 1:2).

But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the Name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified (I Pet. 4:13-14).

Let us go forth therefore unto Him without the camp, bearing His reproach (Heb. 13:13).

THE PLACE OF PRAYER IN MISSIONS

by ARTHUR J. BOWEN

WITHOUT controversy, prayer should have the *first place* in Missions, for apart from prayer Missions must inevitably be a failure. Prayer is a comprehensive word, including not only the appeal of the soul to God for the supply of its needs, but fellowship and communion with God, as well. Missions in their widest sweep include Gospel preaching throughout the entire world and the building up of the Church, the Body of Christ, in preparation for His return, when He will claim her as His heavenly Bride.

THE PLACE OF PRAYER IN THE THRUSTING FORTH OF MISSION- ARIES

IN THIS part of the work the Church has a share, since the Holy Spirit, the Great Executive of the Holy Trinity, uses His people by inspiring them with a holy enthusiasm for the executing of Christ's Great Commission. In God's order, however, it is very evident that the instrument used to bring about this enthusiasm is prayer. Unless the Church gives herself to true, persistent prayer, there will be no missionary enthusiasm, and few missionaries are likely to go forth. Further: where God's people have been led to organize themselves into a Missionary Society, there should be constant earnest prayer, or the work will be in vain. When, in the absence of prayer, mere human effort is put forth, God is grieved, mistakes are made, and sometimes tragedies occur; for example, in the accepting and sending forth of workers who are not called of God. Finally, on the part of those who feel the tug and pull of the mission field and have a desire to go forth as missionaries, there is very much need of prayer. When one leans upon the Almighty Arm of God all will be well.

BOWEN is secretary of the American Council of the South Africa General Mission. Whenever it has been our privilege to hear his testimony at the Denver Bible Institute it has always enriched our lives and warmed our hearts. We are happy to be permitted to bring to our readers this vital message from the pen of our brother. Bowen stands as the spokesman for missionaries scattered throughout the world field, pleading, as did the Apostle to the Gentiles, "We beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with us in your prayers to God for us."

THE PLACE OF PRAYER IN THE PREPARATION OF MISSIONARIES

WHEN God's people have been clearly guided as to their going forth as ambassadors of the Cross, God would have them thoroughly furnished unto every good work, and much prayer is needed during this period of preparation. The ambassador of the Cross must know the Scriptures. He must be able to rightly divide the Word of Truth. In the so-called secular knowledge necessary by way of preparation, much prayer is essential, especially in view of the fact that Satan, the arch-enemy of God, is ever on the alert to sidetrack and deceive. The guard appointed by our gracious Heavenly Father is perhaps never more

needed than when we are called upon to delve and dig into the search for knowledge concerning natural things. We should praise God for that spiritual garrison referred to in Philippians 4:7. "The peace of God which passeth all understanding shall keep (guard or garrison) your hearts and minds through Christ Jesus." The writer is reminded of an occasion when he was accosted by the question of a Belgian trader on the far away reaches of the Upper Congo River in Central Africa, as to why the unarmed missionaries in that savage and dangerous country could go in and out among the wild and cruel natives with impunity and lack of fear. It then dawned upon us that we were armed and thoroughly protected, though our escort was invisible, for time and again during those precarious days we were convinced that the God Who shut the Lion's mouths to protect His servant Daniel, was surely with us in the person of His unseen angels. Thank God, "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Ps. 34:7). In answer to believing prayer, God will grant you the



wisdom you need, dear missionary candidate! Then again, prayer is most essential to the new missionary as he sets about the work of studying the native tongue. Mere natural wisdom will fail the worker, and heavenly wisdom can be obtained through the avenue of prayer alone. "If any man lack wisdom let him ask of God Who giveth to all men liberally and upbraideth not, and it shall be given him" (Jas. 1:5).

PRAYER IN THE MISSIONARY'S MINISTRY

WE COME now to the work of the servant of Christ, and in this, while there are many great needs, *the primary one is prayer*. All too often it is to be feared this fact is forgotten. As soon as the worker has obtained a little knowledge of the native tongue, he attempts to give his great message of salvation. It is wonderful how the greatest message in the universe can be passed on in such a few words, but doubtless God has planned that this should be so. The Gospel message is as it were an ocean in which the spiritual leviathan can swim to his heart's content, and yet it is a seashore where the trustful child may wade with safety and delight. Much trustful prayer is therefore necessary in the proclamation of Christ either publicly or individually.

Then, the teaching ministry cannot be over-estimated, and here again, prayer is the all-important requisite. It is not an easy task to convey in a strange language the deep and wonderful truths contained in the Revelation of God, and only as God, in answer to prayer, enables the worker to clearly translate, can the people understand what God designs that they should know.

Then again, the young worker has to assist in the training of the new converts, and this will need much time spent in prayer.

Prayer will also be needed in the most important work of translation. No one can describe the blessing of giving to the natives the wonderful Word of God in their own language. For such an important work much more than natural endowment is needed, and both those who are actually engaged in it, and those of us who hold the ropes at home, must be unsparing in our prayer efforts. God has designed that His gracious revelation shall be made known to all mankind, and He has put within the grasp of His children the opportunity of passing on to every living creature the Holy Scriptures.

THE PLACE OF PRAYER IN THE PERSONAL LIFE OF THE MISSIONARY

THERE is a great need for prayer in connection with the more personal life of the missionary. Fellowship with Christ Himself is the all-important matter. To work for Him apart from this intimate communion is but waste of time and amounts at the

best to drudgery. Both Master and servant are robbed of the joy which belongs to both. All other duties combined can never make up for the lack of personal fellowship with our risen Lord. Contrariwise, the missionary who has learned the secret of communion with God, is the one who will prove truly successful. The missionary, in order to live a life of self-abnegation, compatibility, and blessing, must live a prayerful life. May God grant such a life to us all, for Jesus' sake!

THE PLACE OF PRAYER IN MISSIONARIES' FELLOWSHIP WITH THEIR FLOCK

AT FIRST the new worker, in the exuberance of his love for and interest in the natives, cannot contain himself. He simply throws himself, heart and soul into his efforts to help the men, women, and children. Yet in his zeal (untempered with the necessary knowledge), at times he acts unwisely, and is likely to harm rather than help the work. Later on, having discovered the unwisdom of making himself too free, he goes to the other extreme and adopts an ultra-conservative manner, which repels the natives in their advances. It will be readily seen that constant prayer from the very outset is necessary to offset these mistakes. Let all workers, particularly new ones, by much believing, persistent prayer, see to it that they do not fall into these traps. By living this life of prayer God's purpose of blessing for the natives, whose welfare we have at heart, will be accomplished and our Heavenly Father will be glorified.

THE PLACE OF PRAYER IN THE PRESERVATION OF MISSIONARIES

THE missionary who has had the temerity to enter and attack Satan's stronghold, will always be a special target for the arch-enemy, and for that reason it will be recognized that eternal vigilance in prayer is the price of safety. Satan undoubtedly attacks the bodies of the saints. One might enlarge upon this point, but it has been conclusively proven that apart from the protecting grace of God, our beloved missionaries are in constant danger of defeat. On the other hand, as one has truly said, safety consists not in the absence of danger, but in the presence of Christ. Knowing therefore the natural dangers which encompass God's servants in the pests and fevers of unhealthy countries, and the supernatural dangers which surround them by the subtle powers of darkness, trustful and appropriating faith alone can meet this great need.

THE PLACE OF PRAYER IN THE NATIVE CHURCH

THE native believers, who have but recently come out of the darkness of heathenism with its diabolical religious system, are also favorite objects of attack

by Satan, and here again the secret of security and victory is prayer. To this end, therefore, the native Christians must be urged toward a life of prayer.

The native evangelists, as they go from village to village, are met with terrific temptations, which nothing but the power of believing prayer will overcome. They will be taunted and accused of making their profession for the sake of gain, and they will need grace to withstand such trials. However, their greatest test will be in the subtle temptations and hideous persecutions of the demon-inspired witch-doctors who head up the satanic system of religion which holds in its bondage a hundred millions or more of the inhabitants of Africa alone, to say nothing of the hundreds of millions in other countries.

The school teachers who have the care of the children and young people are liable to be the butt and sneer of the villagers in many instances, and they need much prayer on their behalf that they may be kept faithful in the midst of many difficulties. The native pastors, caring for babes in Christ, teaching them the ways of the Lord, and with special problems to face from week to week, can succeed in their responsible positions through the power of prayer alone. One might mention the work of the Bible women and their dependence upon prayer, both theirs and ours. Everyone knows that the women of heathendom not only suffer the most, but constitute in a certain sense, the key to the solution of the missionary problem, in the fact that where the women are won for Christ, the men are much more readily won. It appears to be true in the spiritual realm, as well as in the natural, that the hand that rocks the cradle rules the world. How much need, therefore, for prayer on behalf of the women, particularly the native Christian women. Remembering all these things, we shall realize that the place of prayer in connection with the various parts of the native church is a very large and important one, and may the Lord help us to be faithful in our responsibility toward it.

THE PLACE OF PRAYER AT THE HOME BASE

WE MUST never cease to thank God that the Holy Spirit Himself is the Great Administrator

in the affairs of the Church which has been bought with the precious blood of Christ. Yet He uses human instruments, and God's people at the home end of missionary work have their special responsibilities. Much prayer is essential that the work may be carried on in a manner pleasing to Him. Great care should be exercised that we go not to the extreme of imagining that the work upon the field far away can be properly conducted without the careful and prayerful cooperation of the friends in the homeland, and on the other hand, much prayerful wisdom must be exercised to prevent the tragic mistake of thinking that the Home Base can rule the work on the field. At the very outset, therefore, it will be seen that earnest prayer is needed so that Divine wisdom may be afforded. The men and women who are to care for the interests of workers who at the call of God have left their all and gone to the dark places of the earth, must of necessity be men of faith and prayer as well as of sound judgment and experience. Who can select such people but the Holy Spirit Himself, the great Heavenly Executive? What tragedies might have been avoided if this fact had been kept in mind and acted upon. Prayer, more prayer, and then more prayer, is needed in the selection of men and women for this important work. Then again, in the actual work of such boards it is to be feared there is far too little prayer. May we learn to spend much time in prayer in connection with this department of missionary work!

Another important matter which calls for our earnest prayer interest, is that of visiting the churches and gatherings of God's people in the home land with a view to creating real and abiding interest. It is no small or unimportant matter to deliver the Lord's Great Commission to His people throughout the country, and it seems to us that there is a special need of prayer before we attempt to arouse God's children from the apathy and lethargy into which they have fallen. Then men, money, and wisdom will be provided for the Lord's work. Oh, may God grant a deep spiritual quickening so that we may all give ourselves to the ministry of prayer!



In our path of advance lies a stretch of 1,000 miles toward the Sahara desert, with hundreds of tribes and millions of inhabitants who have not a ray of Gospel light.

—The Africa Inland Mission

MISSIONARY ADVENTURES IN VENEZUELA

by STANLEY R. SKIVINGTON

FOLLOWING their graduation from the classes of the Denver Bible Institute in 1925, Mr. and Mrs. Skivington spent a year in the work of the Institute, after which they went to the mission field in Venezuela, under the auspices of the Orinoco River Gospel Mission. The year of happy fellowship which we enjoyed with them in the work, as well as the associations of their studentship, gave these young people a very warm place in the hearts of all at D. B. I. In this interesting article Skivington gives us an intimate glimpse of some of the problems and some of the joys of the missionary.

IT WAS a warm Sunday Afternoon in February, 1928, that I first set foot on the shores of the picturesque and interesting island of Margarita, famous for its pearl fisheries and located just off the north coast of Venezuela. Some fourteen months earlier, while still in Los Angeles, California, we had first heard of this island, and perhaps by the Spirit of God our interest was immediately kindled, although the possibility that we should ever have any special connection with it was a remote one. During the next twelve months, while living in Carúpano, learning the Spanish language and many other new and strange things, many were the times that we looked across the blue expanse of forty miles of water to the hazy outline of the mountains of Margarita with a quickening heart beat that must have been a God-sent premonition, for there was scarcely a reason for anything more. Then came suddenly the report and request—The missionaries then in charge of the work in Margarita would have to withdraw. Could our mission take over the work? Yes, we would do what we could, but who could be sent? It was with great embarrassment that we suggested ourselves, for we could scarcely hold a conversation in Spanish, either to understand or to be understood; and it was a day's work for me to prepare a message and another day's work to stumble through fifteen minutes in giving it. What would we do among 69,000 people and 45 baptized believers divided between two churches in varying degrees of organization, on opposite sides of the island? We did not know, and neither did the Field Council. But God had been leading, and after deliberation the Council, far more by faith than by the dictates of their good judgment,

decided to send us to the Island to take over the work being laid down by others.

But there was another big problem and difficulty at this time. Mrs. Skivington had been taken sick, and as plans went forward for our going to Margarita she got steadily worse. Weeks dragged past and she sank so low that her very life was despaired of. God, however, still had use for her on this earth, so she was spared to us; but as her downward course had been a slow one, down to the very gates of death, her recovery was to prove to be even a slower and more trying process. Thus it was that as the necessity was urgent and since the best of care had been provided for my convalescing wife and our little boy "Bobby," I left on the fourth of February for Margarita, alone!

AS I stepped ashore that afternoon at the small fishing port of Puerto Fermín, I was met by a tall man who introduced himself as a brother in the faith and declaring that Sunday School was just then commencing in the chapel, volunteered to accompany me thither. I was in no condition to attend meeting, having just arrived from an eighteen hour trip in a small open sailboat, but upon taking proper care of my baggage I followed him.

The chapel was a simple, one room structure of faded blue, with red tile roof, sitting back a few feet from the road and enclosed by a red picket fence. The tower containing the bell and the spire above, situated over the main entrance, made its general appearance unmistakably that of a chapel. I had already heard enough accounts about this chapel to greatly excite my interest; and many were the stories that I was yet to hear from the mouths of the people themselves of

that terrible night, now some eight years past, when it had been furiously attacked by a group of frenzied Catholics and all but destroyed. No lives were lost nor even serious injuries sustained, but very evident was the hand of God in His protection, as the attack was made when the believers were gathered together for a meeting, and escapes were made through back windows and through hedges. Then the commotion having passed, an especially deathlike silence settled over the town, that even the dogs sensing it, howled dismally. On the other side of the island, on the same evening, a group of believers assembled themselves for worship, knowing nothing of course of perils that were surrounding their island brethren. In the course of the evening a great depression settled upon the brethren thus gathered together, so much so that some were moved to tears, but no one could say why. In this spirit the meeting adjourned. The next morning messengers brought tidings of the destroyed chapel, and then they knew why their spirits had been depressed.

It is into this interesting little chapel (long since repaired at government expense) that I am ushered by my tall fisherman brother whom I have encountered on the beach. The room is well filled with folks, children to the front and grown people in the rear half. Nearly all are cleanly dressed, if not always holeless and patchless. The children are reciting from memory their verses from the Bible.

UP IN front directing these activities is a slightly built man of probably forty years and rather unkempt appearance. He has a smile and a pleasant face, but his eyes attract attention. They are large and a great deal of the whites are visible and are overhung with heavy lids and lashes. As a child gives a verse or phrase of special delight to him he repeats it rolling those big eyes heavenward giving him a most saintly expression. Somehow that face and expression seem familiar. O, yes! I once saw his picture in a photograph album of Mr. and Mrs. Eddings. They had been the first ones to preach the Gospel in Puerto Fermín, and this brother had been among the first to embrace it. You must be introduced to him further. His name is Angel Rafael Castelin. He is chapel janitor at a salary of \$1.60 per month, Sunday School superintendent, secretary and treasurer of the church, and preacher and supply pastor in the absence of the regular pastor, which is at least half the time. This last responsibility is not by appointment or election but by the silent consent of the flock and his equally silent and humble acceptance. Since that afternoon there have been some changes in this. He has been relieved of the office of secretary and treasurer of the church, and has been recommended, unanimously approved, and

ordained as the church's first local elder, a recognition of which he has surely been worthy. His salary is now \$10.00 per month from the church, as he is now giving a good deal of his time to the ministry of the Word. He still sweeps the chapel floor, rings the bell and keeps the lamp in shape.

Castelin's home is down by the sea. It is little more than a shack with only dirt for a floor. There you will regularly find his wife occupied in her house and family duties. She is far from a model of beauty, very angular, and somewhat unkempt also, but with a broad and pleasant smile. She does her work with her right hand while she balances a child astride her hip with the other. There is practically always one there, for as soon as one is able to toddle about on its bowed legs, made thus from the months of clinging to the mother's hip, another is usually ready to be placed in this most convenient position.

In this humble dwelling, Castelin, with an equipment consisting of pliers, pen-knife, and a bottle of iodine, carries on quite an extensive though very unremunerative business of pain relieving. All the minor operations are performed here, from tooth pulling to finger amputating. He declares that the teeth extracted in that room would fill a packing box. The charge for extractions is according to the pleasure of the patient, and as the pleasure at such times is usually not very great the remunerations are consequently very small. Sometimes twenty cents each, sometimes two and one half cents each, and many times the pleasure is so slight that nothing is paid.

Our fellowship has been very precious and his help to me in my year and a half of ministry in the island has been very great. A few lessons in how to outline and prepare messages, others in general mechanics of public speaking, and still others on various Bible study lines have improved his preaching many times over. He is not without faults and failures, but is a man of willingness and prayer. He is worthy of our prayers and needs them, for his course is not easy. His ministry being among his own brethren and in his own town where he is well known, they are not always considerate in his failures nor appreciative of his virtues.

LET us return again to the Sunday School in the chapel. As soon as the opening exercises were over the brethren crowded around to introduce themselves and to be introduced. I was then directed to the quarters recently vacated by the retiring missionaries and given a chance to clean up a bit. After Sunday School the whole group of brethren came over to see me again. One short, heavy-set, elderly gentleman made himself especially conspicuous, and after a short



Angel Rafael Castelin



Pedro Méndez and Antonia

time of conversation he announced that I would be taking my meals at his house and we had better be going.

His house is a comparatively decent place, sitting up somewhat from the beach, but overlooking the blue Carribean. It is always cool here because of the sea breeze that blows almost constantly. The room that we enter is occupied by a table and several home-made chairs. This is the town's only public eating house, conducted by our friend's wife.

When mealtime comes, a rather dirty, colored cloth is put on the table and places set with soup plate, knife, fork, and soup spoon. A big corn cake or "arepa" is then hid in a fold of the table cloth at each place. A large bowl of fish-soup is brought in and placed in the center of the table. Besides large chunks of fish this bowl contains squash, native sweet potato, banana, garlic, etc. Each guest fills his plate from the contents of this bowl.

I found by observation that a very standard way of eating in this restaurant is to sit slightly back from the table, with the knees apart, fill the mouth well with fish including bones, skin, and scales; and by skilful manipulation of the mouth and tongue the meat is separated from the bones, skin and scales and the latter portions allowed to fall from the mouth between the knees to the floor. This seemed to me to be an especially dirty custom until I discovered that the rejected particles scarcely touched the floor before they were completely devoured by a couple of famished looking dogs under the table. As there is no provision made on the table for the disposition of undigestible portions of food, I have myself, since this latter observation, sometimes indulged in this manner of disposal; but have never developed any dexterity in separating the meat from the bones with my teeth and tongue.

Our brother's name is Pedro Méndez and a very interesting character indeed. It was in his house that the Gospel was first preached in Puerto Fermín, and the land upon which the chapel stands was his gift at the time of building. I had not been with him alone in the house more than a few minutes before he puffed out his chest a little, flipped his hand in a manner indi-

cating himself and announced, "I am the authority here." I was not just sure by that whether he meant that he was head of his house or president of the state, and his attitude would have strongly suggested the latter. His position is that of mayor of Puerto Fermín.

His apparent show of pride impressed me but little compared to what might have been had I known that this was the beginning of a long story in which he was to be the villain. It was not many weeks until it was very apparent that while all outward religious forms were being practiced, yet our brother's own spiritual life was at a low ebb, due to a great personal pride that had been allowed to creep in. Gradually more violent forms of backsliding were becoming evident—a wife-beating episode, neglect of offerings to the church, etc. He was exhorted privately and then by several of the brethren in a group, but without results. The matter was taken before the church, and Pedro was excommunicated from the fellowship. Then Pedro stormed. The church had thrown him out. He had been treated like a dog, and Pedro Méndez was no dog. He would never set foot inside that chapel again. He could worship at home alone and would do so. But the church stood steady to a soul. Pedro was in prison—the prison of his pride—and the church must pray him out. And pray they did!

For five months they prayed without apparent results, and some began to believe that his threat would be carried out. But then the light began to break in the prison. One night at a special meeting Pedro forgot his declaration and sneaked into the chapel and sat in the back. This was repeated. Then he asked for a chance to appear before the body of the church. The meeting was called, and thus it was that Pedro let God conquer his pride and he made a very humble confession of sin before his brethren, asking to be pardoned and to be received back. Amid many tears, hugs, and praises to God, Pedro was received back into the fellowship of the church. His restoration did not mark the death of his pride but it marked a real victory. His life has been quite different since, and God has been using him. Since then he has been elected first deacon of the Puerto Fermín church and has carried well his responsibility.



Chapel at Puerto Fermín

We can hardly pass on from Pedro without a glimpse at Antonia or "Ana", his wife. She is a little hump-backed old lady but quite lively yet. She is kindly and meek and very solicitous, until attacked. Then she can manifest all the fire that a conscientious pastor cares to see in one of his flock. She is a fine cook—at least of fish soup, fried fish, eggs, banana omelet, etc. Her chief failing as a Christian is a regular mania for borrowing money. They say she has a spirit of getting results at this trade, at least there is no question as to her getting results. She worked her game on me a couple of times with success before the Lord gave me a plan of counter-attack. The next time she asked I exhorted her on her bad custom, which brought forth a few charges of the above mentioned fire. I finally told her I would see a little later as to the

requested loan. (Leaving the house I found Pedro (he was then excommunicated) and asked him if it were true that he and his wife were right up against it and needed help. If so I wanted to help. He assured me that they were not and asked why I asked. I told him that his wife had just been asking me for a loan. In reply he merely snorted and started off in the direction of his house. I do not know what happened when he got home, but I have never since been asked for a loan by the dear soul, and she does not seem to hold any grudge either.

Now our allotted space is more than exhausted, but at another time we can continue to tell of other interesting characters and God's working in their lives in answer to prayer.

THE GOSPEL IN CEYLON

by JAMES A. KER

KER says that the churches of Ceylon are barely holding their own in proportion to the heathen population, because they have settled down into a self-satisfied complacency and have neglected evangelism. Could not the same be said of the churches of our fair land? Are we really holding our own? May God use this discussion to awaken many of His children and to fire them with new evangelistic zeal as well as to lay upon their hearts a new prayer burden for those who labor in foreign mission fields. Mr. and Mrs. Ker, who are members of the Ceylon and India General Mission, operating in South India and Ceylon, have just returned to their station at Panadura, Ceylon. During a recent visit to the Denver Bible Institute, while they were on furlough, the Kers and their baby Bruce quite won our hearts.

CEYLON, the island located just off the south-east coast of India, has been called "The garden spot of the Indian Ocean." Truly it is a land of luxuriant tropical growth and wondrous charm. Yet with all the outward beauty with which God has clothed that land, the heart of her people is still sinful and rebellious against Him and there are comparatively few who own and acknowledge Jesus Christ as Saviour and Lord.

It is the purpose of the present article to give some account of the progress and power of the gospel of our Lord and Saviour Jesus Christ in this beautiful, yet spiritually darkened land. But before we go on to discuss this let us look briefly at

THE LAND, THE PEOPLE, AND THEIR RELIGION

CEYLON is approximately 25,000 square miles in area, or about the size of West Virginia; and because of the abundant rainfall is a land of comparative wealth, the chief articles of production being rubber,

coconut, tea, and spices. Her known history dates back to about 500 B. C., when Vijaya, an exiled prince from north India together with a number of followers came and settled in Ceylon. For two thousand years a succession of Sinhalese kings ruled in Ceylon, and the people developed along entirely different national lines from their neighbours in India.

About the year 1500 A. D. the Portuguese took possession of Ceylon, followed about 150 years later by the Dutch. Then about 1800 A. D., after a war with Holland, the British came into possession of Ceylon and have ruled there ever since.

The people are educated and progressive and differ from the people of India in habits, customs, and manner of life. In fact to a very large extent western customs and habits of life prevail. When one comes to Ceylon, after having spent some time in rural India, one's whole outlook has to be readjusted because things are so entirely different from what one has been accustomed to in India.

*BRETHREN, the heathen
are perishing; shall we let
them perish? His Name is
blasphemed; shall we be quiet
still? The honour of Christ is
cast into the dust, and His foes
revile His Person and resist His
throne; shall we His soldiers suf-
fer this, and not find our hands
feeling for the hilt of our sword,
the sword of the Spirit, which is
the Word of God?*

—C. H. Spurgeon

The northern end of the Island is settled almost entirely by people who have crossed over from South India and whose religion is Hinduism. The majority of the rest of the people are Buddhists. According to recent statistics, the population of Ceylon is just under five millions, and of these, 62 percent are Buddhists, 22 percent Hindus, 6 percent Mohammedans, and 10 percent Christians. Buddhist thought, however, prevails over most of the Island. The authorities tell us that the Buddhism of Ceylon conforms most nearly to the teaching of Gautama Buddha, the founder of Buddhism. But, oh, how we who have lived and dwelt amongst the people realize the impotence of a code of ethics to ennoble, uplift, or give any hope for a future life! While Buddhism may be better than Hinduism, as heathen religions go, in that there are not the grosser practices of idolatry and immorality, still it is totally inadequate to meet the deepest human need and provide a way of escape from sin and its consequences. The people are as those "having no hope and without God in the world." Jesus Christ, and He alone can satisfy the hungry heart.

Now let us look at

THE EARLY DAYS OF CHRISTIANITY IN CEYLON

CHRISTIANITY, or a corrupted form of it, was first brought to Ceylon about 1500 A. D., when the Portuguese introduced Roman Catholicism. In all the conquests the Portuguese made, their object was not only to acquire fresh territory but also to make new converts to their faith. To this end they adopted various means, and thousands of the Sinhalese people became members of the Roman Catholic Church. Most of the results of the Portuguese occupation of Ceylon have long since passed away, but their activities in making converts to the Roman Catholic faith have borne fruit throughout

all these years; and today of the 10 percent of the population of Ceylon who are classified as Christians, nine tenths are Roman Catholic. What a challenge this to the Protestant Christian Church! Think of it! Only one percent of all the people in Ceylon are even professing Protestant Christians! And how many of these are really born again God alone knows.

When the Dutch, who were Protestants, came to Ceylon, they were also anxious to convert the natives to Christianity, but their methods were not productive of lasting results. For instance, laws were passed forbidding natives to hold any office under the Government unless they had first been admitted by baptism into the Dutch Protestant Church. This had the bad effect of making numbers of people Christians in name only, while at heart they remained Buddhists or Hindus; so that when the Dutch occupation ceased, those who had been nominally converted at once gave up their profession of Christianity.

THE MODERN PROGRESS OF THE GOSPEL

COMING down to more recent times, what may be called the MODERN PROGRESS OF THE GOSPEL began after the British occupation of Ceylon when, in 1812, the first English Baptist Missionaries arrived, followed two years later by the Wesleyans. The appeal of Christ has been heard during the last hundred years by thousands throughout the Island, and numbers of Churches have sprung up all over the land. Yet the sad thing is that the Christian Church of Ceylon today is failing to keep pace with the natural growth of the population, and according to the "Missionary Survey of Ceylon" published in 1926, "For half a century the percentage of Christians to the total population of Ceylon has remained practically the same; in fact the Christian percentage today is slightly less than in 1871."

While many explanations have been offered for this, it would seem after close observation that one reason of vital significance is that on the whole the churches have settled down to a condition of self-satisfied complacency, and the spirit of evangelism is largely lacking. The accessions to church membership are largely through the children of Christians. Too much emphasis has been placed upon the value of education and not sufficient upon the necessity of getting out into the highways and byways and making known the glorious gospel of salvation for all through faith in our Lord and Saviour Jesus Christ. Here is something for the church at home to pray very definitely for. Pray that God may send the spirit of revival into the native churches that they may have the burden of the lost estate of their brethren heavy upon them.

There are 74,900 professing Protestant Christians in Ceylon; but out of 14,482 enumerated villages in the Island there are still 9,800 villages without a single Christian, while many of those enumerated have only one or two weak Christians residing in them. These

figures are quoted from the "Survey of Ceylon" mentioned above and show the present state of Christianity in Ceylon. The challenge is tremendous and we call upon all who know and love our Lord Jesus Christ to pray earnestly that in these last days before He comes much may be done to gather in a great company for His Name from amongst the people of Ceylon.

Opportunities and privileges for spreading the gospel are unlimited. Education is compulsory, and consequently, the majority of the people can read and write. Many can read and write English as well as their own language, Sinhalese. This opens up a wide opportunity for evangelism through the medium of the printed page. The British and Foreign Bible society provides Scriptures at a very nominal cost, and what greater gospel work can we do than seek to get the Word of God out into the hands of the people! The Mission of which the writer is a member has three colporteurs in his district alone, who are employed all the time in distributing Scripture portions, and between 500 and 600 are thus sold and given away every month in this one small district. These colporteurs in recounting their experiences tell of times of hardship and insult when Scriptures are accepted and then torn into shreds and thrown into their faces; and of times when they have been ordered out of villages. But how their faces brighten up when they tell us, as they often do, of having had the joy of leading some soul to accept Christ as Saviour. Truly the distribution of God's Word is a very fruitful means of evangelism.

Then, too, because of the literacy of the people, much can be done by distributing good tracts. Thousands of these, printed both in English and Sinalese, have been given away in the writer's district, and it has been found that generally speaking there is a willingness to read them. The Buddhist authorities are awakening to the value of tract distribution too. Their priests are often encountered giving out tracts which tell of the virtues of Buddhism or else denounce Christianity. They are active in open air preaching too; and in the market place, on the street corner and elsewhere they may be seen addressing the crowds that are to be found everywhere.

Buddhist opposition is to be found also in their activities among the children. It has been the policy of Christian missions in the past to establish schools and while teaching the children the rudiments of education to inculcate some Bible teaching as well. This has been effective to a large extent. The Buddhists are now establishing schools all over the Island and seeking by every means in their power to get Christians to close down. In some cases known to us, children have been forcibly compelled to leave the Christian school and attend the Buddhist one. Even now the Missions in Ceylon are deliberating as to what is the best policy to adopt. It may be that this is one way of getting the eyes of the Christians off education and getting them to concentrate more on evangelism. If the opposition and

IS IT nothing to you, in spite of God's revelation concerning the spiritual condition of the heathen and of Christ's command concerning their immediate evangelization, that there are actually more heathen in the world today by over two hundred millions than there were when Jesus died for them?

—F. W. H

bitterness of some of the Buddhist leaders were to result in that we could rejoice that God should cause even the wrath of man to praise Him.

The great commission that our Lord gave to the Church was to "preach the gospel to every creature." We cannot over emphasize the necessity of using every means in our power to get within the hearing of perishing men the glorious news that God's love to them was manifested in giving His Son to die, so that through faith in Him and in His atoning work on Calvary they might become "partakers of the divine nature." Our experience has been that wherever this gospel has been faithfully proclaimed in Ceylon, whether it be by open air preaching, house-to-house visitation, tract distribution, or colportage work, results follow in the salvation of souls. It has been a joy to have witnessed the ingathering of great numbers of such redeemed ones into the organized churches and to have seen their gradual growth in grace. The Ceylon Christians are on the whole men of calibre and quickly become capable of assuming responsibility in local churches.

In a great number of cases the churches are entirely self-supporting and carry on the ordinary activities of church life; but we would like to see a greater spirit of evangelism among them.

IN CONCLUSION we would ask that all those who love our Lord Jesus Christ in sincerity and truth would join in prayer that the Holy Spirit would come in mighty power upon the Church of Christ in Ceylon and that the members of His body may be quickened into new life and activity so that in the near future we may see a great multitude of these people joining the throng of the redeemed "to serve the living and true God and to wait for His Son from heaven."



PRESENT CONDITIONS IN CHINA

by ISAAC PAGE

IN SPEAKING of present conditions in China I am fully aware of the difficulty of this subject. China is a large country, and local problems change with every few miles, so that what might be true in one place is not entirely so in another. There are a number of reasons for this, possibly one of the chief being the lack of transportation and communication between different parts of that vast land. Recently we have read of the famine conditions there, and sometimes the impression given has been that this is universally true concerning every part of China. But this is a case in point, that what is true concerning the north is not true of other parts of that country. The political situation also changes in different parts, and this is easily accounted for when we remember that the people of the maritime provinces are touched with western thought, while those in the interior are not in such close touch with modern progress.

There are general conditions, however, that might be set forth, and these applying generally to all the people give a fairly clear idea of that country at this time. In speaking of conditions there, it might be well to understand the background of China as she was before the recent upheavals. It is a strange sight to see a nation that has remained dormant, if one might use such a word, for so many years, awaking out of the slumber of centuries. Who has not heard the phrase, "the sleeping giant" used in connection with that land? and too often we have found the impression, among some of our people, that individual Chinese were asleep. If any of us have ever had dealings with Chinese, and have entered into them with such a thought in mind, I have no doubt that the awakening has been very rude, for they are very astute and splendid business men. That China as a nation is now awakened is beyond all question;

and the national spirit is manifesting itself everywhere.

UP TO the year 1900, China had gone along in the same even course for several thousands of years. There had been changes of Dynasty, and kings had come and kings had gone, but the Chinese with their antiquated methods, (which by the way produced some very wonderful men), had gone on as usual. In 1900 when the Empress Dowager countenanced the fearful actions of that year, which culminated in the Boxer uprising, during which foreign missionaries and others lost their lives, a tragic mistake was made. Some of the Chinese recognized the seriousness of that action, and had it not been for two of the national leaders in the Yangtse valley, who inserted the word "protect" for the word "kill" in the Imperial edict, issued by the Empress Dowager, many more lives would have been lost, without the shadow of a doubt. As it was, many both of the foreign missionaries, and Christian converts laid down their lives for the Lord's sake, and others suffered great torture, as well as death. God, however, caused "the wrath of man to praise Him," and the result of that year's action was greater educational freedom in the purely Chinese schools, which was what some of the Chinese reformers had been fighting for, and also increased facilities were offered to the missionaries to preach the Gospel without any serious government hindrance in any part of that land. As the result of this, the increase in the Chinese churches during the next few years was greater than at any other time.



DURING the past year or eighteen months the situation in China has appeared truly kaleidoscopic. It has been hard to glean from the newspapers any adequate idea of what the conditions really are, for, as everyone knows who is familiar with the facts, the newspaper reports are notoriously unsympathetic toward the missionaries. This timely article from the pen of a veteran of many years of actual experience on the field, and one who, because of his position in the greatest missionary organization at work in China, is in a position to know the facts and correctly to evaluate them, will be welcome to our readers. Page is District Secretary of the China Inland Mission, with headquarters in Chicago.

This went on until 1911, when the political revolt against the Manchu dynasty came to a head. Men like Sun Yat Sen had been organizing for years, looking to the time when China should throw off the Manchu yoke, and be able to govern themselves once again. During these years a body of men who were destined to be

leaders in this movement had been growing up many of them the product of Mission schools and some of them, men professing Christian faith. When the *coup d'etat* that surprised the world was pulled off, Sun was made provisional president, and he held that office for six months, expecting that in that time a constitution would be drafted, and a President elected. Trouble arose within the ranks after his retirement, and since then the country has been in a state of turmoil. When the central government in Peking with its widespread power was dissolved, the link that had bound the country was also apparently snapped, and the result was a state of chaos. In each of the 18 provinces, a civil and a military Governor was appointed, who presumably owed allegiance to the central authority, but it was not long before it was realised that the man that had the soldiers had also the power, and in many provinces unscrupulous men began to reach for the spoils. Fighting began, men were pressed into service, these being taken generally from the poorest of the people, who were totally undisciplined, and when they could not be paid, these in turn became bandits; and the result has been lawlessness, widespread looting and pillage all over the land. In an account recently, written by a reliable man, the writer stated that the bandits had visited the city in which he lived in the interior, and cleaned it out on three separate occasions, until there was nothing left to steal. As the people were thus abused, some of them in turn joined the ranks of the robbers and so the endless cycle of trouble has gone on.

THE result of all this on Missionary work can be readily imagined. Missionaries and evangelists were unable to travel, and in some cases work was made almost impossible! Added to the internal troubles in China, another situation was precipitated which caused a great deal of anti foreign feeling, and missionaries as well as others shared in this. In 1926 several Chinese were killed by the police in Shanghai, during a demonstration by students, and this was the sign for a movement that spread all through China. While it had nothing to do with missionaries and missionary work, it served as well as anything else, and the anti foreign feeling that was loosed, reached to every part of China in an incredibly short time. As one looks back it seems as if this event gathered up within itself the whole new national movement and the feeling expressed in every part of that land was quickly capitalized, and the new national movement got well under way, guided by leaders

with some help from sources outside China. There had been a real menace from Communism, which made a great deal of headway in all parts of the country, working specially through schools and students, but the leaders saw the way things were drifting, and a determined effort was made to combat it, so that at the present time, while there are numbers of communists in that land, and the seeds of that insidious thing are still there, yet apart from sporadic outbreaks the menace seems to have been overcome. It is still too early to make a dogmatic statement, however. As the doctrines of Communism at first had the approval of the "powers that be," it may be that there will still be fruits from this seed, for it is a great deal easier to sow weeds than it is to kill them.

*IN ONE county
(in China) where
there are over nine
hundred villages, the
light from heaven
has entered only about
twenty of them, and
even then it has reached
one or two of a
family at the most;
all the rest have remained
in heathen
darkness.*

Jonathan Goforth

Some two years ago, it seemed as if all missionary work must cease, for owing to international complications that had arisen, all missionaries were called from their fields by their various consuls. It was necessary that this order should be obeyed, for we are to be obedient to the powers that be, for they are "ordained of God," and besides, disobedience to Consular orders might have proved very dangerous.

In spite of this, however, many of the missionaries remained on at their stations, and some of them at great personal risk. In all, the China Inland Mission never had less than 250 of its workers scattered throughout the land, even during the worst period of that storm. When the missionaries left their stations for the coast, it seemed as if the work would naturally suffer through their absence. In many cases it was feared that it would be uprooted and disrupted. But the results have been far different. In some churches where there had not been much evidence of Chinese leadership, leaders were produced, and the work went on as it never had before. During this time of forced withdrawal there was also time and opportunity for comparing notes, and many conferences were held to discuss problems that had arisen on the field, for which help was found in a mutual exchange of ideas. The missionaries had been "separated on the wall," but now they had the opportunity of fellowship, and during this period it was apparent to all that the thing that needed to be stressed was the thought of Chinese responsibility for the evangelization of their own people. While this had been placed before the churches in a measure, in the past, it needed to be borne in upon them in a new way. Politically the Chinese were calling for self-determi-



nation and self-government, and the need for this in the churches, which had often been administered by foreign missionaries, was also being stressed. In some cases the Chinese churches had been influenced by the political situation, and had broken away from the foreign missionary, with resulting trouble for both; but these cases were not nearly as numerous as one might have expected. The result of the whole situation has been that in the churches all over the land, self-government, self-propagation, and self-support, have been brought to the front in every discussion of the problem.

THE position taken by the China Inland Mission in this matter is a sample of the attitude of nearly all the other missions in that country. We feel that the time has arrived when responsibility must be placed upon the Chinese themselves. To this end, the original policy has been re-stated, that of going forth evangelizing, and as men are saved, gathering them into churches with native pastors and elders, and they in their turn becoming the evangelizing agency. In the New Testament God's method used by Paul was the establishing of churches, that later became evangelizing bodies. We have this very plainly taught in I Thessalonians one, where Paul speaks of the testimony of the Thessalonian church which had gone out into all the region round about, so that men in that district had an opportunity to hear the truth.

Today in China, the China Inland Mission is seeking to pursue this policy, and old established centers are being handed over to the Chinese and have been organized into regular churches with elders and deacons, and other officers as may be needed. This will leave the missionaries free to establish new centers and do pioneer work, and will, we believe, result in reaching great masses of people that have never yet had the opportunity of hearing the Word of God.

When the missionaries returned to their fields they wondered about the welcome they would receive, but from every part of China we have been encouraged to learn of the warmth of the welcome accorded them. One of our missionaries, speaking recently in a Conference meeting, spoke of the slogan that had been in use in one of their Conferences. It was a pair of scrolls, and one side was written, "*In time past the foreigners were the leaders, and the Chinese the helpers, but today the Chinese are the leaders and the foreigners will be the helpers.*" These scrolls were got out by one of our missionaries and sum up the whole situation in the Chinese churches at the present time. It seemed that Communism getting into various of these places might have ruined the work, and while we dare not minimize its fearful effects, yet we are thankful to say that when the enemy sought to come in as a flood, the Spirit of the Lord has raised up a standard against him. As a Mission we feel that the time has come when we must make a forward advance, and looking to God, in faith,

we are asking for 200 new workers in the next two years, that shall go into regions that have never yet been evangelized, doing pioneer work, establishing centers and then going on to the next place. What China needs to-day is the Gospel of the Lord Jesus Christ; and all our emphasis is being laid upon a wide spread preaching of this Gospel that has been delivered to us. This, and this alone, is the power of God unto salvation to every one that believeth.

In places where there has been this warm preaching of the Word of God, the attitude of the people is most friendly and is evidence that the Chinese realize that the content of the Gospel will meet their need. There are very grave difficulties being placed in the way of any educational work. Conditions are laid down by the Nationalist Government that would be very difficult for us to follow. We believe that in Mission schools supported by evangelical money, the gift of friends in the homelands, we should have the privilege of giving the Bible a very important place, but such schools if registered would not have this privilege. There is, therefore, only one alternative.

WE NEED to pray for the leaders of China.

There has been a great deal of criticism in the public press of Marshal Feng, and sometimes Christians have been led astray by some reports that have appeared, forgetting that Marshal Feng has the privilege of being a Chinese patriot as well as a Christian man. Naturally he has the Chinese viewpoint, but we should remember his record in the past. The man that could command the respect which he commanded, by his moral stand in the Province of Hunan, and who, later, brought order into the Province of Honan; who gave the privilege to his men of being taught the Word of God, making every provision for this, and who publicly made his profession with all that it meant in his position, should command our respect. From reports we have heard, he acknowledges spiritual declension, but who among us would dare to criticize when we look into our own hearts? In a difficult situation he needs our prayers. His health is broken, and we shall be doing much for China in praying for such men.

From present indications, the door of opportunity is again swinging wide. Like Paul we can say "A great and effectual door is open unto me, and there are many adversaries." In our prayers let us remember not only the open door, but the adversaries that are seeking to hinder the spread of God's Word in China. The China Inland Mission will value the prayers of the readers of "Grace and Truth" for the 200 workers we are hoping to send out within the next two years, for pioneer work in the untouched areas of China, that they may be sent forth in "the fulness of the blessing of the Gospel of Christ."

IS EVANGELISM THE MISSIONARY'S ONLY TASK?

by E. N. NELSON

IT HAS been said that there is among some missionaries, particularly those who are modernistically inclined, a tendency to let social reform, education, and other incidentals crowd out the evangelization of the lost. Sad to say, there is reason for such accusations. But there is an opposite extreme which is just as dangerous and unscriptural, and that is the attitude of some who declare that they will not do any kind of work except evangelism. To show the fallacy of this position is the purpose of Nelson's article. Mrs. Nelson was for two years a student in the Denver Bible Institute; and Mr. Nelson was a frequent visitor in the classes. They are working at Mwanza, Tanganyika Territory, East Africa.

THIS question has been asked many times, and it probably has been answered just as many times, but the answers have been so different and of so many colors that were they all gathered together they would probably look something like a modern crazy quilt.

THE people who send missionaries to the various fields and support them do so in most cases, I think, because they are interested in the evangelization of the people to whom the missionary is sent. In view of that, and in view of Christ's command to go and preach the gospel to every creature, what answer should a missionary give to the above question?

To my mind there can be only one answer to the question if one is to follow the direct command of Christ, and my answer would be that the end of all our labor should be evangelism. But when I say that the end or aim of all our labor should be evangelism, I do not say that preaching the gospel by word of mouth is the missionary's only task. Had it not been for the many other different tasks performed by the pioneer missionaries, their labor of evangelism would never have meant as much to the people with whom they labored as it does now.

As examples I have only to mention David Livingstone or Alexander Mackay, men who are known throughout the whole world and men who gave their lives for the evangelization of Africa. Their aim in life was evangelism, but their tasks certainly were many—yea, so many and so varied that many, even of their own countrymen, do not speak of them as missionaries, but only as explorers or mechanics.

At the unveiling of a monument in honor of David Livingstone in Tanganyika Territory, at the place where he and Henry Stanley parted, not a word was said of him as a missionary; and yet every one who has read of his labors of love among the Africans must think of him first and last as a missionary, with evangelism as his reason for being in Africa. He emphatically declared, "I will place no value on anything I have or may possess, except in its relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given up or kept, as by keeping or giving it I shall most promote the glory of Him to Whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this!"

When Alexander Mackay labored long and faithfully to construct the boiler for an engine, or labored for years amid great difficulties to get a printing press in working order, or again when he constructed a lead coffin for the body of Mtesa, king of Uganda, who would dare to say that he had been sidetracked or that he had forgotten that he came to Africa to preach the gospel?

Robert Morrison, in China, spent many years in the employ of a British trading company after his arrival in China as a missionary, because he was not allowed to preach the gospel to the natives; but where is anyone who has taken the trouble to acquaint himself with Dr. Morrison's work who would say that he was not in China for the evangelization of the natives?

We might recall Dr. Clough of India. His tasks were many, and there are indeed some who would say that much of his work was not evangelism, and yet I challenge anyone to tell of a missionary who has refused to do anything but preach the gospel who has won as



many souls for Christ as any one of these men whom I have mentioned. Their tasks were many and varied, but by them they, being dead, yet speak.

BUT some one may object and say that the methods of the pioneer missionaries are not necessary today, for now the heathen people are ready to accept the gospel and all that is necessary is to preach the gospel to them.

It is now ten years since my wife and I came to the field, and I have not found that the natives are so very ready to accept the gospel as some try to tell us. I have found that in most cases one must have some point of contact with the native in order to get him interested. I shall not try to say that we have done a prodigious amount of evangelism, but I can say that all our labor has been with that end in view, and our work from the start was to do anything we could to help our fellow missionaries, that they who had experience in the work and knew the language could give more time to the preaching of the gospel. I have never felt that the time I spent with a bunch of native boys making mud bricks for a little hospital and dispensary at the Busia Station the first year I was here was wasted.

At that time Dr. Maynard's work was not as extensive as it is now, but she had to work under great difficulties, often working over a patient in the shade of a tree, or worse yet, in the blazing sun. But if she had said, "I am here just to preach the gospel," and had done that only, would they have listened to her? I trow not. But now several hundred come to the dispensary daily, and all are given the gospel, and so are scores who are in the hospital as well as several hundred in the leper camp; and a great company of all those who have been treated have accepted Christ as their Saviour. Dr. Maynard's medical skill has been her point of contact with the people, and now many hundreds are given the gospel message daily, whereas if there had been no point of contact there would not today be the opportunity for evangelism that there is.

This is true of all our work, for if we have a point of contact our opportunities for evangelism will grow. I find that the missionary's tasks are greatly varied, and that from sheer necessity he is called on to do a great many things that neither he nor any one else thought of doing in the homeland. I am often reminded of what is told of C. H. Spurgeon. In one of his discourses, when he mentioned something about a rabbit running up a tree, someone interrupted him with, "Say, parson, a rabbit can't run up a tree": to which Spurgeon quietly answered, "But this rabbit *had* to, the dog was after him." A missionary *has* to do many things which seem as impossible as for a rabbit to run up a tree, but instead of saying it cannot be done, one should say with Paul, "I can do all things through Christ which strengtheneth me."

Many missionaries have come to the field with the idea in their heads that they were called only to preach.

They have refused to do the tasks that their superiors or older missionaries have asked them to do, with the plea that they had come to the field to preach the gospel and not to do manual labor. In many cases, at least, the usefulness of such missionaries on the field has been short-lived, and quite a considerable number of them have returned to the homeland and today are doing manual labor with very little opportunity for preaching the gospel, whereas if they had consented to do any task they were called on to do while on the foreign field, no doubt their opportunity for evangelism today would have been great.

It has been stated by some, and that even by men who have labored long on the field, that in years gone by we have asked the people at home to send more missionaries and to send more money for the support of the work, but now we do not ask for either of these, for the time has come when the native Christians can evangelize their own people.

When such statements are made by those who have been in the field, we should try to ascertain if those who make them would be content to stay in the homeland and let the Christian natives carry on the work without the aid of a missionary. Doubtless we would not find one of them who would consent to that; and why? Because no one called of God to be a missionary who has been faithful to that calling would so underestimate the work of his calling that he would consent to stay away until he could say, as Paul said, "I have finished my course." But if supervision is still necessary in places where the gospel has been preached for fifty or a hundred years, what about the regions beyond where the gospel has never been preached at all? That might yet call for missionaries of the Livingstone or Morrison or Clough type!

IN DISCUSSING the question "Is Evangelism the Missionary's Only Task" we might well answer it by asking this question "Is Evangelism Only the Missionary's or the Preacher's Task?" Now who would answer that in the affirmative? No preacher true to his calling would ever intimate to any of his flock that *he only* among them had the task of evangelism and that his flock was not to bother about that. No Society nor any group of people would send a missionary to teach his people such an absurd thing. Now I am sure all would agree that the latter question is absurd; but to my mind the former is just as absurd if by evangelism we mean the preaching of the Gospel by word of mouth *only*. Evangelism is the work of all believers, but there are many things besides preaching which if done for this purpose, can be largely used of God to further the work of evangelism.

Frequently we hear from missionaries on the Field, as well as from others, that we ought to give up the idea of building up a center of work but should get back to Apostolic methods, meaning thereby that one should travel extensively and preach as one travels.



D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH
WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

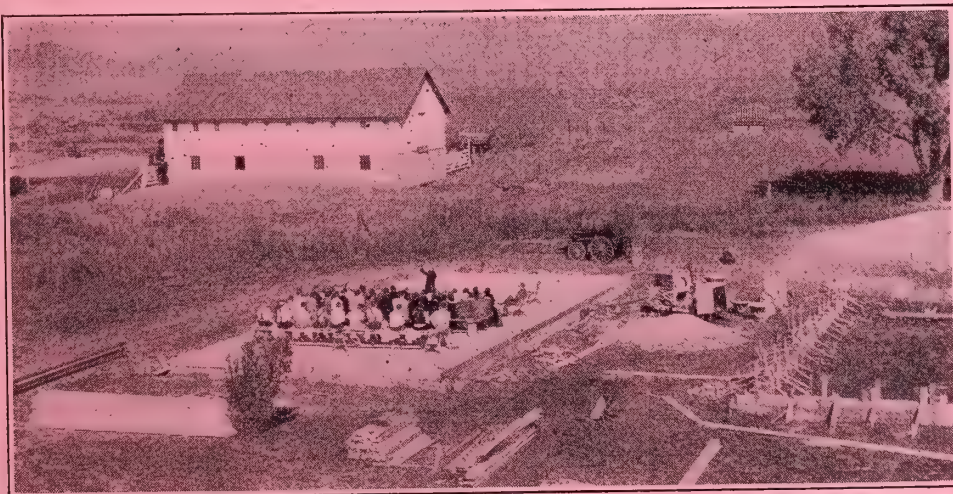
An Emergency Building

WHEN the classes of the Denver Bible Institute opened on October 2, it was hoped that we might be able to get through the winter by housing part of the student body and faculty in the one remaining leased down-town dormitory, and the others at the Campus, holding classes in the city and transporting the Campus residents to and from their classes. Within the first three days it had become apparent that such a course was highly impractical and would work many hardships which should be avoided if it were at all possible to do so. Obviously it was necessary to take immediate steps to get the whole group, faculty, workers, and students, together at the Campus before the cold weather set in, but how to do it was the question. We did not yet have the funds for the new Administration Building, which is the second large unit to be erected, and even if all the funds were in hand, to erect so large a building would take many months, and it could not possibly be ready in time to relieve the present situation.

After much waiting on God in prayer to learn His will, it was made plain that a slight change of plan was necessary, and we must proceed at once to the erection of a smaller unit which we had not purposed to

erect until after the Administration Building had been completed. This unit will provide a small chapel, class rooms, dining hall, kitchen, and store rooms for food, and will make it possible for the students and workers to be cared for on the Campus until the larger buildings can be erected. With the assurance that this was the step which would relieve the present necessity, work was commenced at once upon this emergency unit, and by the time this issue of "Grace and Truth" reaches you, foundations will be finished, a commodious cellar will be completed, the rough floor will be laid, and the building will be framed. Work will go forward as rapidly as possible, and we expect to have this unit in readiness for occupancy by Christmas.

Though this unit is being erected as an emergency measure, let it not be supposed that the building is to be temporary. Rather it is to be a permanent unit, fitting beautifully into the building plans for the Campus, the only irregularity being that we had not formerly expected to erect such a unit until after the larger units had been completed. Its present use, of course, will be temporary, for we must have a much more commodious dining hall, chapel, and class rooms, but after more adequate provision has been made for these needs, this building will furnish permanent quarters for other needy departments of the work.



THE FIRST CHAPEL SERVICE AT THE CAMPUS
Showing the floor of the west wing and the forms for the east wing
of the Emergency Unit

So now the plan is before you, and with it the latest building news. A second unit of the new buildings on the Campus of the Denver Bible Institute is now being erected to furnish temporary dining hall and class room accommodations, and later to be used permanently to quarter other departments of the work. This unit is to be finished, God willing, by Christmas, and the work of the day school is to be moved to the Campus as soon as possible.

Obviously such a move necessitates further provision of funds. The estimated cost is \$15,000.00, and in order to keep the property which God has so graciously provided for the work of the Denver Bible Institute free from debt, this amount must be provided by Christmas. We have not a penny of the needed amount in hand. We have stepped forward simply in faith, trusting God to provide. So fully assured are we that He has led in this step, we cannot doubt that He will supply, but we believe He would have us come now to the readers of "Grace and Truth" and friends of the work, talking confidentially with you about the necessity, laying before you the steps which are being taken to relieve it, and appealing to you for a continuation of the magnificently loyal cooperation and support which you have thus far given in the building program of the Denver Bible Institute. The need of the hour is twofold: first, of course, is the need of prayer—much prayer, believing prayer, importunate prayer, prevailing prayer; and after that the need for God's people to take upon their hearts the burden of the need, and as God leads to give, and to give sacrificially.

Will you be one of His willing ones?

The First Chapel Service at the Campus

ON SATURDAY, October 19, we had the first chapel service at the Campus.

Dr. Henry Ostrom, of the Moody Bible Institute extension department, brought a message which was deeply devotional and uplifting. Never had the consciousness of the Spirit's presence and blessing been more keen, than it was that day, and never had such a service exceeded this one in joyfulness. The message itself, and the privilege of renewing the happy fel-

lowship which we had enjoyed with Dr. Ostrom on former occasions, were enough in themselves to make the day one long to be remembered for its blessing, but there were additional reasons for the special measure of blessing, chief among which was the realization that we were actually holding our first chapel meeting at the Campus.

It was an outdoor meeting, for the new unit is not yet completed, but this service was held on the floor of the west wing of this second of D. B. I's. new buildings, and on the exact spot where the emergency chapel is to be located.

The picture which appears in this issue shows this meeting in progress, with Dr. Ostrom speaking. It was taken from the upper windows of the dormitory, and shows the floor of the west wing of the new building, with just a glimpse of the forms for the east wing.

The Administration Building

THE move to erect the emergency building does not mean that we have lost sight of the Administration Building; rather this move serves to emphasize more strongly than ever before the urgent necessity for that building.

The erection of the emergency building is the logical outcome of the Lord's dealing in directing that we should not erect the Administration Building until the full amount of the \$125,000.00 needed is in hand. In His infinitely wise providence God has seen fit for a little while to delay the provision of this amount, but in the meantime He has directed to the emergency unit as a means of meeting the need until the larger building can be erected.

Though, because of this immediate necessity, we are compelled to emphasize another part of the building program, we are still earnestly asking God for the supply of the money to erect the Administration Building, and we will appreciate the continued prayers of all who read these lines, asking for the full and speedy supply of the \$125,000.00 needed.

"He is faithful that promised."

"My God shall supply *all* your need according to His riches in glory by Christ Jesus."

God is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.

\$15,000.00 by CHRISTMAS!

As an emergency measure, the Denver Bible Institute is compelled at once to erect one of the smaller units of the new buildings at the L. J. Fowler Memorial Campus.

This building will serve as a chapel and dining hall until larger buildings can be erected.

When more adequate provision has been made for these needs, this building will provide permanent quarters for other departments of the work.

Because the need is imperative we have been constrained to step forward by faith, trusting God to supply the money needed.

**THIS BUILDING IS NOW
GOING UP!**

To erect it and to prepare it for use will take about \$15,000.00

**THIS AMOUNT SHOULD BE
IN BY CHRISTMAS!**

**WHAT WOULD GOD HAVE
YOU DO?**

Cut out the coupon!

Ask God what He would
have you do!

Whatsoever He saith unto
you, DO IT!

MY CHRISTMAS OFFERING FOR THE EMERGENCY UNIT
Dear Friends at D. B. I.
Herewith you will find \$....., which I send as an
offering to help erect the emergency building.
Name.....
Address.....
Date.....



Our Testimony

*“God hath done
great things
for us,
whereof we are glad!”*

God's Challenge

*“Call unto Me,
and I will answer thee,
and show thee
great and mighty things
which thou knowest not!”*



I agree that we should get back to apostolic methods if we have gotten away from them. However it is presuming a good deal for any one to say what the Apostles did or did not do during their years of missionary service. But it is not presuming when we say that the gifts differ, for we read of that in Rom. 12:3-13 and I Cor. 12:14-31. I believe Paul's argument in the Corinthian chapter about the members of the body would be sound argument in answering the question we have under discussion. There are missionaries in many fields who are good preachers and evangelists whom we might call the lips or the tongue. But these workers frequently are greatly handicapped when it comes to building a house or repairing a bicycle or any other piece of machinery, and their usefulness on the Field would soon be curtailed if some other member of Christ's body who are hands and willing to be used as such were not on the Field to do such tasks.

Acts 18:1-4 and I Corinthians 9:22, 23 might indicate that Paul did a great deal of work besides preaching the Gospel.

In conclusion I would say that while we have the command to go into all the world to preach the Gospel, still all cannot go, and many of those who are called to go are not preachers and evangelists. Yet to all of them Christ's words apply, "Ye shall be my witnesses." It must therefore follow that some are called of God to serve as "helps" to those who do go, and to those who are more gifted for the public testimony. If we remember that we are witnesses and ambassadors of the King of Kings, no work should be too menial for a missionary who wishes to win souls for Christ. It will help, too, in this connection, to remember that Philippians 4:11, 13 and II Corinthians 12:9 is God's Word to us as well as Philippians 4:19.

THE GOSPEL TO EVERY CREATURE

(THREE HUNDRED MILLION IN CHINA HAVE NOT HEARD IT)

by ALEX R. SAUNDERS

SEVERAL months ago we published a stirring appeal from the pen of Alex R. Saunders, and much interest was awakened by the plan of evangelism which he then proposed. Our readers will be glad to learn of the safe arrival of the Saunders on their field and to share with us this most recent word from them. We understand that Miss Lillian Daniel, a graduate of D. B. I. who has just arrived in China, is to be stationed in their city and will probably be associated with them in this work.

THE feeling that more details of our plans than can be given in our printed letter are needed has prompted the desire to write more particularly to a few who are especially interested in the work we are doing, and although perforce typewritten because of my blindness, let me ask that this may be accepted as a personal letter. The coming of the Lord draweth very near, and the present widely opened doors in China for gospel preaching should be entered boldly, and a genuine effort made to fulfil our Lord's commission to give the gospel to every creature before He comes. It was this desire that led us to return to China, and at our age and with our infirmities to continue the fight against the forces of evil in this land, and to seek to do what we can to tell the good news to those who have not heard it.

Our field of Kiang-Kao-Tai, which comprises the three counties of Kiangtu (Yangchow), Kaoyu, and

Taihien (Taichow), is a very thickly peopled district, having a population according to the latest official census of over two and three-fourths millions, while the total for the whole province of Kiangsu with sixty-one counties is not more than about thirty three millions. As in the days of long ago all roads led to Rome, so now in old China all local roads in any one county lead through the market town to the county capital, which, being a walled city, becomes the strategic center for a base in gospel effort, and that is why we have gospel halls in the three walled cities of Yangchow, Kaoyu, and Taichow. It would be foreign to our policy of seeking to establish indigenous churches to have more than one foreign-money-supported base in any one county, and all other extension of building plant will be done by the Chinese believers themselves, while we, with our bands of workers, go on sowing the seed in fields beyond. Since February sixteenth, when, with all repairs finished, the Yangchow Central



Gospel Hall was reopened for the preaching of the gospel, the work has been in full swing, even though neither have our groups their full complement of workers nor have the premises at Kaoyu and Taichow been repaired. Occupation by soldiers has been the cause of delay at Kaoyu, but the necessary repairs at Taichow are now under way, and it is hoped that it is now possible to have a start made at Kaoyu. It is simply marvelous that after the tremendous upheaval of the past two years we are back again and able to preach the gospel in all parts of these three counties without let or hindrance, clearly demonstrating the fact that the door opened at such cost never has been closed, and the readiness of the people to hear is God's trumpet sounding an advance to give the gospel as quickly as possible to every creature in these three counties. The Lord is at hand.

A great door and effectual has indeed been opened to us, and it is equally true that there are many adversaries, for the Devil's emissaries are all around us, but we are not held back by them. The Lord's objective and ours is one—to call out of these three counties by the preaching of the gospel a people for His name; and to give the Holy Spirit the best possible opportunity for doing this work, the best and only plan is as quickly as possible, by the human voice and the printed page, to give the gospel to the nearly three millions of these three counties, and if when that is done, the Lord's return is still delayed, there are east of our present field, and before the sea coast is reached, two more counties even more densely populated, over which we or our successors may continue to spread the joyful tidings. The counties of Tungtai and Rukao, with a need by no means less, have a combined population of two and a half millions, but if 600 missionary groups had the burden laid upon them, work in all the counties of China could be commenced simultaneously, and with the Chinese workers now available, if Spirit-filled, the giving of the gospel to every creature in China could be accomplished within five years. What a challenge! Meanwhile we can go on doing what we can.

To be effective the work must be systematic, and the Lord seems to lead to work along the following lines. Dotted all over each county are numerous market towns, where the village folk resort for marketing purposes, and these towns are the natural centers for the temporary residences of the rural work groups. When a band has secured a suitable place for temporary headquarters, work will be started without delay, and by house-to-house visitation with gospel books, folders, and single sheets, and by means of the human voice in the open air, an honest effort will be made to give the gospel to every creature in all the villages and hamlets served by that market town, and no move will be made from that temporary center until the workers themselves are reasonably assured that no one is with-

out at least one hearing of the good news. From town to town the band will move until the whole county has been covered, and with a band of five Chinese workers in each county it is safe to say from actual experience that well within five years every person will have had adequate opportunity of hearing the gospel at least once.

Mention has been made of gospel tracts, and this appeal must not be closed without special reference to the place to be given to them in a work like this. Let it be kept well in mind that we stand for broadcasting the gospel over a wide area, and how can this be done better than by the printed page? What stronger safeguard against the inroads of modernism could be provided than the plentiful circulation of sound gospel tracts? Tract distributors will be helped in their work beyond all conception by the literature they are passing on to others, for they will memorize the short gospel messages, and the talks given in the open air will have been drawn from the same source. To meet the need of the hour a series of at least twelve tracts is required, short definite appeals for the acceptance of Christ, and each tract besides having an attractive and striking title should include the following essential points: (1) man's need of salvation; (2) God's provision of a plan of salvation; (3) what man must do to be saved; (4) the result of accepting Christ; (5) the consequences of the rejection of Christ; and (6) an urgent appeal for an immediate acceptance of Christ on the ground of our Lord's imminent return. The door remains open wide: there is no area in China closed to the preaching of the Gospel, but for how long? Soldiers of Christ arise and enter in!

Our prayer needs may be summed up as follows: (1) more Spirit-filled tract distributors (during the upheaval of the past two years our workers were scattered, but since our return God has been giving us one after another, all imbued with the same earnest desire to spread the gospel widely, but we are still far short of the number needed for these three counties); (2) for the production of the right kind of gospel tracts (there are not a few good gospel tracts available now, which we are using, but there is an urgent need for a new series as indicated in this letter); (3) above all there is an urgent need for an immediate spiritual awakening, for not only do we desire a willingness to hear the good news but such conviction of sin as will lead to an immediate acceptance of Christ as Saviour and Lord.



IN THE HARVEST FIELD

Conducted by A. H. YETTER

Dean Fowler recently received a letter from a young man who is attending the Moody Bible Institute telling him that he was instrumental in his being there. He was in Dunkirk, N. Y., when, during his Bible Conference there, Dean Fowler appealed to the young people to give their lives to Jesus Christ without reserve for full-time service. At that time he did not feel that he could conscientiously respond to Dean Fowler's invitation, but now he writes:

"Greetings to Dean Fowler:

Have entered Moody Bible Institute since the Dunkirk, N. Y., Conference. Could not answer to 'Foot-free' then; so disposed of my business, and stored my household goods, and am here—a dream of a life-time."

In addition to this young man, we know of six other young people, from the state of Michigan alone, who are in Moody as a result of Dean Fowler's conferences in that state last winter.

The classes of the Denver Bible Institute have opened again, with new students from Nebraska, California, Montana, Colorado, and Canada. There is a slight reduction in the number of our enrollment this year, which we look upon as an answer to our prayers—not that our hearts are not eager to see a large number of young folk studying God's Word that they may go forth bearing the glad tidings of the Saviour; but during these strenuous days of transition, while erecting the new buildings on the Campus, we can not adequately care for a large student body. Both new and old students are showing an excellent spirit, and our hearts are rejoicing especially in their devotion to our Lord Jesus Christ, and in their love for His Word. We believe that the Lord has given us what we asked for—a God-chosen student body.

C. E. Walstad, who attended the Denver Bible Institute during 1925, is now ass't pastor of the Norwegian Evangelical Lutheran Free Church, Brooklyn, N. Y. Under his supervision, the young people of the church are doing aggressive tract distribution work.

God has provided Stanley Skivington, D. B. I. '25, with the new Ford car for which we asked our readers to pray, and for which the need was very great. Mr. Skivington has written an article for the Missions Number of "Grace and Truth" which will acquaint our readers more fully with his work. As we united in prayer for the supply of this car, let us now unite in praising the Lord for supplying it.

Rev. Van V. Eddings and Mrs. Eddings sailed for Venezuela, S. A., from New York, Friday, Oct. 18th. Mr. Eddings is Field Director of the Orinoco River Gospel Mission and is carrying on an aggressive program of evangelism in eastern Venezuela. May God grant them journeying mercies and continue to bless their testimony.

John Goodmanson, leader of the Fisherman's Club of North Platte, Nebraska, visited the Denver Bible Institute recently, and we were greatly blessed by his testimony. He is especially interested in young men and has been used of God to lead many to the Saviour. Working in hearty cooperation with his pastor, he has been instrumental in leading a number into the yielded life. From his church, and from the club of which he is teacher, five have gone out to prepare for the ministry, of whom three are now in the classes of D. B. I. With Mr. Goodmanson was Mr. Hugh Clarke, superintendent of the Sunday School of the North Platte Baptist Church, whose visit and testimony were also the means of much blessing.

The Fundamental Evangelistic Association, directed by Rev. M. H. Reynolds, has conducted its second annual Big Bear Lake Conference, which was attended by the rich blessing of God. Almost twice as many people attended the conference this year as last, quite a number of souls were saved, and many Christians dedicated their lives to the Lord Jesus Christ.

Aside from sponsoring the Big Bear Lake Bible Conference, the Fundamental Evangelistic Association is carrying on an intensive tent campaign in neglected districts, and gospel colportage work, together with a great evangelistic campaign among railroad men on the transcontinental lines.

The Director and Secretary of this Association, Rev. M. H. Reynolds, was for some thirteen years identified with the Los Angeles Bible Institute, and those associated with him at the present time are either graduates of that school or Moody, which makes this organization above the average as a soul-winning group.

Those who are interested in next year's conference, which is scheduled for July 13th to August 10th, may obtain information by writing to the Fundamental Evangelistic Association, 215 Columbia Building, 313 W. 3rd Street, Los Angeles, California.

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

THE PLACE OF GOD'S WORD IN SOUL-WINNING

- I. THE INSTRUCTION
 - II Tim. 4:2
- II. THE FURNISHING
 - II Tim. 3:16-17
- III. THE UTILITY
 - A. Seed—Mar. 4:14; Ps. 126:5-6
 - B. Rain—Isa. 55:10-11
 - C. Sword—Heb. 4:12
 - D. Light—Ps. 119:105
 - E. Fire—Jer. 23:28
 - F. Hammer—Jer. 23:28
 - G. Milk—I Pet. 2:2
 - H. Honey—Ps. 119:103
- IV. THE PROMISE
 - Isa. 55:10-11
- V. THE OPERATION
 - John 20:31
 - A. Conviction—Heb. 4:12
 - B. Faith—Rom. 10:17
 - C. Begetting—I Pet. 1:23; Jas. 1:18
 - D. New Nature—II Pet. 1:4
 - E. Cleansing—John 15:3

—H. A. W.

SOME DAILY THINGS

- I. DAILY BENEFITS
 - Ps. 68:19
- II. DAILY CROSS
 - Luke 9:23
- III. DAILY DYING
 - I Cor. 15:31
- IV. DAILY SEARCHING THE SCRIPTURES
 - Acts 17:11
- V. DAILY EXHORTATION
 - Heb. 3:13

—M. G. D.

GIDEON

An Example of the Transforming Power of Christ
JUDG. 6:11 TO 7:23

- I. BEFORE TAKING
 - A. Perplexity—"Why?"
Judg. 6:13, 15, see also 7:10
 - B. Timidity—"He feared"
Judg. 6:25-27
 - C. Incredulity—"If"
Judg. 6:36-40, see also 6:17
- II. AFTER TAKING
 - A. Fidelity—"Gideon did as the Lord said unto him"
Judg. 6:27
Judg. 7:1-8
 - B. Intrepidity—"He worshipped and said, Arise, for the Lord hath delivered into our hand the host of Midian." Note: Only 300 against a countless multitude, Trumpets vs. swords.
Judg. 7:9-15
 - C. Sagacity—"He divided the three hundred men"
Judg. 7:16-23
Judg. 8:1-2

—H. A. W.

BE STILL AND KNOW THAT I AM GOD

Ps. 46:10

- I. AN APPEAL FOR CESSATION
 - II Cor. 12:9-10
 - A. From resisting Him
 - B. From self-effort
 - C. From self-dependence
- II. AN APPEAL FOR OCCUPATION
 - Isa. 26:3
- III. A PROMISE OF REVELATION
 - Eph. 1:17-18
- IV. A PROMISE OF PROVISION
 - Phil. 4:19

—H. A. W.

IN THE BOOK NOOK

by C. REUBEN LINDQUIST

IN THE PALACE OF AMUHIA

An interesting story, based on the experiences of the Hebrew children in the Babylonian captivity.

There is in this book, we are sorry to say, a false standard of love, the writer teaching that a wife cannot love her husband as she should and as she desires unless he proves worthy of her love. This, of course, is very different from the standard of love set forth in the Scripture, which holds up as the standard for the Christian the love of God, Who loves those who are utterly unworthy of His love. The standard set forth in the book might be defended on the ground that it was the position held by one who had not yet known the love of God, but without a subsequent, clear-cut repudiation of the false standard there is danger of misleading the uninstructed. Had the writer woven such a repudiation into the story and given it as strong an emphasis as she has given the false standard, or had she made it plain that it is not love which is limited by the sin of our loved ones, but the manifestation of love, no objection could have been raised, and this latter, we are sure, is what she meant to teach, though her language is misleading.

Apart from the exception noted, this book will undoubtedly prove helpful, and we are sure that it will help the reader better to appreciate the true nobility of Daniel, and his walk with God, as it is set forth in the Word of God.

"IN THE PALACE OF AMUHIA," by Florence Willingham Pickard. Published by Geo. H. Doran Company, New York. 5¼x7½ inches, 219 pages, Cloth. \$2.00 net.

SUMMER AND WINTER

Marshall Broomhall relates the blessed story of God's faithfulness to the work of the China Inland Mission during the trying year of 1927. As the title suggests, the author presents the wintry, heart-chilling experiences as well as the summer-like, soul-warming events. The outstanding thing about the book is its atmosphere of confidence in God; that He is working out His gracious purposes in all of these experiences; that He is God of the winter sorrows as well as God of the summer joys.

It will teach the reader to recognize God's hand in the testings of life as well as in its blessings.

"SUMMER AND WINTER," by Marshall Broomhall. Published by the China Inland Mission, Philadelphia, Pa. 4¼x6¾ inches, 96 pages, paper.

THE PRIESTHOOD OF BELIEVERS

Guille has the rare gift of setting forth the significance of the Old Testament types in a deeply devotional manner. In this book he draws a series of contrasts between the ministry of the Levitical priesthood and the ministry of the believer, thereby revealing our high and holy privileges as priests of the Most High God. He also emphasizes the need of a glad yieldedness to God upon the part of the believer which manifests itself in doing the daily tasks as unto Him. The reading and practice of the truths of this book will bring profit to the believer and glory to God.

"THE PRIESTHOOD OF BELIEVERS," by George E. Guille. Published by the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill. 4¼x6½ inches, 30 pages, paper.

PICTURES THAT TALK, SERIES ONE AND TWO

These graphic and forceful portrayals of truth are cartoons from the pen of the well-known E. J. Pace, and appeared originally from week to week in the Sunday School Times, Philadelphia, Pa. They are especially helpful in teaching truth to the children of the Sunday School as they will leave upon their young minds a clear and lasting impression.

"PICTURES THAT TALK," series one and two, by E. J. Pace. Publishers, The Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill. 4¾x7⅞ inches, 31 pages, paper, 10 cents per copy; 12 copies for \$1.00; 100 for \$7.00. Postage extra.

THE JEWISH PASSOVER AND FROM SINAI TO CALVARY, OR HOW A JEW FOUND CHRIST

The Jewish Passover points to Christ according to Evangelist Sidersky, a converted Russian Jew. His discussion sheds new light upon the significance of this ordinance of orthodox Jews.

He also tells the story of how he found Christ, in a way that is interesting from start to finish. His is a true and convincing testimony regarding the grace and power of the Word of God to save souls.

"THE JEWISH PASSOVER AND FROM SINAI TO CALVARY, OR HOW A JEW FOUND CHRIST," by Philip Sidersky. Published by the Author, 4532 N. Ashland Ave., Chicago, Ill. 5¼x7¾ inches, paper, 25 cents.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

First Quarter, Lesson 1

Sunday, January 5, 1930

THE CHILDHOOD OF JESUS

Lesson Text: Matt. 1:1 to 2:23
Assigned for printing: Matt. 2:10-23
Read also Isaiah 11:1-9

Golden Text:

"Thou shalt call His Name Jesus; for He shall save His people from their sins" (Matt. 1:21).

Our lessons for this quarter will be drawn from the Book of Matthew. The Book Study method is one of the most profitable methods of Bible Study, and a study of Matthew's Gospel by this method is intensely interesting. In order to obtain a clear and scriptural understanding of its teaching, one must recognize its dispensational message, which is positively Jewish in character. To try to inject the church which is the Body of Christ into this Book places the believer of the present age in most embarrassing positions, and lays him open to fanaticism on the one hand and anti-dispensational etherealizing on the other. To interpret the Book of Matthew as do the flat interpretationists, who deny its dispensational teaching, leads to Pentecostalism, and to a denial of its literal kingdom message. Such spiritualizing of its contents as these teachers must resort to, in order to bolster up their unscriptural preconceptions leads to Modernism. Dispensationalism does not rob us of the Bible, but it gives the Bible to us in a sane, balanced way.

In addition to its teaching concerning the first coming of the Messiah, there is a two-fold message in the Book of Matthew: The first, the prophetic dispensational teaching; and the second, the practical, devotional message for the individual believer in any age.

As we have stated in former studies, the Book of Matthew emphasizes the kingship of our Lord Jesus Christ. Consequently, in our study of today's lesson, we shall place the emphasis on that particular aspect of His Person and work.

I. THE GENEALOGY OF THE KING (Matt. 1:11-17)

In our study of the Christmas lesson for the year just completed, we saw that Christ's genealogy demonstrated conclusively that He was a member of the royal line of Israel; but it will be worth while to reiterate this truth.

Our lesson Scripture opens with these significant words, "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham" (Matt. 1:1). This is a definite declaration that Christ was born an Israelite after the flesh, since He is the Son of Abraham; and He is a member of the royal household, because He is David's Son. It is well to note that David's name comes before Abraham's in this verse. No doubt the reason for this is that the Holy Spirit wishes to emphasize at the very beginning of the book the fact which He declares throughout, that Jesus Christ is the King of Israel and came in fulfilment of God's covenant promise to David, namely, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy SEED after thee, which shall proceed out of thy bowels, and I will establish His kingdom" (II Sam. 7:12-13). Christ's genealogy is traced from Abraham through Judah, to whom the promise was made, "The sceptre shall not depart from Judah" (Gen. 49:10); then through David to Joseph the foster father of our Lord Jesus Christ. Another genealogy is given in Luke's Gospel which proves that Mary, the mother of our Lord, was also a direct lineal descendant of the royal line. These genealogies prove beyond the shadow of a doubt that Jesus Christ, our Lord and Saviour, is the King of Israel by right of birth and family connections.

There is a practical application of this Scripture to the believer in Christ Jesus. Through faith in Him, we are become Abraham's seed, and heirs according to the promise (Gal. 3:29). This does not make us Jews, as some have falsely taught, but we are reckoned as children of Abraham in a spiritual sense, for the Scripture says, "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also" (Rom. 4:11). Faith in Christ makes us joint-heirs with Him, and assures our participation in the joys of His kingdom (Rom. 8:17). We shall also reign with Him, the Scripture says, but the measure of our reigning will be determined by what we suffer for Him (Rom. 8:17; II Tim. 2:12). And so, it behooves the children of God to press on to know Him and the power of His resurrection and the fellowship of His sufferings!

His reward will be the privilege of reigning with Him when He sets up His kingdom here on earth.

II. THE NATIVITY OF THE KING (Matt. 1:18-25)

It used to be the custom to herald the birth of one who was to be king. The birth of the Lord Jesus Christ was no exception to this rule. His birth was twice heralded. His coming was heralded before He was born, both in the angel's message to the virgin Mary and in his message to the foster father, Joseph (Matt. 1:20-21; Luke 1:26-28); and His coming was heralded at the time of His birth, when the angel appeared to the shepherds on the Judean hillside outside of Bethlehem (Luke 2:9-14).

The angel who heralded Christ's coming before He was born told what the character of that birth was to be; it was not only the birth of a Saviour, but it was just as truly to be the birth of a King. The Name given Him—"Jesus"—means "Jehovah—Saviour." A careful student of the Word will recognize that the Jehovah of the Old Testament is the Jesus Christ of the New. It was for this reason that the Spirit of God could say through Matthew concerning the Lord Jesus Christ: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying . . . they shall call His name Emmanuel, which, being interpreted, is, God with us" (Matt. 1:22-23). It was God Himself Who was born of that virgin. He came to save HIS PEOPLE. This not only means that He and the Jews were brethren after the flesh, but it also means that the nation Israel is His own people by virtue of election. Many times in the Old Testament we find the Lord making claim to this effect, a good example of which is Exodus 5:1: "Let MY PEOPLE go." In other Old Testament Scriptures He further states His claims upon them by saying that He is their rightful King. When Israel wanted Samuel to find them a king, Samuel went to the Lord about it, and He said, "They have not rejected thee, but they have rejected Me, that I should not reign over them" (I Sam. 8:7). Consequently when the angel said, "Thou shalt call His Name JESUS; for He shall save HIS PEOPLE from their sins," he was announcing that Israel's coming Redeemer was also Israel's coming King. An addition to the strong inference in Matthew's account, is the definite statement in the Gospel of Luke to that effect. The angel said to Mary, "Behold, thou shalt conceive in thy womb, and bring forth a Son, . . . and the Lord God shall give unto Him the throne of His father David" (Luke 1:31-32).

III. THE WORSHIP OF THE KING (Matt. 2:1-11)

When the wise men came to Jerusalem, they came searching for the One Who was born "KING OF THE JEWS." Such was the significance of the star which communicated to them this fact, for they said, "We have seen His star in the east, and are come to worship Him" (Matt. 2:2). It was of this star that Balaam had prophesied, nearly a millennium and a half before, when he said, "There shall come a star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth" (Num. 24:17). Pastor A. J. Gordon points out that Balaam saw both advents of the Saviour when he prophesied of the "star" but emphasized particularly the second advent of the Lord Jesus Christ as King. It was the significance of the star in relation to this advent that the wise men saw, for it was the "King of the Jews" Whom they sought to worship.

The gifts they presented to the Babe of Bethlehem in their significance, speak not only of His Saviourhood, but also of His Kingship. They presented Him with myrrh, which in the symbology of Scripture stands connected with the bitterness of His sufferings; and with frankincense which, standing as it does for prayer, suggests His intercessory work; and with gold, which stands connected with the Kingdom. The second chapter of Dan-

iel demonstrates very satisfactorily the symbolic significance of the gold. Nebuchadnezzar, the king of Babylon, dreamed a dream in which he saw an image with a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet of iron and clay mixed. In giving the interpretation of this dream, Daniel was led by the Spirit of God to say, "Thou, O KING art a king of kings; the God of heaven hath given thee a KINGDOM . . . thou art this head of GOLD." When the wise men offered their gifts of gold to the Lord Jesus, in doing this they showed that they recognized Him as King.

It is just such worship as that with which the wise men honored His Son that God expects from each of us. "O come, let us worship and bow down; let us kneel before the Lord our Maker, for He is our God; and we are the people of His pasture, and the sheep of His hand" (Ps. 95:6-7). He is our King. Let us yield to Him our love, our talents, our time, yea, all we possess. In so doing we shall be giving Him what is His just due as King of our lives.

IV. THE PRESERVATION OF THE KING (Matt. 2:12-23)

From the moment the Lord God promised our first parents that the "Seed of the woman" should bruise the serpent's head, Satan has tried to prevent God from fulfilling His promise. It was Satan's diabolical scheming to pollute the women of the race and thus prevent the coming of the "Seed" that brought the fallen angels to this earth in Noah's time; but God interposed by saving Noah who was "perfect in his generations," and with his family repopled the earth. As we study the history of Israel we see how again and again Satan tried to wreck God's plans for the coming of the "Seed"; but each time Satan's evil designs were frustrated. At one time in Israel's history there was only one person left who was a lineal descendant of David, but the Lord preserved the life of that mere child and kept the royal line intact. Satan's attacks have been many, and always savage in their fury, but the God Who cannot lie has always seen to it that Satan's wicked schemes have been foiled and His promise safeguarded.

In today's lesson we have the description of another of Satan's attacks. This time the attack is made on the promised "Seed" in Person, and again we see Satan's miserable defeat. His instrument in this incident was Herod, king of Judea, who according to ancient history was infamous all through that part of the country for his cruelty. His impurity and wickedness were very great; he was just the kind of a man whom Satan could use to perpetrate such a scheme as this. Although Satan's name is not mentioned in connection with this incident, yet knowing his hatred for God and the Christ of God, and recognizing the character of the attack and all that was involved in it, we have not the least question but that Satan was behind it all. But the Lord knew the purposes of Herod's heart. He knew that Herod would seek to kill the Child Jesus, and so in a dream He warned the wise men not to return to Herod. This warning they obeyed, and returned to their own country another way (Matt. 2:12). Then the angel of the Lord appeared to Joseph in a dream and told him to flee into Egypt with the Babe and His mother. Joseph did so; consequently when Herod's cruel command to kill all the male children of Bethlehem and the surrounding country from two years old and under was carried out, the "King of the Jews" was safe in Egypt.

In the preservation of the King a prophecy was fulfilled which is fraught with special blessing for the child of God. The Babe of Bethlehem was taken to Egypt that the Scripture might be fulfilled which says, "Out of Egypt have I called My Son" (Matt. 2:15). This prophecy is found in the book of Hosea, but there it is used in connection with Israel! In Matthew, the Spirit of God uses it in connection with the Lord Jesus! Here is a wonderful example of the truth of identification. Here we see Israel identified with the Lord Jesus, and He with Israel.

The Word also teaches that what is true of Israel is true of the individual believer in any age. We, like Israel, are identified with the Lord Jesus Christ. When He died, we died with Him. When He was buried, we were buried with Him. When He arose, we arose with Him. And now we are reckoned as ascended and seated with Him in the heavens. (Rom. 6:3-8; Col. 3:1-4; Eph. 2:6)

In closing it is well for us to remember that the same God Who saved the Lord Jesus out of the hands of the destroyer is able also to save us from the power of the wicked old nature within us. His pathway of preservation is, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

VITAL-TRUTH ILLUSTRATION

Mr. Harry Ironside gave an illustration at Wheaton some time ago that I should like to repeat. He told of a Hindu philosopher studying a hill of ants. The thought flashed into his mind, "I wish I could talk to those little

beings." As he studied them, the thought came to his mind again, for he was an educated man, though not a Christian: "I could not talk with them. If I could learn their language, if they have a language and are capable of expressing themselves, still I have no thought that I could put into their language. I could not communicate with them in their terms of speech. But if I could become one of them, taking upon me their nature and at the same time retaining my personality and self-consciousness, then I could talk with them, could express myself to them." Then like a flash came the thought to him: "This is exactly what those Christians have been telling us all the time; that the God by Whom the worlds were made, has become one of us, has taken upon Himself our nature; has been made in the likeness of sinful flesh. The Jesus of history was tired out at the end of the day's march, exhausted by His labors, dissatisfied and heart-broken. This Jesus is God. God has come into this world and has stood in visible form before the crowds of men, and has said in an audible voice to all who would hear, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.'"

—From Pres. J. Oliver Buswell in *The Evangelical Student*

First Quarter, Lesson 2

Sunday, January 12,, 1930

THE BAPTISM AND TEMPTATION OF JESUS

Lesson Text: Matt. 3:1 to 4:11

(Assigned for printing: Matt. 3:13 to 4:11)

Read also Psalm 32:1-7

Golden Text:

"This is My beloved Son, in Whom I am well pleased"
(Matt. 3:17).

The incidents of today's lesson are essentially preparatory to the public ministry of our Lord Jesus Christ. In the preaching of John the Baptist His ministry was heralded; at His baptism He was anointed for that ministry; and in the temptation, or as we may more properly call it, the testing in the wilderness, His fitness for that ministry was demonstrated.

All of these things are fully consistent with the emphasis of the Book of Matthew. As capable Bible students have repeatedly said, Matthew is the book of the King; that is, in the gospel of Matthew the Lord Jesus Christ is presented as the Seed of David and heir to the throne, and this aspect of His ministry is kept to the forefront throughout the book. When a king was coming it was customary in Oriental countries at least, that a herald should come before to announce his coming and to prepare his way; thus, John the Baptist played the part of a herald; and his message, as we shall see, dealt primarily with the prerogatives of majesty which shall be manifest at Christ's second coming. It was also customary that a king should be anointed; thus at His baptism the Holy Spirit came upon the Lord Jesus Christ in visible manifestation, and so it is said that "God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts 10:38). His anointing prior to His actually assuming the throne is in striking harmony with David's typical experience, for it will be remembered that he was anointed king over Israel many years before he actually came to the throne. (I Sam. 16:1, 13, note also the additional point of analogy in the fact that at His anointing the Scripture says that the Holy Spirit came upon David from that day forward.) Before he could be recognized as the rightful claimant to the throne it has been necessary for many a king to defend his title against the claims of a pretender. This is in part the significance of the testing in the wilderness. Satan is the god of this age. He is the prince of this world. He is a pretender, usurping the rightful authority of the Lord Jesus Christ. But in the testing in the wilderness our

Lord clearly demonstrated the validity of His own claim to the throne and unmasked the adversary.

Now let us consider these three incidents in order.

I. THE TESTIMONY OF JOHN THE BAPTIST

The testimony of John the Baptist is one link in a great chain of evidence proving that the Lord Jesus Christ is the God of Israel. According to Matthew 3:3 John is the one of whom Isaiah prophesied when he said, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isa. 40:3). John the Baptist came to prepare the way of the Lord Jesus Christ. But as we examine the prophecy of Isaiah, we find that the word "Lord" in the original tongue is literally "Jehovah." It is evident from this that the Lord Jesus Christ is the Jehovah of the Old Testament. It in no wise detracts from the value of this evidence when we recognize (as we have in former lessons) that John the Baptist is only a type of the prophet Elijah, whose ministry in the Great Tribulation will correspond very closely to that of John the Baptist, for when we study about the ministry which he will have in those coming days of tribulation we find that it is the same Person Whose advent is the theme of his testimony. (Mal. 4:5; Matt 11:14). (See also Isa. 6:1-5, 9-10 with John 12:39-41.)

The message of John the Baptist was essentially a kingdom message. As he preached he said, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). Now a kingdom consists of a king, a people, and a land. Israel was God's chosen people to whom the kingdom promises were made. Palestine was the promised land. The Lord Jesus Christ was the promised Seed of David, Who was to sit upon his throne. As John the Baptist began his ministry, the people were in their land, and their king was in their midst. This is the significance of the cry, "The kingdom of heaven is at hand!" While we know that the kingdom then offered was not actually established at the first coming of Christ, due to Israel's hardness of heart, many other things in the preaching of John the Baptist pointed forward to conditions which

will prevail when that kingdom is established at Christ's Second Coming. Prophecy reveals that our Lord Jesus will come in flaming fire, taking vengeance on His adversaries, but delivering His people and gathering them into the kingdom, there to enjoy His blessings. At His coming all nations shall be gathered before Him to be judged according to their works. Those who have not believed in Him shall be judged according to the wickedness of their deeds, but those who have trusted Him shall be rewarded according to the righteousness of their deeds. This is the prospect of which John the Baptist spoke when he said to the Pharisees and Sadducees, "O generation of vipers; who hath warned you to flee from the wrath to come?" and when he said, "Now also the ax is laid to the root of the trees (trees in the symbology of Scripture stand for nations), and when later he said, "He that cometh after me is mightier than I, Whose shoes I am unworthy to bear. He shall baptize you with the Holy Ghost and with fire: Whose sword is in His hand and He will thoroughly purge His floor and gather His wheat into the garner, but He will burn up the chaff with unquenchable fire." The baptism of the Holy Ghost will be preparatory to the kingdom as prophesied by Joel (Joel 2:28-32), and as typified by the disciples' experience on the day of Pentecost (Acts 2:16-21). It will help us also to understand the depth of meaning in the words of John the Baptist to read the first Psalm which says, "The ungodly . . . are like the chaff" (Ps. 1:4, see also verses 5-6). We need also to read Isaiah's prophecy which likens the hosts of Antichrist, who will come against Jerusalem, to chaff which is devoured in the flame of God's wrath (see Isaiah 29:5-8), and light is also shed by the parable of the tares and the wheat, in which the wicked are said to be cast into a furnace of fire at Christ's second coming; whereas the righteous are gathered into His Kingdom (Matt. 3:7-8, 10-12; 13:40-43).

Because of Israel's hardness of heart the kingdom of which John the Baptist testified was postponed, as we shall see in future lessons; but though the kingdom is yet future for Israel, by faith the individual believer may enjoy kingdom blessings today. By the grace of God, upon believing in our Lord Jesus Christ we were "translated into the kingdom of His dear Son," and there God has "blessed us with all spiritual blessings in heavenly places in Christ" (Col. 1:3; Eph. 1:3). But so good is our God, He does not limit kingdom blessings to our standing in heaven or to our future experience after our Lord's return. He has also provided that in our daily lives we may enjoy the spiritual counterpart of every blessing which Israel will enjoy in the kingdom of our Lord Jesus Christ. Joy and gladness will be her portion then, and peace shall be world-wide; so, now, by faith the believer may be filled with joy and gladness, and his soul may be kept in perfect peace (Isa. 39:10; Isa. 55:12; Isa. 66:12; Zech. 9:10; Isa. 26:3; Rom. 15:13; Phil. 4:6-7). One of Israel's blessings shall be victory over all her enemies; so, too, the believer may now enjoy full victory over every enemy of his soul (Micah 5:9; Rom. 6:14; II Cor. 10:4-5; Rom. 8:37). In the kingdom healing will be given to Israel; such is God's blessing upon the believer, our healing in the present being spiritual rather than physical. (Isa. 35:4-6; II Cor. 4:4-6; II Cor. 12:9; Eph. 2:10) In the Kingdom Israel shall reign as head and not the tail of the nations; likewise the believer who enjoys abundance of grace and the gift of righteousness, reigns in life by Jesus Christ here and now (Deut. 28:12-13; Rom. 5:17). Let it be borne in mind that these and many other blessings will come to Israel only when the Lord Jesus Christ is upon the throne. So, too, we must give Him the throne of our lives if we are to enjoy kindred blessings. Let us be warned by the example of Israel and not permit hardness of heart either to postpone or to rob us of the blessings which normally should characterize the life of every Christian. (Heb. 3:19 to 4:11)

II. THE BAPTISM OF THE LORD JESUS CHRIST

In considering the Baptism of the Lord Jesus Christ, three facts need to be stressed.

First, let us call attention to the fact that at His baptism the triunity of God was manifest. There are many who deny that there are three Persons in the Godhead. But here is one of the most striking proofs of His triunity to be found in all the passages of Scripture. Here is God the Father speaking with a voice from heaven and saying, "This is My beloved Son in Whom I am well pleased." Here is God the Son just emerging from the waters of baptism. And here is God the Holy Spirit descending from heaven like a dove and abiding upon Him. Many things about the doctrine of the trinity must remain an incomprehensible mystery to us at least so long as we are subject to the limitations of this finite existence. But let us not deny the fact simply because we cannot understand it. Surely there is enough evidence in the incident before us to convince any reasonable soul that God is a triune Being.

Second, we note that the Lord Jesus Christ submitted to the ordinance of baptism for the sake of "fulfilling all righteousness." His baptism was an act of obedience. He came not to destroy the law, but to fulfil it (Matt. 5:17). The baptism of John, being, as it was, one of the ceremonial purifications belonging to the law of the Jews, the Lord Jesus Christ was baptized in order that in all things He might fulfil the law. He had no sin which necessitated repentance, but He had become man, and as man was to take upon Himself our sins and our defilements; and so His baptism became a testimony of His identification with the believer. The spirit of obedience to the will of God which prompted His baptism characterized the whole life of the Lord Jesus Christ and was evident in His every action (John 8:29). This no doubt was one reason for the Father's testimony of pleasure in His Son. But there is more here than a simple act of obedience, and so we pass on to note a third thing:

Third, the baptism of our Lord Jesus Christ was a picture of His coming death and resurrection. Many Old Testament types link these two great events. We see them so united in the experiences of Noah and the ark. In the ark this man of God passed through the judgment which brought death to the inhabitants of the earth but came out in type of resurrection life (Gen. 7:18-23; 8:13-17; I Pet. 3:20-21). The same typical message appears in the experience of Israel at the Red Sea. In crossing the Sea they went down into the place of death, but came forth on the other side in a typical experience of resurrection life (Ex. 14:15-30; I Cor. 10:1-2). It serves to emphasize the harmony of the message existing between the types which we have noted and the message of the baptism of our Lord Jesus Christ to note that the New Testament links both the experience of Noah and the experience of the children of Israel with the thought of baptism, as appears in the Scriptures cited. A third beautiful type with a similar message is the offering of Isaac. The father laid his son, a willing sacrifice, upon the altar, typical of the death of the Lord Jesus Christ, but received him again alive, which the Scripture definitely says is a type of resurrection (Gen. 22:1-13; John 3:16; Heb. 11:17-19). And finally, we note the experience of Jonah, who came forth again alive after three days and three nights in the belly of the great sea monster, a thing which the Lord Jesus Christ specifically declared was typical of His own death, and which, by implication, He taught was symbolical also of His resurrection. (Jonah 1:17; 2:10; Matt. 12:40) Other types might be mentioned with similar significance, but these must suffice. The baptism of our Lord Jesus Christ was the crowning type of many types pointing to His death and resurrection. Here the One Who was to die and rise again from the dead, in beautiful typical imagery went down beneath the water into the place of death and came forth again in typical picturization of resurrection life. Thus at the very outset of His ministry the cross was in view and beyond the cross the resurrection. It was at the cross that the Lord Jesus Christ consummated a life lived wholly to the will of God. It was of this that He spoke particularly when He said, "Lo, I come to do Thy will, O God" (Heb. 10:5-9). And it was there that His obedience reached its climactic manifestation (Phil. 2:8). Who can deny that it



was particularly with the typical significance of His baptism in mind and in anticipation of the work of the cross that the Father said, "This is My beloved Son in Whom I am well pleased."

III. THE TESTING OF THE LORD JESUS CHRIST

Finally we come to the consideration of the testing of our Lord Jesus Christ. Many things are revealed here which we can only touch upon.

First, we note the revelation of this incident concerning the adversary of our souls. Here we see his determined enmity against our Lord Jesus Christ. He first questions His Deity (Matt. 4:3). Then he endeavors to persuade the Lord Jesus to present Himself to Israel in a manner which is contrary to the Father's will and out of harmony with the prophecies of Scripture. (Such, we believe, was his purpose in the incident on the pinnacle of the temple, Matt. 4:6.) And finally he discloses the depths of wickedness of his real purpose in seeking to persuade the Saviour to bow down and worship him. From the day of his fall that has been the unholy ambition of the devil. He has been determined to make himself God, and to supplant our Lord Jesus Christ in the affections and affairs of men (Isaiah 14:13-14). Such, too, was the blasphemous ambition which he planted in the breast of the first Adam (Gen. 3:5). We have learned to our sorrow that in succumbing to Satan's temptations Adam enslaved the race in a hopeless, helpless servitude under the lash of Satan. Such was the plight into which this arch-enemy of God sought to bring the Saviour, and our salvation was made possible only because where the first Adam had fallen, the second Adam stood fast. (I Cor. 15:45-47; Heb. 2:18; Rom. 5:12) Here, too, we see the subtilty of Satan, for he quoted God's Word in the attempt to seduce the Son of God, in this acting in full harmony with the Scripture which says that "Satan himself is transformed into an angel of light" (II Cor. 11:14). And finally we see the place that Satan holds in this world. It was no idle boast which he made when he said that the kingdoms of this earth were his to give to whomsoever he would, for he is the god of this age, and the prince of this world, of which it is said that "the whole world lieth in the evil one" (II Cor. 4:4; John 14:30; I John 5:19 R. V.)

Second, we must consider what this incident reveals concerning our Lord Jesus Christ. In doing this, let us remind ourselves of the distinctive emphasis of each of the gospels. As many have said, Matthew pictures Him as the King, Mark pictures Him as the Servant, Luke pictures Him as Man, while John pictures Him as God. Such is the revelation which His testings brought to light. His majesty was seen in the calm dignity with which He refused Satan's offer to give Him the kingdoms of this world, which were already His own by right, and the authority with which He bade him begone. (Rev. 1:5; Matt. 4:10) His perfection as the Servant of Jehovah is revealed in His steadfast obedience to the Word of God and refusal to substitute the will of another for the revealed

will of God. (Heb. 10:7) His humanity is revealed in the fact that He met the adversary as a man, permitting Himself to be tested, and employing in this struggle only the weapons which God has placed in the reach of every believer, namely the sword of the Spirit which is the Word of God (Eph. 6:17). But His deity is revealed in the fact that He stood the test. He was perfect. There was no fatal flaw in Him. He "was in all points tested like as we are, yet without sin" (Heb. 4:15). The principle operative in the testing of the Saviour is familiar. Before a locomotive is sent out to pull a train of cars, it is subjected to rigid tests. Only when it has stood the test is it put in service. So, too, when our government is contemplating employing men to fill responsible positions, those men are subjected to searching tests to determine their fitness for the task. Our Lord Jesus Christ was tested—not that God might be satisfied as to His fitness for the task, but that it might be made evident to men and to angels and to demons that He was fitted for the ministry which He came to perform. What depths of humility our Lord exhibited in submitting Himself to such a test; but what riches of grace He brought to light in that He was willing not only to be tested, but even to die for guilty, vile, hell-deserving sinners. (Heb. 5:8-9; Heb. 2:10; II Cor. 5:21)

Finally we pause for a moment to learn the secret of victory which is embodied in the Saviour's testing. He met the adversary of our souls as a man and came off victorious. Can we learn from this how we, too, may be victorious in the conflict? In II Corinthians 10:4-5 we are told that "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." But in the testing of the Saviour we are shown the practical outworking of this truth. To every testing which the adversary brought, the Saviour responded, "It is written." He met the enemy with the sword of the Spirit which is the Word of God (Eph. 6:17). Let us profit from His victorious example. Let us stand panoplied in the whole armour of God, wielding the sword of the Spirit, holding aloft the shield of faith, and looking constantly to God in prayer. So in His strength shall we overcome the enemy and live a life of constant victory. (Eph. 6:10-18)

VITAL-TRUTH ILLUSTRATION

A fleet of a hundred vessels lay at anchor in a port of the Mediterranean, when a fearful storm burst upon them, and drove all save one upon the shore. The wonder was how that one could have held its anchorage. It was found that its anchor had grappled into another, which lay firmly imbedded in the bottom of the sea. So the soul anchored to Christ will be able to outride all the storms of temptation.

—From The Cyclopaedia of Illustrations

First Quarter, Lesson 3

Sunday, January 19, 1930

JESUS BEGINS HIS MINISTRY

Lesson Text: Matt. 4:12-25

(Assigned for printing: Matt. 4:17-25)

Read also Isaiah 9:1-7

Golden Text:

"Repent: for the kingdom of heaven is at hand" (Matt. 4:17).

As the title suggests, the Scriptures which have been assigned for today's lesson deal with the beginning of

Christ's public ministry. Coming as the passage does, at the opening of the great central section of the book of Matthew, it naturally functions as an introduction and an explanation of that which is to follow. Accordingly, the things which this section of Matthew reveals concerning Christ's early ministry will also be found to be true

of all His public ministry. Since this is so, we find these last fourteen verses of the fourth chapter of Matthew to be a veritable epitome of the ministry of our Saviour.

I. THE MOLD OF CHRIST'S MINISTRY

One of the first truths concerning Christ's ministry which presents itself as we read the lesson text, is that the Scriptures of the Old Testament were the mold to which the Lord Jesus conformed each detail of His ministry. This is seen in the fact that when Jesus left Nazareth to go into Galilee He did so in order that a prophecy of Isaiah might be fulfilled. So, throughout the entire gospel story we find that Christ lived and worked in such a way as to fulfil all the Scripture which had prophesied His first coming. Over and over again, in the book of Matthew alone we read of events in the life of Christ taking place that the Scriptures might be fulfilled. Christ was born of a virgin "that it might be fulfilled which was spoken of the Lord by the prophet" (Matt. 1:22). The birth was in Bethlehem, "for thus it is written by the prophet" (Matt. 2:5). The child Jesus was taken to Egypt "that it might be fulfilled which was spoken of the Lord by the prophet" (Matt. 2:15). On returning to Palestine, Jesus dwelt in Nazareth "that it might be fulfilled which was spoken of the Lord by the prophets" (Matt. 2:3). When He healed the sick, it was "that it might be fulfilled which was spoken by Esaias" (Matt. 8:17). When He spoke in parables it was "that it might be fulfilled which was spoken by the prophets" (Matt. 13:35). One might continue with such quotations, but this, surely, is enough to demonstrate the truth of the statement that the great mold by which Christ shaped His life was the Word of God.

We, too, should allow the Scriptures to mold and shape our lives. To be sure, we cannot fulfil the Scriptures in the sense Christ did. We can, however, just as truly use it as the pattern of our daily walk. The principles which it states and the direct commands which it gives are safe guides to follow. Let us make the Word of God the standard by which we mold both life and thought. (I Pet. 2:21; II Tim. 3:16-17)

II. THE PURPOSE OF CHRIST'S MINISTRY

The purpose of Christ's public ministry, as set forth in Matthew, was to present the Kingdom to Israel. "Repent," He said, "for the Kingdom of heaven is at hand." The Messiah had come, and not only did He proclaim and demonstrate His right to the Kingdom, but He also offered that Kingdom to His people if they would but fulfil the condition of a national repentance, accepting Him as their King. In all of His teaching He gave forth truth relative to the Kingdom. In each of His miracles He pictured the blessings of the Kingdom. So throughout the book of Matthew we find the Kingdom presented to Israel. Then, as a grand climax to the offer, we see the King riding into Jerusalem in fulfilment of the word, "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." Thus, while the condition on Israel's part was not and has never yet been fulfilled, the fact remains that the outstanding purpose of Christ's public ministry of preaching and teaching was to offer the Kingdom to Israel. (Matt. 4:17; 4:23; 5:1-10; 21:1-9)

Although the purpose of Christ's public ministry was to present the Kingdom, let it not be thought that the Kingdom could have been established had the work of the cross been left undone. Even had Israel been willing to accept the King, the Lord Jesus must still have suffered, died, and rose again on the third day; else not only would the Scriptures have remained unfulfilled, but the Kingdom could never have been established. The Kingdom is to be a time of peace and righteousness, and these can only be provided for man on the basis of the shed blood of Jesus Christ. Satan is to be chained during the Kingdom, but this conquest of Satan is only the manifestation of the victory which the Saviour won by His death and resurrection. The Kingdom is to be a time when the

curse will be removed from the earth, but that curse could only be removed by His being made a curse for us. The Kingdom is to be indwelt by resurrected beings, but there could be no resurrection apart from Christ's resurrection. No, the Kingdom could not have existed apart from the death and resurrection of Jesus Christ. Had the Messiah been accepted, He must still have suffered the death of the cross. (II Cor. 5:21; Col. 1:20; Rev. 12:12; Rev. 20:2-3; Gal. 3:13; I Cor. 15:17-19; Acts 3:19)

III. THE CHARACTER OF CHRIST'S MINISTRY

To undertake to discuss all the characteristics of Christ's ministry would be a task far too great for the space and time allowed. We could not possibly speak of the love, the power, the meekness, the gentleness, the definiteness, the fruitfulness, and all the other things which characterized His ministry. Accordingly, we must confine ourselves to the two outstanding characteristics of Christ's ministry which are set forth in the text of the lesson assigned for today.

A. Christ's ministry was a light-giving ministry. When Jesus went to the lands of Zabulon and of Nephtalim the prophecy was fulfilled that "the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. 4:15-16). Christ Himself is the light of life, and His presence brought light then even as it does today. Apart from a knowledge of the Saviour men sit in darkness, in the region of the shadow of death. This is true today, in spite of all our education and culture. Certainly it was no less true of those to whom Christ ministered during His earthly life. The Jews to whom Christ went were bound up in their ritualism to such an extent that they had almost no conception of the true meaning of the law. The sacrifices were still offered and the passover kept; but the Jew trusted in the merits of these and other ceremonies rather than in Him of Whom these things were but the shadow. To these men who trusted in their own righteousness, Jesus, the Saviour came. By His teaching He showed clearly the impossibility of salvation by means of human works. He declared that unless a man's righteousness exceeded the righteousness of the Scribes and Pharisees, he could not enter the kingdom of heaven. In so saying, and in many other ways He pointed out the full force of the law in such a way that men could scarcely fail to see how far short they fell. Then, going beyond all this, Christ taught that He was the Way, the Truth, and the Life," and that the work of God was to "believe on Him Whom He hath sent." Truly, the public ministry of Christ was a light-giving ministry. (Heb. 10:1-4; Matt. 5:20 to 7:12; John 14:6; John 6:29)

While all this is true, it is also our belief that the prophecy of Isaiah quoted in this chapter pointed forward to those who will live during the night of the Great Tribulation, and who shall see the day-break of the Second Coming. It is during the dispensation of the Great Tribulation that men will most truly sit in the region of the shadow of death. The Antichrist—"that Incarnation of Wickedness"—in his diabolical efforts to stamp out the worship of the true God, shall issue a decree that all who refuse to worship him and to receive his mark are to be killed. A countless multitude shall be martyred in accordance with this command. The nation of Israel, as well, shall be terribly persecuted. At the climax of this hour of trouble the Jews will be hemmed up in Jerusalem, with the nations of the world gathered in battle against them. Then the city will fall, and the remnant of the nation will be in imminent danger of being crushed. At this dark moment, however, Jesus shall return in all His dazzling splendor. He will fight and conquer the Antichrist and all his hosts. Then will be ushered in the day of kingdom light and glory. The Light of the world shall sit upon the throne of David "to order it, and to establish it with judgment and with justice from henceforth even for ever." (Isa. 9:1-7; Rev. 13:7-18; Rev. 19:11-16; Zech. 14:1-3)

B. Christ's ministry was also a multiplicative ministry. It was not the plan of God that Christ alone should be



His representative in the world. Rather, it was His purpose that the ministry of His Son should be shared by men. Thus it is that we hear the command from the lips of the Son of God, "Follow Me, and I will make you fishers of men." When they heard this call, Peter and Andrew laid down their nets and followed to learn of Him and then to go forth to bear His testimony in the power and authority vested in them as representatives of the Son of God. Since then almost two thousand years have passed. During that time many more men and women have responded to the command by giving themselves whole heartedly to the Saviour and by allowing Him to work through them to declare the message of salvation to the world. Yet in spite of this, the need in the service of Christ is even greater today than it was during Christ's earthly life. The King's command is still the same, and His promise is still true. If we leave our nets to follow Him, He will use us to win men to Himself. Thus, though Christ is at the right hand of the throne of God, His ministry should continue to multiply through us. (Matt. 4:19; Mark 10:28-30; II Cor. 5:14-15; II Cor. 5:20; Rom. 12:12)

IV. THE PERSONAL BLESSINGS OF CHRIST'S MINISTRY

Christ is ministering to the needs of men today just as truly as He ministered to their needs as He walked the shores of the sea of Galilee. Then the Great Physician "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils (demons), and those which were lunatic, and those that had palsy; and He healed them." The Great Physician has not ceased to work. He does not, it is true, work in the same way. We are not Jews, and we do not live in a Jewish age. Accordingly, those material blessings which the Israelites received under the earthly ministry of Christ can not be ours. In place of this, He ministers to us by giving us spiritual blessings of even greater importance. Are our bodies possessed by demons? No, that is very improbable. Each of us, however, is indwelt by an old nature every whit as evil. To be freed from the power of this thing we must have aid from One stronger than we. In ourselves we have no power to overcome the old man.

We may cry to the Saviour, though, and, while He will not cast out the old nature, He will give us complete deliverance from its power. Are we lunatics? No, that is not likely. But, on the other hand, we cannot have a properly balanced attitude toward God, toward ourselves, or even toward the ordinary affairs of life until we give Jesus Christ His rightful place in our thinking. The Saviour does not miraculously heal the palsied today; but if any be weak and wavering in their spiritual lives, to them Christ will give strength. Then, too, how many of us are blind to the beauties of the Scriptures, deaf to the commands of the Word and the voice of the Spirit, and dumb as far as testifying concerning our glorious Redeemer! Blindness, deafness, and dumbness such as these He will gladly heal. Yea, even though we be dead in our sinful backslidings, He will raise us from the dead. To one fully willing before Him, Jesus becomes the healer of all his soul's diseases. Our part is simply to trust Him. (Matt. 4:23-24; I Cor. 10:11; II Cor. 10:3-4; Rom. 6 and 7; Phil. 4:13)

VITAL-TRUTH ILLUSTRATION

During the Spanish-American War of 1898, Admiral Sampson desired one volunteer from each ship in his squadron to act under Hobson in sinking the Merrimac in the narrow channel leading to the harbor at Santiago de Cuba. Here the Spanish ships had taken refuge, and he reasoned this would practically insure their capture by the United States forces. "Fighting Bob" Evans, in command of the Iowa, says in his book, "A Sailor's Log," that when one volunteer from his ship was called for, explaining that it meant almost certain death, every officer and all of the six hundred seamen responded; that when one was finally chosen, a man named Murphy, he was offered as high as \$150 for his chance, but promptly refused. The man who made the offer turned away with tears streaming down his face because he was denied the privilege of risking his life for the glory of his country. A world-wide battle is raging between the forces of right and wrong. Christ, the Commander, is calling for volunteers for service at home and abroad. No volunteer will be denied, whether he can do much or little, for in this fight the weapon is the "Sword of the Spirit" given us by our invincible Leader.

—From The King's Business

First Quarter, Lesson 4

Sunday, January 26, 1930

STANDARDS OF THE KINGDOM

Lesson Text: Matt. 5:1-48

(Assigned for printing: Matt. 5:3-9, 17-20, 43-48)

Read also Ps. 24:1-6

Golden Text

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

For this Sunday we have a vital and instructive lesson taken from Christ's famous Sermon on the Mount. The fact that it was delivered by our blessed Lord in person while upon the earth makes it of special interest, and when we add to this the fact that this section of Scripture has been subjected to a great variety of interpretations, its interest is intensified.

We may well raise the question, "What is the scriptural interpretation of the Sermon on the Mount, and how may I apply it to my personal life?" Dispensationally, the truths therein set forth relate to the coming Kingdom of Christ upon the earth; practically, they apply to the personal Christian life in a very real and precious manner.

Dr. C. I. Scofield has recognized these two ways of

approaching this portion of the Word, as his comment in the Scofield Reference Bible shows: "The Sermon on the Mount has a twofold application: (1) Literally to the Kingdom. In this sense it gives the divine constitution for the righteous government of the earth. Whenever the Kingdom of heaven is established on the earth it will be according to that constitution, which may be regarded as an explanation of the word 'righteousness' as used by the prophets in describing the Kingdom. (2) But there is a beautiful moral application to the Christian." The consideration of this lesson from the twofold standpoint of its dispensational teaching and its relationship to the individual life is essential to an understanding of its true meaning as Dr. Scofield has noted. As in our first lesson for this quarter, we shall study this lesson, therefore, from these two angles.

In our first three points we shall emphasize the dispensational teaching of the Sermon on the Mount.

I. A REVELATION OF TRIBULATIONAL CONDITIONS

A word of explanation concerning the relationship between the Tribulation and the Kingdom is here in order. While the Tribulation is a dispensation or age in itself, it is so closely related to the Kingdom that, as Dean Fowler has called it, it is "the front porch of the Kingdom," and "the Kingdom in mystery and darkness." The Tribulation is the prelude to the glorious and personal reign of the King of kings over all the earth. It is the conditions of the "front-porch" phase of the Kingdom that we are to consider first. (Matt. 13:11, 24-30; Acts 14:22)

A. Our lesson Scripture reveals tribulational conditions in that it presents a time when Israel is testifying for the Lord Jesus Christ. We see this set forth in the two illustrations which the Saviour uses—the Salt and the Light (Matt. 5:12-16). Both stand connected with testimony in the Scripture, and they are especially connected with Israel, since God raised up Israel to be a testimony to the nations. It was His purpose that Israel should savour the world with her saltiness—her testimony; and that with her light Israel should guide the nations to the Light of the world. While it is true that Israel has testified for the Lord in a measure in the past, she shall testify in a far greater measure during the Tribulation. 144,000 preachers, chosen and prepared and sealed by the Spirit of God, shall go forth from the tribes of Israel into all the world, preaching the gospel of the Kingdom. (Matt. 5:12-16; Luke 17:32; Col. 4:6; Isa. 49:6; Acts 13:47; II Cor. 4:4; Rev. 7:3-4; Matt. 24:14)

B. Our lesson Scripture also reveals tribulational conditions in that it presents a time when Israel is persecuted because of her testimony. We read of this in Matthew 5:11-12: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." The persecution of Israel spoken of in these verses shall take place in the age of Great Tribulation, as our Lord Jesus Christ made very clear in His Olivet Discourse. There He first described the terrible trials which shall come to His people Israel, then indicated the time, by saying, "Then shall be GREAT TRIBULATION, such as was not since the beginning of this world to this time, no, nor ever shall be" (Matt. 24:21). It is during the Great Tribulation and under the direction of the Antichrist that Israel's cruel persecutions shall reach their terrific climax. (Matt. 10:16-25; Matt. 24:3-22; Rev. 13:7-15)

C. Our lesson Scripture further reveals tribulational conditions in that it presents a time when Israel's temple worship is restored, for it speaks of people bringing their gifts to the altar (Matt. 5:23-24). For many a long year Israel has been exiled from her land and from her Holy City, Jerusalem. Her once magnificent temple, where she was accustomed to bring her gifts and to worship, has been razed to the ground, and in its place stands a Mohammedan mosque; but during the Great Tribulation Israel shall be gathered into her own land, the temple shall be rebuilt, and the Old Testament sacrifices shall be restored. Once more priests shall stand ministering at Jewish altars, and the children of Israel shall bring their gifts and sacrifices to the temple. Let us not confuse this restoration, however, with the restoration at the coming of Christ. The temple worship in the Tribulation does not long continue. In the middle of that age the Antichrist will break the covenant which he has made with Israel, permitting them to worship in that place. The temple worship shall be stopped, and shall be replaced by the blasphemous worship of the Antichrist and his image. But worship of the true God shall be resumed once more at the coming of the Lord Jesus Christ and the establishment of His Kingdom, and then the temple will become "an house of prayer for all nations." (Dan. 9:26-27; Matt. 24:15-21; II Thess. 2:1-4; Isa. 56:6-7; Isa. 61:4-6; Ezek. 43:44)

II. A REVELATION OF THE PERFECTION OF GOD'S LAW

The laws laid down in the Sermon on the Mount are, as our lesson title says, "Standards of the Kingdom." They are based upon God's perfect Law, given through Moses, and are interpreted by the Son of God, hence, they must be perfect. As we have noted, they look forward to the golden age of the Kingdom, when Satan shall be banished from the affairs of men, and Christ shall reign over all the earth in perfect righteousness. The requirement of the Sermon on the Mount may be stated in a single word, **perfection**. "Be ye therefore perfect, even as your Father Which is in heaven is perfect" (Matt. 5:48). The perfection of God's Law is testified in three ways in our lesson.

A. The perfection of God's Law is revealed by Christ's interpretation of it. The Scribes and Pharisees of Jesus' day, utterly blinded to the true meaning of the Law, boasted that they kept it. In their pride and superficiality they looked upon the mere observance of the letter as the fulfilment of the Law. But the Lord Jesus Christ exposed the fallacy of their interpretation and pointed men to the perfection of God's holy ordinances by saying, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven" (Matt. 5:20). He then went on and gave the true teaching of the various commandments, demonstrating how the Pharisees had missed the real meaning. Previously men had thought that the Law was on their level, but Christ revealed that it was far above them, for the commandment is holy, and just, and good, while men are carnal, sold under sin. Men's interpretation of the Law had made it appear imperfect, for they taught that imperfect man could keep it; but God's interpretation through Christ set forth the holiness, righteousness, and perfection of His precepts and showed that apart from grace no man could fulfil its requirements. (Matt. 19:16-20; Phil. 3:6; Matt. 23:23; Rom. 2:28-29; Rom. 7:12, 14)

B. The perfection of God's Law is revealed in Christ's fulfilment of it. Christ is absolutely perfect, being the brightness of the Father's glory and the express image of His Person. This being true, He could not accept as the standard of His holy life anything less than a perfect standard, and His acceptance of a standard becomes a testimony to its perfection. We have before us in our lesson the declaration from the lips of our Saviour that He accepted the Law as the standard of His life, hence it is perfect. "Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil" (Matt. 5:17). (Heb. 1:3; Deut. 32:4)

C. The perfection of God's Law is revealed in Israel's failure to fulfil it in the Tribulation as contrasted with her fulfilment of it in the Kingdom. During the Tribulation Christ's throne is usurped by Antichrist, the man of sin, who is not subject to the Law of God; therefore, as long as he is ruling, there is no possibility of Israel's fulfilling God's holy Law. When Christ, Who delights to do the will of God takes the throne, however, Israel shall keep the commandments. The reason for this is that the willingness and strength to do God's bidding comes from Christ, and He will then be in their midst. Apart from Christ's enabling, there is no possibility of Israel's fulfilling God's Law, any more than it is possible for any other man to do so, for that Law is perfect and requires perfect strength in order to keep it. (II Thess. 2:1-4; Rev. 13:6; Heb. 8:10-11)

III. A REVELATION OF ISRAEL'S FUTURE IN THE KINGDOM OF CHRIST

Israel's future in the Kingdom of Christ is revealed in the Beatitudes, which point very definitely to the Kingdom in that the blessings spoken of are only made possible by the presence of the King upon the earth.

A. Israel shall be comforted and shall receive mercy in the Kingdom of Christ. Israel's present condition is miserable, due to her unbelief and unwillingness. She is



not even looking to the Lord for mercy or comfort, but is seeking consolation apart from the One Who is the God of all comfort. A trembling heart, failing of eyes, and sorrow of mind is her portion. The recent riots in Jerusalem over the wailing wall, where the Jews go to pour out their grief because of their desolation, are a forcible reminder of the sorrow of the chosen people. But a glad kingdom day is coming for Israel, when God shall again show mercy unto her in abundance, and He shall wipe away all tears from her eyes. "Blessed are they that mourn: for they shall be comforted" (Matt. 5:4). (Matt. 5:7; Deut. 28:65-67; Jer. 2:11-13; Isa. 40:1-2; Jer. 31:13; Ezek. 39:25, 29; Rev. 7:17)

B. Israel shall be filled with righteousness and shall see God in the Kingdom of Christ. We find this indicated in verses six and eight. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "Blessed are the pure in heart: for they shall see God." For ages Israel has been content to wallow in the mire of sin and shame, grieving the heart of God, and her eyes have long been blinded to the glories of Him Who came to redeem her. In the Kingdom of Christ, however, Israel shall be purged from her sins, shall behold her God, and shall render worship unto Him. She shall know her Lord as He stands in her midst and she shall be filled with righteousness, for the Lord Himself shall be her righteousness. (Isa. 1:2-17; Isa. 53:2-3; Isa. 40:9-10; 32:15-18; 33:5; 61:10-11; Jer. 23:6)

C. Israel shall be recognized as God's people in the Kingdom of Christ. There are some who teach that Israel is no longer God's chosen people because they have turned away from Him. It is true that they do not act as though they were His people, but the Holy Spirit's answer to the question, "Hath God cast away His people (Israel)?" is a most emphatic negative, "God forbid!" Though circumstances are contrary, God shall gather Israel unto Himself, and men, demons, and angels will be confronted with the glorious fact that He is faithful to His promises. Israel shall be the head and not the tail of the nations. "They shall be called the children of God." (Rom. 11:1; Hos. 1:10-11; Deut. 28:13; Matt. 5:9)

D. Israel shall possess the promised land in the Kingdom of Christ. We see this set forth in verses 5, 10, and 11. We quote verse five, "Blessed are the meek: for they shall inherit the earth" (land, see Roth. Trans. margin). This verse points to Israel in two ways. One is in that it refers to the meek, for when Christ shall rule in His Kingdom, Israel shall be meek, for they shall have learned of Him Who is meek and lowly in heart. The other is in its reference to the possessors of the promised land whom, from other Scriptures, we know to be Israel. These words point to Israel's future in that Israel's meekness and her possession of the land shall be realities when Christ is ruling from the throne of His father David. "O, what a day of glory that will be!" (Matt. 5:5, 10-11; Gen. 12:7; 13:15-17; Ezek. 11:15-20; 47:13-21; Ps. 149:4; Isa. 61:1 with Luke 4:16-21; Matt. 11:28-30)

IV. A REVELATION OF GOD'S WILL FOR THE CHRISTIAN LIFE

We shall consider the personal message of our lesson under this point.

As we do so let us bear in mind that keeping the ten commandments is not the way of salvation, and since the Sermon on the Mount is the very quintessence of the Law, neither is obedience to its teaching the way of salvation. God's Word is very plain in its statement to this effect. "By the deeds of the Law there shall no flesh be justified in His sight" (Rom. 3:20a). "For the Law made nothing perfect; but the bringing in of a better hope did: by the which we draw nigh unto God" (Heb. 7:19). God did not give the Law to save but to convict of sin and to awaken us to our need of a Saviour. "By the Law is the knowledge of sin" (Rom. 3:20b). "The Law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24). Neither does our security depend upon our law-keeping. God saves us on the alone

ground of faith in the finished work of our Lord Jesus Christ. Once we have trusted Him as our personal Saviour, we are safe for all eternity from God's judgment. "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

But though we are neither saved nor secured by obedience to the Law, God wills that the righteousness of the Law should be fulfilled in our daily lives. There is only one way, however, in which we can manifest the righteousness of the Law. Under our second point we noted that Israel will not be able to fulfil the Law when Antichrist, the rebel against God, is on the throne, but when Christ shall sit upon the throne to give unto them His perfect strength and willingness, Israel will have no difficulty in fulfilling God's Law. Israel's experiences with the Law are typical of the believer's experiences, for though the believer in Christ Jesus cannot fulfil the righteousness of the Law when the old nature is on the throne, yet when the new nature is on the throne of his heart the righteousness of the Law is fulfilled in him. This is because the old nature, like the Antichrist, is a rebel against God's Law; while the new nature, being Christ in us, joyfully submits to His Law. Knowing this, when we find rebellion in our souls against such an admonition as "Whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39), let us recognize that the old nature is on the throne, and let us look to Christ and take an attitude of submission to His perfect will. "Even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps. . . . Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." "For what the Law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3-4). (I Pet. 2:21, 23; Rom. 8:7-8; Rom. 7:22; I John 5:3-4)

VITAL-TRUTH ILLUSTRATION

There is a new kind of "holy man" in India, named Sadhu Sundar Singh, and he is a Christian. He goes about India telling others of the Saviour. One day he crossed a range of mountains in a heavy snowstorm, being joined on the way by a stranger from Tibet. The cold was bitter, and Sundar Singh and his companion began to despair of reaching their destination alive.

Just then they saw ahead of them, and thirty feet below the path, a man who had slipped off the trail and had fallen down into the snow, unconscious. Sundar Singh asked his companion to help him carry the unconscious man to a village. The man from Tibet replied that no one but a fool would think of trying to save another in that terrible storm, when he could barely get across the mountains himself, and hurried away, leaving Sundar Singh with the unconscious man.

Sundar Singh crawled down the side of the hill, picked up the man and put him across his shoulders, and then slowly struggled along the path once more. He had not gone very far when he saw his former companion sitting by the wayside. He called to him, but received no answer—and then he saw that the man from Tibet was frozen to death. Sundar Singh, however, because of the awful struggle he had in carrying the injured man, found that he himself had become warmed by the exertion; and as a result of this warmth, the man he carried gradually became warmer, and came to, and when they reached the village was fully alive and very grateful for what the good Christian had done. "Whosoever would save his life shall lose it, and whosoever shall lose his life for My sake shall find it."

—From Christ Life Magazine

DR. TORREY LIVES AGAIN

in Robert Harkness' true and intensely interesting character sketch

"REUBEN ARCHER TORREY: THE MAN and HIS MESSAGE"

CONTENTS: Part One—Called of God, a man of faith, of prayer, of conviction, a teacher, a personal worker, and evangelist. **Part Two**—His message, its theme, scope, simplicity, power, presentation, effect, and challenge.

Bound in handsome Library cloth, gilt stamp, 127 pages, with Portrait, \$1.00

Mr. Harkness will be recognized as a noted Gospel song writer, Pianist, and a Musical Associate of Dr. Torrey.

The Bible Institute Colportage Ass'n
818 North Wells Street, Chicago, Ill.

they want to know--

so they write to **MOTHER RUTH**
—who answers in—
THE SUNDAY SCHOOL TIMES

How about Sunday picnics, school and class plays, studying on Sunday, social affairs— which are the right kind? If in love, how about this problem or that perplexity that has arisen? Home difficulties, corporal punishment for children, what is to be done? Dancing, cards, slang, choice of companions— what is a young Christian to do? What is a mission call? How can one witness for Christ? Where can one find time for Bible study? When dissatisfied and thoroughly discouraged— what should a Christian do?

{ in book form for first time
and just off the press }

Girls' Problems of Today

Discussed by **MOTHER RUTH**

{ Richly bound in Blue Cloth;
Stamped in gold, 220 pages;
\$1.50 per copy; postage 10c }

Mail Your Order Today!

The Bible Institute Colportage Ass'n
843-845 No. Wells St., Chicago

"Grace and Truth" Free Pastor's Service

The establishment of this service for Christian workers is the logical outcome of present-day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels, churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

Responses to advertisements appearing in this column will be forwarded by us without delay.

Christian workers who desire further information concerning this free service should address the Business Manager.

Fundamental Minister desires pastorate— Baptist preferred—Have had four and one half years in rescue mission work. Can give excellent references from men of God. Twenty-eight years experience. Address B. 9, "Grace and Truth."

Fundamental pastor desires to locate with church either Baptist or undenominational. Have had fourteen years experience in Christian work, five as pastor. I have had two years of college, seven years experience in teaching, and full Bible course at Northwestern Bible School, Minneapolis, Minn. Address B. 10, "Grace and Truth."

Thoroughly Fundamental Minister desires union, or interdenominational work in Southern Texas, preferably location which will permit also missionary work among the Spanish-speaking people. Address B. 11, "Grace and Truth."

WANTED: Pastorate or home mission field in mountain district of Colorado or Wyoming. Am graduate of Bible Course, Moody Bible Institute, Chicago, and have had nearly twenty years experience in pastoral, missionary, and evangelistic work. Would prefer field where support is sympathetic with evangelical and evangelistic message. Address B. 12, "Grace and Truth."

Scotfield Bibles

Do you know that you can get a Scotfield Bible, for \$1.95? This is the Bible Class Edition, Cloth Bound, 4½ x 7 x 1¾ inches. We carry other styles in all kinds of bindings at prices ranging from \$2.75 to \$25.00. A special discount on quantities of a dozen or more. Write for further information and descriptive folder.

The Institute Book Nook
THE CREAM OF EVANGELICAL
LITERATURE

2047 Glenarm Pl., Denver, Colo.

Sunday School Teachers Attention



DO OTHER TEACHERS IN YOUR SUNDAY
SCHOOL KNOW ABOUT "GRACE AND TRUTH"
SUNDAY SCHOOL LESSON HELPS?

One Sunday School Teacher Writes:

"I want to thank you for the wonderful
Sunday School Lesson Helps. They surely
serve us the kernel, while others are offering
only the husks."

Of course there are others who are offering
the kernel, too, but such a testimony serves to
show how exceedingly valuable many Sunday
School teachers find the Lesson Helps in
"Grace and Truth."

Our club rates offer a special advantage
to Sunday Schools

FIVE subscriptions cost.....	\$6.25
SIX subscriptions cost.....	7.50
SEVEN subscriptions cost.....	8.75
EIGHT subscriptions cost.....	10.00
NINE subscriptions cost.....	11.25
ELEVEN subscriptions cost.....	12.50

(For every club of ten we offer a
premium of one free subscription.
All subscriptions in a club must be-
gin with the same issue.)

WHY NOT ORGANIZE A CLUB IN YOUR
SUNDAY SCHOOL?

Send for a Book of
Club Rate
Subscription Blanks

"Grace and Truth"

A Faithful Defense

A Clarified Testimony

2047 GLENARM PL., DENVER, COLO.

IS THE DENVER BIBLE INSTITUTE REALLY NEEDED?

Let the map below answer this question

This map shows the unique position which the Denver Bible Institute holds. It shows the actual distribution of Bible Schools in the United States, based on the list which appeared in a recent issue of the "Sunday School Times."



PLACED BY GOD IN A STRATEGIC POSITION TO DEVELOP CHRISTIAN WORKERS FROM THE GREAT WEST.

Just at this time, the School is passing through a crisis, being urgently in need of funds to erect buildings on the new Campus which God has so graciously provided. You can help by praying, by boosting, and by giving.

The Denver Bible Institute

The Bible Training Center of the Middle West
For Bulletin and Information Address
Dean Clifton L. Fowler
2047 Glenarm Pl., Denver, Colo.

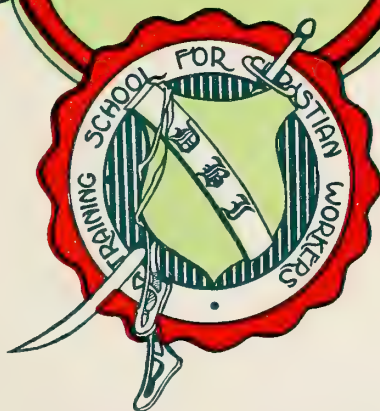


*Now then
we are
ambassadors
for
Christ.*

II Cor. 5:20

GRACE *and* TRUTH

December 1929



*Fifteen Cents the Copy
One Dollar Fifty
the Year*

Clifton L. Fowler
Editor

*Pre-eminence of Christ
Number*

*Issued Monthly as the Official Organ
of the Denver Bible Institute*

"Grace and Truth"

"At the Helm"

Clifton L. Fowler *Editor-in-Chief*

Assistant Editors:

H. A. Wilson

Jesse Roy Jones

Maurice G. Dametz

R. S. Beal

C. R. Lindquist, Book Reviews

Roy R. Boese, Publication Dir.

John I. Paton, Business Mgr.

R. E. Obitts, Editorial Sec'y

Contributors:

Frank S. Weston

Henry Ostrom

H. G. Dietz

W. B. Riley

Joshua Gravett

E. B. Hart

R. E. Neighbour

J. C. O'Hair

Aaron Schlessman

I. M. Haldeman

Marion H. Reynolds

Albert Mygatt

VOL. VII

DECEMBER, 1929

NO. 12

IN THE PREEMINENCE OF CHRIST NUMBER

As the Editor Sees It.....	365
The Preeminence of Jesus Christ	
"Flop!"	
\$14,600 Balance Needed by Christmas To Keep	
D. B. I. out of Debt	
Evangelist Pietsch	
Volume Seven	
Something Happened — <i>The Editor</i>	367
The Magnificence of the Lord Jesus Christ —	
<i>W. E. Pietsch</i>	369
Alive After His Passion — <i>R. E. Neighbour</i>	374
Bible Seed Thoughts — <i>R. S. Beal</i>	383
Light on the Lesson — <i>H. A. Wilson</i>	384

SUBSCRIPTION PRICE: \$1.50 a year to any address in the world. Issued monthly. Remittances may be sent by bank draft, postal or express money order, or personal check.

Entered as Second Class Matter, October 27, 1922 at the Post Office at Denver, Colo. under the Act of March 3, 1879.

INSTITUTE PUBLISHING COMPANY

Publishers of "Grace and Truth"

Operating the Institute Book Nook

Publishers of Fundamental Literature

2047 GLENARM PLACE, DENVER, COLORADO

THE DENVER BIBLE INSTITUTE

THE BIBLE TRAINING CENTER OF
THE ROCKY MOUNTAIN REGION

Board of Directors

Clifton L. Fowler, Pres. & Dean
T. M. Hopkins, Vice Pres.
C. Reuben Lindquist, Secretary
H. A. Wilson, Treasurer
Jesse Roy Jones
William G. Nyman
Herman F. Meyers
R. S. Beal
O. B. Bottorff

DOCTRINAL STATEMENT

of the
Denver Bible Institute
and of
"Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—
Jno. 10:30, and Holy Spirit—Jno 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments.
II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan, Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Preeminence of Jesus Christ

GOD has purposed concerning His Son that in all things He shall have the preeminence. This is revealed in Colossians 1:18, and it is emphasized by the fact that here, in the original language, the Holy Spirit employs a word for preeminence which is used nowhere else in the New Testament. That God has given the Lord Jesus the preeminence in creation, in revelation, in redemption, in resurrection, and in relation to the Church, is plainly shown in the context, and that He desires that He shall have the preeminence in our lives is also unmistakably indicated.

Are we giving our Lord Jesus Christ the place in our personal lives which the Father purposes that He shall have? We might very profitably consider in turn all the various aspects of life in the light of this question, but there is one which is of fundamental importance: we refer to the realm of our thoughts. We may profess with our lips to honor Him while our hearts are far from Him, but we cannot truly honor Him in our words and deeds unless we are giving Him first place in our hearts. Out of the heart are the issues of life, and if in the thoughts of our hearts we are giving the Lord Jesus Christ His rightful place, He will be given the preeminence also in other things.

Israel furnishes us an object lesson, showing the

blessings of giving the Lord His rightful place and the disastrous results of failing to do so. In the past, whenever she has been submitting herself to Him she has prospered marvelously; but when she has forgotten Him and walked in the evil imaginations of her own heart she has suffered. Her present dispersion and suffering are the direct outcome of failure to receive the Lord Jesus as her Saviour and King, and things cannot be right with her until He is seated upon the throne of His father David. So, when the believer is walking in self-will and self-sufficiency his spiritual life withers and he is easily led captive by the enemies of his soul, in which captivity he suffers untold misery. But when the Lord Jesus Christ is given the throne of his heart, his whole life is filled with the rich blessings of God.

God has purposed that in all things His Son shall have the preeminence. What is your response as pertains to your own personal life?

"Flop!"

D. B. I. is on its last legs and is just about ready to flop!"

Such was the startling report which came to a friend of the Denver Bible Institute recently, and like the true friend she is, she sat down at once and wrote us asking for information.

Please!

This is an hour of special need in the work of the Denver Bible Institute.

By faith we have stepped forward to build an emergency unit of the new buildings, which will provide a chapel, class rooms, and dining hall and which will make it possible to move the work of the day school to the Campus before the first of the year. To meet the expense of erecting this building and to keep the school out of debt we need \$15,000.00 by Christmas. Will you, dear reader, please join us in praying earnestly for four things?

1. That God will greatly increase the number of small gifts to the Building Fund.
2. That He will raise up some who will give largely.
3. That He will show you what He wants you to do.
4. That He will provide the full amount of the \$15,000.00 by Christmas.

\$15,000 by Christmas will meet the emergency and keep D. B. I. out of debt!



We are happy to say that there is not the least bit of truth in that report. On the contrary the Denver Bible Institute was never more alive, and never was the work going forward with more breath-taking rapidity than now. The only thing D. B. I. is suffering from is growing pains; and the development of the work has been so rapid during the past two years that these pains have been perceptibly acute.

It is rather amusing that the one who disseminated this false report brought forward as evidence the fact that classes did not open until October 2. Somebody is a poor diagnostician! The fact of the matter is that everybody at D. B. I. was so tremendously busy this summer, trying to keep pace with the growth of the work, that in simple human kindness we were compelled to give them a few more days to catch their breath before we plunged into the heavy program of the school year.

No, thank God! we can truly say that never was our Lord's blessing on the work of the Denver Bible Institute more markedly manifest than it has been during the past year; and never in any previous five years have we seen as marked growth and development as we have witnessed during each of the past two years.

\$14,600 Needed by Christmas To Keep D. B. I. out of Debt

FRIENDS of the Denver Bible Institute will be eager to know how much has been received on the \$15,000.00 needed by Christmas to meet the expense of erecting the emergency building and to keep the school out of debt, we therefore take this opportunity just as we go to press to give the latest figures.

Here is how we stand as concerns the \$15,000.00 emergency fund:

Needed by Christmas.....	\$15,000.00
Received to date.....	400.00
BALANCE NEEDED....	14,600.00

The need is immense!

The time is very short!

But the power of God is not limited.

We cried to Him for \$19,000.00 in ninety days to complete the purchase of the L. J. Fowler Memorial Campus, and He heard and provided for this great need.

His Word says, "Call unto Me, and I will answer thee and show thee great and mighty things *which thou knowest not.*"

Shortly before He spoke these words, in order to

stir up the faith of His servant, He said, "I am the Lord, the God of all flesh. Is there anything too hard for Me?"

Let us arise to His challenge, plead His promises, and confidently await the manifestation of His mighty power and matchless mercy in supplying the need.

Evangelist Pietsch

EVANGELIST W. E. Pietsch is home again after a very fruitful season of testimony in England, Scotland, and Ireland.

In reporting his campaigns, the *Bible Witness* says,

Rev. W. E. Pietsch has enjoyed a season of rich blessing during his ministry in Scotland and Ireland. The Dundee Mission was largely attended throughout, and at the Old Tent Evangel, Belfast, week night congregations of one thousand and upwards have regularly gathered. In both cities numbers have professed conversion, and many believers have experienced revival blessing.

Mr. Pietsch sails per R. M. S. "Berengaria" from Southampton on Saturday, October 19th, after a very successful and God-blessed campaign.

Just as this issue of "Grace and Truth" reaches readers in the United States, Mr. Pietsch will be engaged in eight days of Bible Conference at the Denver Bible Institute, his engagement with us extending from December 1 to 8. We will be happy for any of "The Family" who can share with us the blessings of Mr. Pietsch's ministry in Denver to arrange to do so.

Volume Seven

WITH this issue of "Grace and Truth" volume seven comes to its close. The realization of this fact fills our hearts with gratitude to God for His enabling grace which has made possible the performing of this ministry. That God has used its messages to bring blessing has been attested by many warm letters of appreciation and encouragement received from nearly all parts of the globe. For this we give Him thanks. The loyalty of the members of "The Family" in their support of the testimony has been signally manifested during the year, which, as we meditate upon it causes our hearts to flow out in praise to Him Who has raised up so many staunch friends. By God's blessing the year ends with all expenses met and no debt hanging over "Grace and Truth," which in itself furnishes abundant reason for thanksgiving. And, added to these considerations, is the memory of many heart-warming personal blessings and experiences of the joy of fellowship with Him with which God has blessed our souls as we have labored in the preparing of the monthly messages for "Grace and Truth," or as we have wrought in the printing of its pages. For all His many mercies to us we give thanks to our adorable Lord.



Have you sent your Christmas offering for the Emergency Building?



SOMETHING HAPPENED

A PERSONAL TESTIMONY TO GOD'S FAITHFULNESS

by THE EDITOR

GOD is faithful! The story of His dealing with the Denver Bible Institute is one of thrilling interest, which confirms the faith of God's children and fills hearts with confidence. Read about the marvelous manifestations of His grace and faithfulness which have characterized the past history of the school, recognize that the story is not yet ended, and then bow the knee in believing prayer, asking God for the full supply of the \$15,000.00 needed by Christmas to meet the expense of the emergency building and to make it possible to dedicate the new buildings free of debt on New Year's Day.

WHEN a Christian prays something happens. This is not an imagination, but a glowing reality. When Moses prayed in that great day of Israel's need, the Divine hand was very soon manifest and something happened. When Daniel prayed with his window opened toward Jerusalem, every lion in the lions' den knew that something had happened. When Hezekiah laid Sanballat's insulting letter before God, thirty thousand "dead corpses" became the eloquent demonstration that something had indeed happened. When the saints of the early Church cried unto God for the apostle's deliverance from prison, 'twas but a very few minutes until the knock of the liberated prisoner on the door without, became the astonishing revelation that something had happened. The saints could not believe that God had so promptly answered their prayer, but the reality of God's deliverance was not impaired by the trembling uncertainty of their faith. God is not easygoing with Himself on the matter of keeping His word to His children. He is unfailingly faithful. Consequently, when a Christian gets on his knees, the angels of God know, and the demonic hordes of the adversary know that something is going to happen.

And what are some of the promises of God? What has God said to which He must be faithful? In I John 5:14-15 we face these reassuring words,

And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us:

And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.

Such promises, when given by One Whose word may be relied upon, furnish ground for a faith which falters

not. It was Paul who, when writing to the Philippians, wrote those words so oft quoted by saints from that day to this:

But my God shall supply all your need according to His riches in glory by Christ Jesus.

These are but "sample" promises, but they indicate the attitude of the loving heart of God toward the simple hearted Christian who seeks to walk by faith in the midst of a world given over to sensuality and materialism. These promises quickly explain why it is that when a poor, weak, and hidden believer talks to His Heavenly Father—something happens.

It is characteristic of God's dealing with His own that He lets a situation develop into a terrific crisis, and then shows forth His power. When Daniel was in need, God waited until the lions' jaws were about to close on the prophet, and then—the amazing something happened. In the days of Hezekiah's prayer, God waited until the army of the enemy was right upon Jerusalem, and the capitulation of the city was a matter of hours and minutes—then came He in victorious power and effected the rescue. And in the days of the Acts, God permitted the young, struggling church to come to apparent frustration and defeat, by the imprisonment of its God-given leader and preacher. And then when all seemed lost—something happened. God snatched victory from defeat. In answer to prayer, God released the apostle and sent him on his way preaching and teaching the unsearchable riches of Christ. This was God's method in the days of long ago; and to the present hour, it is still God's method. He lets us come to the end of self, that we might be the more completely cast back on Him. "Man's ex-



tremity is God's opportunity." God waits for a dark and lowering background of crushing need upon which to flash in amazing grace the blessing of His unfailing deliverance.

The history of D. B. I. has been a glorious series of answered prayers. In virtually every instance God has permitted the situation to become apparently desperate before He let His pleading servants see that behind the black cloud of testing was the Divine Hand bearing the blessing of a speedy rescue and deliverance which would bring glory to His own holy name. With unfailing regularity He has vindicated His Word. With unstinted generosity He has provided for the need of His work. The School has become a convincing testimony indeed to the thrilling truth that God answers prayer.

THERE were two divinely wrought preliminaries to the founding of D. B. I. which are too important to be passed over unnoticed. One day while praying with my pastor in his home in Denver the quiet assurance was brought to my heart by the Spirit of God that my life was to be given in Bible training school work; and God had opened my soul to the first of His important preliminaries and given me the consciousness of a *divinely chosen life-task*.

A few years later, when I was about twenty-six years of age and carrying a program of work which was so heavy that it finally broke me down, I was particularly led to ask God to lead to that woman who was His choice for my wife. During my twenty-ninth year, God answered that prayer while I was on an evangelistic trip in the northern part of my home state; and thus the second of His important preliminaries was gloriously provided in the giving of a *divinely chosen life-mate*.

And today these two God-given gifts are still bringing joy and blessing to my heart. The life-task at D. B. I. never loses its interest, its appeal, and its inspiration. And only God Himself can know the mighty blessings which have been wrought in the school and in my life by the love, the loyalty, the fidelity to truth, and willingness to serve of the helpmeet whom He brought into my life only a few years before D. B. I. began. When I asked the Father for a work to do for Him and for Him to select my partner—something happened.

FROM the outset we have followed a financial policy which has been exceedingly simple and has been fully understood by all the friends of the work. This has been a policy of full publicity as to needs and full dependence upon the Lord to lay it upon the hearts of His stewards to meet the need. The blessings and developments which have come have been the direct reply of God to the cry of His servants. Sometimes those who gave knew the need; sometimes they did not;

but in every case the God of all grace moved upon the heart of some of His faithful stewards to meet the need. In every case God answered prayer. Thus from its inception the Denver Bible Institute has been conducted along the old-fashioned faith lines, and God has convincingly shown His approval of the method by fulfilling before our very eyes the precious promises of His Word. We have found through fifteen years of testing and blessing that the promises of God are "Yea and amen" to all that believe. Experience has demonstrated that when God hears His child calling for divine assistance in the Name of Him Who loved us with an everlasting love, something is sure to happen.

The story of God's dealing with D. B. I. is so convincing as to be positively startling. In response to the appeal of many Christian friends we are herewith setting forth a few of the amazing incidents which still remain in the memory.

Way back in the very beginning, when the pressure of God was strong upon my soul to start a Bible Institute, a godly widow and her three children (two grown sons and a daughter) came to me voluntarily and asked to bear the entire rent burden of a residence to be used as a dormitory. This was such a striking evidence that I had found God's own mind, I am sure I should have been fully satisfied, but my trembling soul began to ask the Lord for a little more "dew" on my "fleece." I asked Him to confirm His will to me by laying it upon some heart to give toward the rental of a nearby vacant store in which the school classes might be conducted. His reply was quick. A Christian woman, whose life had been unusually marked by sorrow and whose means were small, said she was specially burdened of God to give a regular monthly offering designated for the rent of a Bible School building. God had heard and something happened; and thus the school got under way.

There came an hour when the pocket-book and the larder were both equally empty—no food and no money. It was in the early days of the school, and the total number of persons in faculty and student body came to only about eighteen. But eighteen mouths is a large number to feed when there is neither food nor money in sight. I called the entire group together in my office. When they had all crowded in, I told them our plight, and we went to God in prayer. It was about ten o'clock in the morning, and we definitely asked the Lord to send in provision in time for the noonday meal. We pleaded the promises. We pleaded the spiritual need of the great western section of the United States. We reminded Him of the awful prevalence of Modernism in our own city and the consequent need of a clear testimony of truth going forth unhindered. There was a deep spirit of waiting, consecration, and confession upon the little group of kneeling believers as they called

—Continued on page 378



\$15,000 by Christmas will meet the emergency and keep D. B. I. out of debt!





THE MAGNIFICENCE OF THE LORD JESUS CHRIST

by W. E. PIETSCH

Consider Jesus Christ (Heb. 3:1).

IN THE wisdom and providence of God, I have been asked to become associate editor of "The Bible Witness" and assuming this responsibility with the first issue of the New Year, I felt that there could be no better theme than the one suggested above—"The Magnificence of our Lord Jesus Christ." From time to time we may be called upon to take a firm stand against apostasy and heresy, and trust to do so in love on every fundamental issue as the occasion arises. However, I am firmly convinced, that the most effective way of combating error is to turn on the light of God's blessed Word, and get His dear children occupied with the Lord Jesus Christ and His magnificence.

As we look back over the year that is gone, can we not all trace the loving, tender, gracious hand of our blessed Saviour, each step of the way? And some of the experiences through which we have passed have seemed like tragedies, but afterward we have found they were blessings in disguise—our Lord's gracious way of leading us on to greater victories and blessings. May we never be guilty of trying to push away the hand of our Saviour by a rebellious spirit. If in His divine wisdom He permits some sorrow, or even some physical infirmity, He knows what is best, and for our ultimate good.

I. CONSIDER CHRIST JESUS AS THE CREATOR AND SUSTAINER OF THE UNIVERSE

CONSIDER Christ Jesus, as we turn to Colossians one, and carefully read verses fifteen to nineteen. Here we see Him as the Creator of the universe. What a majestic,

magnificent Person, the image of the invisible God. Do we not sometimes forget Who He is, and become too familiar in addressing Him? Personally, I believe we should at all times give Him His right and proper title, the Lord Jesus Christ.

There has crept in a lack of reverence in many circles or assemblies of believers—a lack of respect for the Lord's house and the Lord Himself. It is not sufficient to go through the mechanical form of worship, no matter how scriptural it may be, if we have lost sight of the blessed Lord Himself. Even the Lord's table can become a mechanical form. Consider Christ Jesus, Who He is, the great, mighty, powerful Creator.

The heavenly universes are so vast and so far away from this earth that they can only be telescopically discerned, and yet these unexplored planets in the sidereal heaven were all made by our blessed Saviour. Then there are many things so small and minute that they are only microscopically discerned. The vast gamut, from the smallest to the greatest of this stupendous creation, the Lord Jesus Christ made it all!

He is also the Sustainer of things in proper order, so that there is no clash or confusion, but everything working in accurate order, the mighty Creator keeping His mighty hand over His own creation.

Consider Christ Jesus, beloved, as Creator and Sustainer of the universe. How many centuries passed by before God created man as recorded in Genesis one we are at a loss to know, and He has not seen fit to give us this information. The Bible is not a scientific text book, but when the Bible speaks on a scientific question, it speaks with absolute accuracy. The subtle attempt of

WHEN he was with us last year, Pietsch endeared himself to all at D. B. I. by his evident love for our Lord Jesus Christ, and his ministry was used of God to deepen our love for Him. This article is a fair sample of the devotional spirit which permeates his messages. It was first published in the "Bible Witness," of which Pietsch is Associate Editor, and is reprinted by his permission.



JESUS Christ came in the garments of our humanity, and it was only now and then, when this robe of His humanity was swept aside, as the mantle of some general-in-chief is sometimes swept aside when he is reviewing the troops of a great army, that you might at times discover the imperial star of universal royalty shining and glittering upon His breast.

—A. T. Pier-
son

Satan today to introduce the evolutionary theory of creation is in reality akin to the first sin, when the tempter questioned the veracity of God, saying, "Hath God said?"

Yes, God has spoken, and faith believes what God says. The Lord Jesus Christ, in co-partnership with

the Father and the Holy Spirit, created man as recorded in Genesis one and two. Man was a master production fresh from the hand of the Creator, a bright intelligent creature. Then He created woman to be a companion and help-meet to man, placing them in authority over the creation which He had made on the earth. The sad tragedy of sin is next recorded, marring the creation, Satan getting a mortgage on the earth and introducing death. The sad, slimy trail is seen in the records of God's holy book. Man had helplessly and hopelessly fallen and proved his inability to save himself. God tested man with innocence, and with the light of conscience, with the light of government, and with the light of the law and the prophets. Finally, after approximately four thousand years, the Creator of the universe became a creature through the Virgin Birth.

II. CONSIDER CHRIST JESUS AS THE VIRGIN-BEGOTTEN SON OF GOD

CONSIDER the magnificence of the Lord Jesus Christ at His birth, recorded in the gospels in fulfillment of prophecy. The very mountain peak of prophecy is recorded in Genesis 3:15, after the fall of man. "The seed of the woman shall bruise the serpent's head." The seed of the woman undoubtedly foretells the virgin birth of Jesus Christ our Lord. The virgin birth was essential if we were to have a Redeemer, sinless and perfect. God, the Creator, took human

form, and Mary, the mother of Jesus, was the human vehicle through whom the Son of God came into this earth. Consider the magnificence of His birth. Marvelous grace! (See John 3:16; John 1:1; I John 1:1.) The scene surrounding the birth of our Lord Jesus Christ is marvelous. He did not choose to come into the high ranks of society, but He chose to come in the lowly walks of life. Nevertheless, the magnificent Creator became a creature among the sons of men whom he had created and who had hopelessly fallen; He came to be their redeemer. We know very little of the life of our Lord until He was thirty years of age. We get but a glimpse of the magnificence of our Lord when He was twelve years of age, recorded in Luke 2:41-52. Then the curtain dropped again until the age of thirty, when He entered His public ministry. Baptized by John the Baptist, God the Father and God the Holy Spirit identifying themselves with our magnificent Lord and Saviour Jesus Christ. Our Lord's public ministry of a little over three years was most magnificent. He proves His deity by the marvelous credentials He presented. He was absolute Master of His own creation. The tempest and boisterous waves were instantly calm at His command. He walked upon the sea. He commanded the fish to meet the need of His disciples; He raised the dead; He opened the eyes of those who were blind; He cast out demons; He cleansed the lepers; He cast out demons; He humbly multiplied food when required. He, the magnificent Creator, humbly and quietly walked amongst the sons of men, doing His Father's will, rebuking sin, exposing the Scribes and Pharisees in their hypocritical program, preaching the gospel to the poor, and heading for Calvary for which purpose He came from Heaven. We are not saved by the life of Christ our Lord, but by His death.

III. CONSIDER CHRIST JESUS AS THE SAVIOUR OF SINNERS

CONSIDER Christ Jesus at Calvary. Stop and consider the Creator Who had now become a creature, going to Calvary, where He settled the sin question to the entire satisfaction of God the Father. For the first three hours all the hatred, malice, enmity of the wicked religious world was exhibited. The last three hours were enshrouded in darkness, when God for the first time in eternity past, turned His face from His beloved Son, when the magnificent Saviour paid the entire debt of sin, became our Substitute, and took our place. God laid upon Him our iniquities, and from the darkness of that awful hour we hear His cry, "My God, My God, why hast Thou forsaken Me?" Here He was alone, forsaken, and when the debt was entirely paid, He cried with a loud voice, "It is finished." It is an insult to add one iota to the finished work of Christ. Beloved, consider the magnificence of our perfect Saviour. Every soul in Christ, God sees complete

Are you willing for God to use you to help meet that emergency need?



in the finished work of His beloved Son. The Lord Jesus can put His one hand on the righteous throne of God and the other hand on the guilty sinner, and bring them together through His finished work on the cross.

God is absolutely righteous in saving men and women on the basis of the finished work of Christ. God is not only a God of love but a God of righteousness.

Consider Christ Jesus our Lord in His wonderful resurrection from the dead, as recorded in the gospels. Note the gospel message of God's grace as preached by Paul, recorded in I Corinthians 15:1-4. In this day of God's grace, it is our privilege and responsibility to preach this message, God's sovereign grace, the finished work of Christ. Note also our Lord's statement in John 12:32, "And I, if I be lifted up from the earth, will draw all men unto Me."

Let us consider the different persons who were saved while our Saviour was hanging on the cross.

A. The Virgin Mary, the mother of Jesus, who was the human vehicle through whom the Son of God came into the earth. She, standing with the other group at the cross, was saved by the same precious blood of Jesus Christ. She needed to be saved just the same as all the others. She represents the highest type of womanhood, but this type needs the Lord Jesus just the same as any other.

B. Mary Magdalene. She stood at the cross, saved by the precious blood of Jesus Christ. Perhaps she represents the lowest type of womanhood, but, thank God, there is salvation for all such who turn to the magnificent Saviour.

C. The Beloved Disciple John. Here we get a little side light of the magnificent character of our blessed Saviour. He tenderly committed His mother to the care of His disciple John as recorded in John 19:25-27. John was born again by the same blood of Jesus Christ.

D. Nicodemus. Here we find a great religious leader, saved by the precious blood of Jesus Christ. The hardest type of person to reach with the gospel of the grace of God is the religious man or woman who has never been born again. A great many folk mistake religion for salvation. Nicodemus, who stands for that type, was born again by the magnificent finished work of our Lord Jesus Christ.

E. Joseph of Arimathea represents the rich man. The rich can be saved, but must come as any other sinner. Their riches cannot buy salvation, and for them to offer God their money as a price for salvation, is an insult to the finished work of Christ.

F. The Centurion. This man represents the political sinner. Thank God the politician can be saved through the finished work of Jesus Christ at the cross.

THAT He is mighty we need not inform you; for as readers of the Scriptures you all believe in the might and majesty of the Incarnate Son of God. You believe Him to be the Regent of providence, the King of death, the Conqueror of hell, the Lord of angels, the Master of storms and the God of battles, and, therefore, you can need no proof that He is mighty.

—C. H. Spurgeon

G. The Thief on the Cross. He represents another class of sinners, for whom there is pardon and peace through the blessed Saviour.

As we consider the magnificent, finished work of Christ and see from these characters God's grace in operation cannot we exclaim, "Hallelujah, what a Saviour!"?

Consider Christ Jesus our Lord as High Priest in glory where He pleads the cause of His beloved children, as recorded in Hebrews 6:20. Satan himself is the accuser of the brethren, and, sad to say, only too often Satan has just cause to accuse us, in the inconsistencies and sins of believers, the outgrowth of the old nature. Thank God for I John 1:9 and Revelation 12:11.

IV. CONSIDER CHRIST JESUS AS THE AUTHOR OF THE NEW CREATION

LET US consider Christ Jesus in His magnificence as Creator, both in the old and new creation. Our blessed Lord, in co-operation with God the Father and the Holy Spirit, is the Creator of this vast universe. When we consider Him in this capacity, how it should fill our hearts with praise and adoration. "In the beginning God created the heaven and the earth" (Gen. 1:1). "In the beginning was the Word, and the Word was with God and the Word was God" (John 1:1). We are at a loss to know just when the beginning was, but faith believes, "In the beginning, God." How long a time has elapsed between Genesis 1:1 and the creation of man, we are at a loss to know, and God has not seen fit to give us this information, yet there is absolutely no conflict between true science and the Bible. Whether this was a gradual process of time, or whether there were six solar days, we will not dis-





cuss, or whether there was a period of time in which some great cataclysm took place between the first and second verses of Genesis we are not in a position to say with any degree of accuracy. But what a majestic statement—"In the beginning, God."

Let us consider Christ Jesus in His creation of man, the masterpiece of His wonderful creation. We positively refuse any fellowship with the theory of evolution of man from a lower order to a higher. We repudiate the evolutionary teaching which is so prevalent in our higher circles of education. Evolution is another attempt of Satan to question the veracity of God, and the same subtle lie with which he deceived Adam and Eve in the garden, "Hath God said?" Our Lord created man as a brilliant, fully developed moral being, with great capacity and ability to supervise under divine direction the creation which He had made in earth. Let us consider Adam in the garden of Eden. God gave him the privilege of naming the animals, and what appropriate names he gave them! Where is there a professor in Oxford, Cambridge, or any other university with all his learning who could improve on the name given to each animal?

God saw that Adam was lonely and needed a companion and said it was not good for man to be alone, so God created an help-meet for Adam, and Adam became the mother of his own wife, for He took out of Adam a rib, of which He made a magnificent woman to be his help-meet, not his slave, nor his lord, but his help-meet, one to share his joys and privileges; and our Lord, the Creator, before sin came into the earth fellowshipped with the creatures which He had created in the Garden of Eden. What a scene, the Creator and the creature together in happy fellowship before the tragedy of sin had come in. We all know the sad history—the fall of man, the trail of misery, sorrow, and death as the result of sin, on this beautiful creation. Our blessed Lord, the Creator of the universe, Who became a Creature, and took upon Himself the sins and iniquities of this sin-cursed earth, is also the Creator of that new Creation, of which He is the magnificent Head, where sin can never enter, and through Whose atoning work at the cross, the consummation of His finished work in the eternal ages, returns to God the Father a sinless, perfect, new creation. (See I Cor. 15: 24-28.)

Consider Christ Jesus at work in the new Creation. A guilty, lost sinner, no matter what stratum of society he may be in, when he accepts the Lord Jesus Christ as his own personal Saviour, becomes a new creature in Christ Jesus. Oftentimes a derelict upon the shores of time is transformed by the power of the gospel of Jesus Christ and is made a magnificent new creation. Our Lord is not in the repair business, repairing the old nature, but when one is conscious of his sinful condition, and by faith appropriates the finished

work of Christ, he becomes a new creation, and our Lord is constantly at work together with the Holy Spirit transforming the marred first creation into the new creation. What a wonderful Saviour we have! The work of the new creation is in constant process, and the structure of the body of Christ is being built, each stone being properly prepared for its part in the Great Structure, which will be completed at our Lord's return, and, like Solomon's temple, every stone will properly fit into that great magnificent structure.

In the first creation, the first Adam received his bride out of his wounded side, and the second Adam received His beloved bride also out of his wounded side, but at Calvary, where He purchased her at tremendous cost. How blessed to know that our Lord will not be defeated in His new creation. In spite of all the power of Satan, and all the hindrances of man, He will secure His bride, not one soul will be lost, but in spite of all the religious confusion and turmoil of the day, out of all the wreckage, the magnificent Lord Jesus Christ will claim His bride and she shall be without spot or wrinkle. The Holy Spirit is here in co-operation with the Lord Jesus Christ, preparing the Bride for His coming. Oftimes we become restless and anxious as to the outcome of the new creation. Now we see through a glass darkly, but our Lord Jesus Christ will receive the product of His new creation and every believer in Christ will be there.

We often hear people speak as if they were responsible for the new creation and that all depended on their faithfulness, and if they failed in their duty, the Lord would suffer. I repudiate this teaching. It is a high and honored privilege to have any fellowship whatever in the Lord's work, but the Lord can do without any of us.

It is *His* new creation, and He is at work with the Holy Spirit and He will receive the product of the new creation at the appointed time. What a comfort to know that this is all in God's hands, and that He will see the travail of His soul and be satisfied! What a magnificent Creator both in the new and the old creation! He not only created the earth, but redeemed it with His own precious blood, and there is a happy day coming when He will have destroyed the last enemy, death (I Cor. 15:26). Can we not bow in worship and adoration before this magnificent Person, and say with hearts full of gratitude, "Hallelujah, what a Saviour!"

V. CONSIDER CHRIST JESUS AS OUR HIGH PRIEST

LET US consider Him as our magnificent High Priest.

What a blessed hope we have in the return of our Lord, and all the grand events which will follow.



First: His coming for His own in the air (I Thes. 4:13-18), when all believers shall meet Him. Not one absent. Then we shall receive our new and glorified bodies. What a purifying hope! May it ever be kept bright in our lives.

Second: The judgment seat of Christ, when all the believer's works shall be tested. Here we see the magnificent, holy wisdom of our Saviour testing our works. How it behooves us to carry on God's work in God's way, according to instructions in the Bible. (II Cor. 5:10)

Third: The marriage supper of the Lamb, when our blessed Lord shall claim His bride (Rev. 19:7). What a scene this will be, when all the redeemed of the past ages shall participate in this inspiring event.

Fourth: Note carefully Revelation five, where our Lord takes the Book, which I personally believe to be the title deed to this earth. He has a double claim, first as Creator and also as Redeemer. During the time the church has been raptured away, there will be a thorough purging and cleansing by judgments of various kinds and phenomena of nature, when God's missionary society, the 144,000, will preach the gospel of the Kingdom as in Revelation seven. At the close of this period our Lord will return to establish His reign on earth for a thousand years, occupying the throne of David at Jerusalem—first, reigning in David's character, and second, in Solomon's character, as Prince of Peace. What a glorious reign this will be—God's promise to Abraham fulfilled, also the angelic message, "Glory to God in the highest, Peace on earth, good will to men." Satan will be bound for a thousand years (Rev. 20:1-3). Surely this poor sin-sick earth will rejoice with such a King. What a happy day. Thank God, the completely finished work of Christ will bring peace on earth, through our blessed Saviour.

Fifth: After the Millennium Satan will be released for a short period (Rev. 7:15). Judgment shall come down from heaven in the form of fire, destroying all the living wicked, after which our Lord will unlock the door of Hades, where the wicked dead are awaiting their final judgment. No believer will appear at the

Great White Throne to be judged there. All who have rejected the light which they had will then be judged by our Lord Jesus Christ, Who occupies the Great White Throne when the books will be opened, which will be in all probability, the Bible and the Book of Memory. Justice and righteousness will be executed. Our Lord knows all the facts of every life and will do that which is absolutely right.

If you are still unsaved, accept Christ Jesus as your Saviour now, as you are still on missionary territory. After you leave this earth you leave missionary territory, and there is no further chance of salvation. How sad it will be for those who knew the gospel light and rejected it, to meet the Lord face to face at the Great White Throne.

Sixth: After the Great White Throne judgment, and after the wicked are assigned to their eternal punishment, our Lord shall destroy the last enemy which is death (I Cor. 15:26). Then our blessed Lord and Saviour Jesus Christ shall turn the kingdom and everything into the hands of His Father (I Cor. 15:24). Then we shall enter into the eternal state, when God the Father will again be tabernacling with men in the New Heaven and the New Earth where there shall be no more tears, no more death, no more sorrow, no more pain, no more night, the old nature done away with forever. (See Rev. 21:1-6.)

Surely as we meditate on the various aspects of the magnificence of our Lord Jesus Christ we bow in adoring worship at His feet. May the Holy Spirit Who indwells every believer be unhindered in exalting this wonderful Saviour in our lives today. Surely it is marvelous grace that saves and keeps us. Hallelujah, what a Saviour!

How good is the God we adore,
Our faithful unchangeable friend,
Whose love is as great as His power,
And knows neither measure nor end.
'Tis Jesus the first and the last,
Whose Spirit shall guide us safe home,
We praise Him for all that is past
And trust Him for all that's to come.

*One moment's communion with Christ is of
more worth than ten thousand worlds.*

—Alexander Cruden

ALIVE AFTER HIS PASSION

by R. E. NEIGHBOR

NEIGHBOR'S inspirational discussion reveals the fundamental importance of the resurrection of our Lord Jesus Christ, and in its effect upon the heart of the reader it calls to mind the words of the Scripture which says of Him that though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our souls. This message was delivered over the Columbia Broadcasting System, Sunday Morning, October 25, 1929, and was sent to us for publication in "Grace and Truth" by the kindness of Dr. Neighbor.

WITH what import do the words ring out! "He showed Himself alive after His passion!" May the Lord direct our thoughts as we consider this striking statement.

I. IN SHOWING HIMSELF ALIVE AFTER HIS DEATH, CHRIST DEMONSTRATED HIS INHERENT LIFE

THE LORD said, on one occasion, "Therefore doth My Father love Me because I lay down My life, that I might take it again." He also said, "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again."

Christ was not crucified because He was overpowered by wicked men. They could have had no victory over Him had it not been given them of God. Christ was not crucified because Satan and his hordes overwhelmed Him. With one word of His mouth, He could have cast them down.

The chains of death could not retain our Lord, for He was "the Life." He came forth from Hades a conqueror, with the keys of death and of hell in His hand. He came forth a victor o'er the dark domain.

Peter said at Pentecost, "Whom God hath raised up, having loosed the pains of death, because IT WAS NOT POSSIBLE that He should be holden of it."

IT WAS NOT POSSIBLE, because He was very God of very God—inherent life. It was not possible, because He was "the resurrection," and death could not hold the resurrection.

II. IN SHOWING HIMSELF ALIVE AFTER HIS DEATH, CHRIST ESTABLISHED THE SAVING VALUE OF HIS PASSION

WITH the resurrection an accomplished fact, the cross was immediately illuminated with a new meaning.

Had Christ remained dead, His cross would have come down to us as no more than a martyr's doom. Christ would have been heralded among men as One Who had lived ahead of His time, and Who had died in the despair of having failed to put across a holy ideal.

Christ entombed and not raised, would have left upon Him forever the ignominy and the shame of the spitting, of the thorns, of the nails, and of the numbering with the transgressors.

CHRIST ALIVE AFTER HIS DEATH GLORIFIED HIS DEATH. The living Christ made His cross the center of the praise of all ages.

In the cross of Christ I glory
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

Had Christ not showed Himself alive after His passion, His cross had never been made the theme of sacred story, or the heart of soul-uplifting song.

Christ alive, turned the eyes of the multitudes back to His cross. Christ alive, caused the cross to stand forth in all of the beauty of its sacrificial and substitutional meaning. It made the cross the all-sufficient and all-efficient power of God unto salvation to every one that believeth.

Christ alive, after His passion, demonstrated to a certainty that no defeat shrouded His death. It dem-



onstrated that He had gone to His cross as a lamb to the slaughter, and as a sheep, dumb, before its shearers. Neither the strategies of men, or the power of demons had slain the Lord. God made His soul an offering for sin. Christ, by prolonging His days, established the fruitage of His death and gave assurance that He would divide the spoil with the strong.

III. IN SHOWING HIMSELF ALIVE AFTER HIS DEATH, CHRIST ESTABLISHED HIS CLAIMS AS DEITY—THE SON OF GOD

AT THE Jordan, God had spoken from the blue, saying, "This is My beloved Son." As He spoke, the Spirit of God descended like a dove and lighted upon Him. Immediately, Christ began to preach that He was the Son of God. He claimed that He had come forth from the Father, and had come into the world. He made Himself equal with God. Whatever the Father did, that also did the Son. If God raised the dead, so also did the Son. If God was Life and Light and Love, so also was the Son. If God had life in Himself, so also had the Son. There was nothing the Father said, nothing the Father did, and nothing the Father willed, but that the Son did also the same.

Christ had been heralded by the prophet Isaiah, as "Emmanuel"—"God with us." He had been announced by the angel as "Christ, the Lord." He had been proclaimed from heaven, by the Father, as "My beloved Son." He had personally and steadfastly affirmed His deity.

When the Scribes demanded of Christ a sign, by which His claims might be verified, Christ had given them the sign of the prophet Jonah, basing His Sonship upon His resurrection. How, then, does this word shine forth, "He showed Himself alive after His passion!"

No marvel that Thomas seeing the riven side and nail-pierced hands and feet of the risen Christ, cried out, "My Lord and My God!"

Following His resurrection, multiplied thousands believed in Him, and were baptized. As the years have flown by, His worshippers have increased until their name is legion. Have the multitudes no reason for bending their knee, and worshipping Christ as God, their Saviour? They have! Christ's claims have been established by the blazing glory of His resurrection. At the name of Jesus, let every knee bow, and every tongue confess that "Jesus Christ is Lord, to the glory of the Father."

Round the Throne of God in Heaven,
There ten thousand, thousand stand;
Hear ye now their acclamation:
Heaven's mighty angel band;
Power, riches, wisdom, honour,
Strength, and glory, evermore,
Unto God, the Father, given,
And the Lamb Whom we adore.

IV. IN SHOWING HIMSELF ALIVE, AFTER HIS DEATH, CHRIST ASSURED OUR FUTURE LIFE

WITH what forebodings would men of all time have faced death and the grave had Christ remained in the tomb!

When Christ was dead, the sun had ceased to shine in the disciples' sky. Not even one star of hope pierced the impenetrable darkness that shrouded them.

In speaking of a Christ still entombed, Paul said, "If Christ be not risen from the dead, then there is no resurrection of the dead." He continued, "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ Whom He raised not up, if so be that the dead rise not."

If Christ did not show Himself alive after His passion, our faith is vain, and we are yet in our sins. If Christ did not show Himself alive after His passion, we are of all men most miserable, for all they who are fallen asleep in Christ are perished.

We have a right to say, therefore, that the resurrection of Christ is the supreme message of the Bible. It is because He lives, that we shall live also.

Our resurrection is dependent upon His, our life is assured by His life. Did not Christ say, "I am the resurrection and the life?" If then CHRIST, THE RESURRECTION, IS ENTOMBED IN THE DARK VAULT OF DEATH, THERE IS NO RESURRECTION OF THE DEAD. If then, Christ, the life, ceases to live and to function, there is no life.

Paul, in the Spirit, put it this way: "When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory."

In Adam, all die; in Christ, all are made alive. The empty tomb of the Lord Jesus Christ is the infallible proof that every grave shall give forth the body of its dead. Some will come forth to the resurrection of life; some, to the resurrection of damnation, but all will come forth—Christ the firstfruits, afterwards, they who are Christ's at His coming, and then, still later, all the remaining dead shall rise.

When Peter rushed into Christ's sepulchre he found the grave clothes that had shrouded the form of the dead Christ lying undisturbed, with the One they had shrouded gone. He had found the napkin folded, and laid at the head of the tomb. Thus was Peter begotten again unto a lively hope. The meaning of that all-glorious life broke in upon the Apostle, and in after years he wrote, "Blessed be the God and Father of our Lord Jesus Christ, Which, according to His abundant mercy, hath begotten us again unto a lively hope



But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

—I Cor. 1:30

by the resurrection of Jesus Christ from the dead."

After Peter had seen the empty tomb and had beheld the risen Christ, the heaviness and the manifold trials which befell him in this life paled before the glory and honor that should be his in the life Elysian. Peter might well have said, and we do say,

Christ lives, I too shall live,
And living, shall be like my Lord;
Christ lives, and life doth give,
Eternal life forever more.
His life is all my life;
His resurrection, too, is mine;
His glory ends my strife,
And gives me joy divine.

V. IN SHOWING HIMSELF ALIVE AFTER HIS DEATH, CHRIST FORESHADOWED OUR HEAVENLY FELLOWSHIP

THE WORDS of our text carry a fragrance that satisfies our soul. They breath the very aroma of Heaven. Mark well the Spirit's words: "He shewed Himself alive after His passion, . . . being seen of them, . . . and speaking."

They saw Him, they sat with Him, they ate with Him, and they heard His words!

In this post-resurrection scene, we have a foregleam of those days which lie beyond our own resurrection morn. The dead in Christ shall rise first; together with them, the living shall be caught up to meet the Lord in the air. "And so shall we ever be with the Lord." What will it mean to be with Him!

He will show Himself unto us. We will see Him—the nail-scarred hands and feet; the sword-thrust side:

We think of Him now, His blood-stained brow,
The thieves that hung hard by His side;
The mob that distressed, as round Him they
 pressed—
The crowd that His Sonship decried.

Up there, in the glory, we shall see Him!

He will speak unto us; and we shall hear His voice. He will speak of many things. He will open up our

understanding that we may know the Scriptures. He will make plain many things, which have been dark; he will make straight many things which have been crooked.

What anticipation is ours as we turn our faces toward that happy day when we shall see the One Who died for us, when we shall be with Him, and behold His glory.

The rapture, the meeting in the air, the rewards, the reign during the thousand years, the City of God, the many mansions—all will be real, and as glorious as real!

There's a spot in my heart, which my Saviour
 doth own,
There's a love in my soul which is His all alone;
There's a place in my life, which He only can
 fill,
For, I seek but His pleasure, abide in His will!
Oh, I love the dear Saviour, Who died on the
 tree,
And I love the dear brow that was thorn-pressed
 for me;
Oh, I love the blessed hands that were pierced
 for mine,
I shall see Thee in glory, my Saviour divine!
There's a yearning for Christ in my dreams of
 the night,
There's a longing to meet Him when cometh the
 light,
There's a heart sick of love throughout all the
 long day,
There's a prayer O come quickly no longer
 delay;
My beloved is chief, among thousands all fair;
He is bright as the morning, His hands drop
 with myrrh;
He is love altogether, this Saviour of mine;
I shall see Him in glory, my Lord all divine!
There's a waiting for Christ, as before Him I
 kneel,
There's a sigh for His smile, which my heart now
 doth feel,
There's a longing for Him, to descend from the
 sky,
For I love Him the more, as the days swiftly fly;
I would take me away to His glorious place,
I would live in the joy and the light of His face;
For, I am my Beloved's, and He too is mine,
I will dwell with Him ever, my Saviour Divine!

What anticipation is ours as we turn our faces toward the day when He shall once more show Himself

Such an High Priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

—Heb. 7:26

alive—the glorified Christ.

VI. IN SHOWING HIMSELF ALIVE AFTER HIS DEATH, CHRIST ESTABLISHED THE FACT OF HIS RESURRECTION BY MANY INFALLIBLE PROOFS

THE resurrection of Christ is not based upon mere imaginary events, nor, upon the mild statements of apostles, carried away by disordered minds. The proofs of the resurrection are many and infallible.

A. He showed Himself alive by the empty tomb. Here is an infallible proof. No man, or any set of men could have dislodged Christ from His burial shroudings, without throwing the linen clothes which bound Him in all directions, and leaving the floor of the sepulchre covered with scattered spices.

No man or set of men could have overcome the soldiers and taken away the stone that lay before the sepulchre without their deed having been heralded far and wide.

B. He showed Himself alive by the pronouncement of the two shining ones. The angel said to the women, "He is not here but is risen. Remember how He spake unto you when He was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

Even if the testimony of men can be set aside, the words spoken by angels are sure and steadfast. The angels were not hallucinated, neither could they bear a false witness.

C. He showed Himself alive by speaking to Mary Magdalene. Mary had left the tomb weeping. She saw one whom she thought to be the gardener, and supposing that he had borne away the body of Jesus, she said, "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away." Jesus saith unto her, "Mary." She turned herself, and said unto Him, "Rabboni," which is to say, "Master." Mary knew that Christ was risen, for she saw Him, she heard Him, and she recognized His voice.

D. He showed Himself alive on the road to Emmaus. As two disciples went their way, and were sad, the Lord joined them, and walking with them, opened up unto them the Scriptures. He went into their home and sat with them at meat. As He took the bread and blessed it, and gave thanks, their eyes were opened and they knew Him.

Nothing could shake their faith in the reality of Christ's resurrection. They arose that same hour of the night, and hurried to Jerusalem to bring the disciples word. As they stood speaking, the Lord Jesus, Himself, stood in the midst, and said, "Peace be unto you." They were terrified, thinking Him a Spirit, but He said, "Why do thoughts arise in your hearts? Behold My hands and My feet that it is I Myself. Handle Me and see, for a spirit hath not flesh and bones as ye see Me have."

Our time is up. We can only say that one of the infallible proofs, that Jesus Christ was alive after His passion, is the unshaken testimony of the disciples and their successors during the days and weeks and years, yea, during the centuries which followed. Hallucinations would have worn off, facts live.

The resurrection of Christ was accepted as a fact by the populace. In Jerusalem and in Judea, even they who had crucified Him dared not deny His resurrection.

The Lord is love and life and light,
He leads us out of darkest night,
His resurrection satisfies,
And leads to glory and the skies.

In Him I find my greatest joy,
My riches all, without alloy;
'Mid storm He is my perfect calm,
In sickness, He is all my balm.

I know no pleasure, but His will,
In Him I rest, peaceful and still;
Christ risen, is my hiding place,
My highest joy, His smile, His grace.

I am for Him, He is for me,
In Him my all in all I see;
He is my Rock, my Shield, my Sun,
The risen Christ, God's chosen One.



SOMETHING HAPPENED

(Continued from page 368)

upon the Father in the Name of the Lord Jesus Christ—and the telephone bell at my elbow rang out clearly, startling the suppliants from their eager petitions. A hush of anticipation crept into every heart as I lifted the receiver.

A voice said, "Is this the Denver Bible Institute?"

I said, "Yes."

And then the voice said, "I'm sending up fifty dollars worth of groceries. They will be there in a few minutes."

God had seen—and heard—remembered His promise—and provided. The loving Father was simply encouraging His children to press on in the declaring of the truth of grace, and victory, and the second coming, in order that these vast, neglected, western reaches might not be left without a clear and unadulterated testimony in an hour of hide-bound ecclesiasticism and appalling spiritual declension. The promises of God are reliable. When a Christian cries to the Mighty One—something happens.

We paid our cook ten dollars a week. It was to be paid each Saturday evening. Came a Saturday when we didn't have the ten dollars. We had reminded the Lord of our need and asked Him for provision to meet our responsibility. The day was such a day as only occasionally comes in this land of invigorating ozone and almost endless sunshine—it was a day of storm. Rain, snow, and sleet mingled, filling the streets with a half-melted slush, hindering traffic, and making the progress of pedestrians most precarious. Just as we rose from the mid-day meal the doorbell rang. My wife responded and soon returned to the dining room, saying a lady desired to see me. Together we went to the living room to meet our caller. She proved to be a poor little old lady, almost shabbily clad, carrying an old knit bag which had grown dull and drab with use and age. I instantly thought she had come seeking charity. She stood up as soon as we came in, and reaching into the depths of the unpromising looking bag fished out a ten dollar bill, and said, "For three days, God has been burdening me to bring this money to you, and today I realized I would be disobedient to Him if I waited any longer, so I came in spite of the storm." A few days later the godly old lady was dead. She contracted pneumonia coming to the Institute through the storm to make her offering of ten dollars to the work. When she returned to her humble home, she had lain down complaining of a heavy cold, and never rose from her bed. The pathway of obedience to God led her through storm and stress to the portal of death; but God's faithful servant faltered not. Her last act was an act of

willing service to Him Who had become the object of her devotion; and thus through a life gladly laid down in obeying Him Who laid down His life for her on Calvary, our prayer was heard and answered. It is not in vain that the Christian prays. When a Christian calls on God, none but the Father Himself could guess or dream how far reaching will be the effects and influences of the *something* which is sure to happen.

One day the coal question called us to special prayer. The coal bin was empty. A coal company made a special offer whereby we could save a goodly sum if we would buy one hundred dollars worth at one time. When we "inquired of God" as to what we should do with this offer, we became convinced we should place the order and trust Him to send the money. The great loads of coal began to arrive. I heard the rumble and thump of the big lumps as they dropped into the bin, but I knew the money was not yet in the treasury of the school to pay for them and my soul was disquieted; so closing my office door, I dropped on my knees and definitely asked God for the money to pay for the coal, so that the school would be kept free from debt and thus the testimony protected. Within a half hour, an earnest Christian woman who had come to the school to attend a public service which was to be held in our chapel, greeted me, and as she shook hands slipped into my palm what I thought were five silver dollars. She said the Lord had laid it upon her heart to make that little offering for whatever was our greatest need. I thanked her for her loving thought and for her exercise of her stewardship in the behalf of God's work at D. B. I. As I turned away I silently thanked God for the "earnest" which He had given, and asked Him specifically for ninety-five dollars more to pay for the coal. My program for that day was heavy, so that it was well along toward evening before I was again in my office and free to meditate and pray. I once more dropped on my knees and reminded the Heavenly Father of the pressing need of that school which He had raised up to hold aloft the torch of fundamental truth in these Western States. I again thanked Him for the five dollars which He had so quickly and so graciously sent in as a good start toward the hundred. And then, still kneeling, I thrust my hand in my pocket and pulled out the five coins. As I looked upon them for the first time since God's steward had slipped them into my hand, imagine the shock of joy to my soul when I found myself looking upon five twenty dollar gold pieces. God had supplied the hundred dollars for the coal; and thus God has shown the faculty and workers at D. B. I. that He Himself is standing back of the school, loving it, supporting it, encouraging it, and teaching it from day to day to lean a little harder



Are you willing for God to use you to help meet that emergency need?



WE ALL, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

—II Cor. 3:18 R. V.

on Him "Who loved us and gave Himself for us." Yes, it is true—when the child of God petitions the Father—something happens.

A great surgeon, looking sympathetically into my face, said that I must undergo another major operation. I had already been operated twice, and such news seemed more than the spirit could bear. But God gave strength and used the suffering of those days to again stamp upon the soul the fact that the Heavenly Father answers prayer. The operation was successful, but the weakness and torture were very great. My recovery was slow. Stitch abscesses developed. Fever and delirium followed. The financial condition of the school grew unusually tight. One morning, wakening early, while all was still about the hospital, and before the nurse came to my bedside, I was specially burdened of God to pray for the school. That morning as Mrs. Fowler was balancing the books over in the office, some blocks away from the hospital, she placed at the bottom of the page, the words, "Not one cent in the treasury but Phil. 4:19 is still good,"—a few minutes later the postman delivered an envelope into her hands. When she opened it, she found a single sheet of paper on which was written "Phil. 4:19"—folded within the paper was fifty dollars in bills. To this hour we do not know who God's steward was who came to our help in our hour of need, but we do know that when a child of God calls on the loving One Who is the Author of eternal life—something happens.

Christ startled His hearers into amazed attention when He taught that God answers prayer before the prayer is offered. When it is in line with the sublime purposes of the Infinite Father, He provides the answer to our cry before we cry. On one occasion, when the school was young, the Lord gave us an especially illuminating example of this sort of pre-provision. We expected the laundry man with the clean linens on a certain afternoon. We knew he expected to be paid in cash, but the treasury was "dry." We asked the Lord to provide in time to take care of the laundry when it was delivered. I was compelled to be away from the school

for a few hours, and before leaving asked Mrs. Fowler to give a little attention to an old suit of mine which was in need of cleaning and repairing; but other responsibilities intervened, and she did not get to work on the suit. The laundry was delivered, but Mrs. Fowler had no money. The bill was \$1.53. She was plunged into considerable perplexity by what appeared to be the Lord's indifference to the need of His work. The next day, when she got around to taking care of my suit, imagine her delight, mingled with self-reproach, when she found a forgotten handful of change in the money pocket. She hastily counted it and found it to be exactly \$1.53. That little cache of money was resting quietly in my pocket upstairs while Mrs. Fowler was standing at the door downstairs telling the laundry man we could not pay the bill. God had made full provision before we had asked Him to supply our need. He heard before we spoke. In this instance the something that happened, happened before the needy child called on the Father for help.

THE first printed cards and announcements which went forth from D. B. I. were printed on a hand press which had been presented to the school by an earnest young man living back in the mountains. I set up the type and printed the cards myself, and since I had had no previous experience any practical printer knows what an exciting and harrowing time I had. But the cards were finally finished (such as they were) and went forth on their mission of advertising and testimony. That was nearly sixteen years ago. We still have that hand-press and hold it among our highly prized possessions. It tells a tale of hard work, a vision of service, and a mighty manifestation of divine blessing. But the printing work began to grow. The need of a press, at least a little larger, and operated by foot power, was self-evident. We began to pray. Somebody started an offering, and in a few weeks \$51.00 came in. And right there the money stopped. It was as though there were no more money in Denver. I inquired of several printers and was frankly told that my \$51.00



would not purchase a Gordon press, but that we would have to make that collection grow quite a little bit before we could expect to acquire the machine which had become so necessary to the continued development of the work. In a very few days, however, we learned of a man not far distant from the school who had a second hand Gordon. When we investigated, we found that the press had gone through one fire and had stood outdoors for two winters. It looked like a wreck. His price was \$50.00, and he would not budge. We bought the press and paid an expressman \$1.00 to haul it over to the school, and thus our offering was used up. But the Lord had wondrously led in the purchase. When the press had been carefully cleaned of rust and grime, it proved to be practically new, never having had more than a few weeks usage. We used the press fully ten years in our printing department. Many thousands of gospel tracts were printed upon it, and many a faithful young student, headed for the ministry or the mission field, "kicked" his way through school on that press. It has only recently been supplanted by larger motorized equipment. It is with hallelujahs of joy that we can unhesitatingly testify that when a Christian prays—something happens.

Then as the school grew, we found that God measured the blessing to the need. He never provided a superfluity. He always provided enough. His promises did not fail. We found it safe to trust Him. The much larger needs which now began to appear were met by God's full provision, just as the lesser ones were in the earlier days of the school. He showed us plainly that His power to supply the requirements of His work was not confined to the smaller things.

The tract publication work and the preparing of "Grace and Truth" now became so heavy that it was evident we could not continue using the old hand-setting method. We began to ask the Lord for a typesetting machine. The money began to come in, in small gifts, until about \$250.00 were in hand, and then the offerings stopped. We continued asking God to make the provision. Meanwhile we inquired concerning the prices

on linotypes and learned that the machine we needed for our work was priced at \$4,500.00. It looked too big to be reached, but *we kept on praying*. And one day a letter came with a pledge for \$2,500.00 to be used for the linotype. The pledge was to be paid in ten installments of \$250.00 each, the payments to be made monthly. The letter contained the first installment. The rejoicing in our midst was very great. We thanked God for this earnest of His blessing and asked for the balance needed. Within a few days of the receiving of the \$2,500.00 pledge, the manager of the printing department was told of a spectacular bargain in linotypes down in the city. Our manager made an engagement with the owner to ascertain his terms. Upon his return to the school our entire group met to learn the proposition which the owner of the linotype had made. He had a machine of the sort we needed, with equipment, the total value of which, new, would be \$6,000.00. It had received very little use and was being offered for sale for \$3,000.00. But all we had was \$2,750.00 in cash and pledge. We decided we could not make any move until God gave us the cash. Consequently we joined in prayer that if the Lord wanted us to secure the unusual bargain in linotypes which was at that moment obtainable He would place the cash in our hands to handle the deal. Only a few days later another letter came from the Christian who had pledged the \$2,500.00 saying God had dealt with him to send his entire pledge at once, which stirred our hearts greatly, because we had not let this brother know of the developments in Denver, and he enclosed check for the balance. This gave us \$2,750.00 in cash. I made an appointment with the linotype owner and offered him our \$2,750.00 for his linotype. He held back about twenty-four hours and then closed the deal. And God had again blessed in a marvelous way. The next issue of "Grace and Truth" was set up on the new machine, and today the message of God's Holy Word as set up on that linotype is going to thousands of ministers and laymen, Bible students and missionaries the world around. God heard and God answered. It is no idle

ONE view of the glorified Saviour were worth more than ten deaths, though a martyr's flames were our chariot to heaven!

—Octavius Winslow

\$15,000 by Christmas will make possible dedication without debt on New Year's

Our Christmas Bulletin

The Institute Book Nook

"The Cream of Fundamental Literature" "The Book Store of the Denver Bible Institute"

2047 Glenarm Place, Denver, Colo.

CLIFTON L. FOWLER, PRES.

HARRY A. SPRAGUE, MANAGER

We Wish You



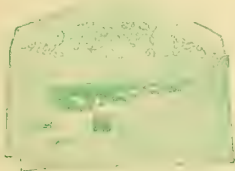
A Merry Christmas

OUR STOCK IS READY

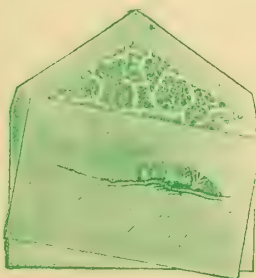
WE AWAIT YOUR ORDER

SCRIPTURE TEXT CHRISTMAS CARDS

Our cards are more attractive than ever. You will be delighted with them. Every card contains the Christmas wish and a verse of Scripture. Beautifully lined envelopes to match.



No. 2407



No. 576

Card Series No. 2407
"A Peaceful Christmas and a Happy New Year." A village scene with a church in the foreground and houses in the rear all draped in snow. Scripture verse, "For unto you is born this day in the city of David a Saviour, Which is Christ the Lord."
Size $2\frac{3}{4} \times 5\frac{1}{2}$ inches.....5 cents each.

Card Series No. 2402
"A Joyful Christmas." Daytime snow-scene of house in the country. Bible verse, "I bring you good tidings of great joy."
Size $3\frac{1}{2} \times 5$ inches.....5 cents each.

Card Series No. 576
Design of a shepherd watching over his flock. Engraved in blue, silver, and black with silver edges. In gray envelopes with colored lining. A very beautiful card. We also carry card series numbers 577 and 578 which are similar to card number 576 in coloring, though different in design. For those who appreciate the blending of silver and blue, these cards are unsurpassed.

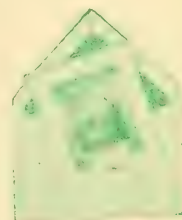
Size 3×5 inches.....5 cents each.

Card Series No. 535B
A charming picture of the Wise Men worshipping the Child, in a frame of Christmas beauty. "Peace on Earth." "Christmas Greetings." Scripture verse, Matt. 20:28.

Size $3 \times 4\frac{1}{2}$ inches.....5 cents each.



No. 2402



No. 535B



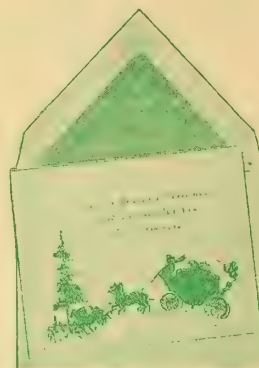
Card No. 2433

Card Series No. 2433
"A Christmas Wish." Design of the shepherd watching over his flock with the Star of Bethlehem in the distance.

Size $3\frac{1}{2} \times 5$ inches.....5 cents each.

Card Series No. 581
Design of a stagecoach and four horses with house in the distance. Engraved in gold, black, white, and red on buff stock.

Size 4x5 inches.....5 cents each.



Card No. 581

ONLY 1 CENT EACH

The National line of Scripture text POST-CARDS. Beautiful in design. Exquisitely printed on fine white card stock. A pleasing message on every card. Order your supply early.

BOX ASSORTMENT NO. 1, 60 CENTS

Contains 20 Christmas cards. Size $3\frac{1}{2} \times 5\frac{1}{2}$ and 4x5. Packed in a beautiful Christmas box. These cards are attractive in design, printed in soft tone, and if desired, may be colored. When hand tinted, per box, \$1.50

It is worth its weight in gold.

Selections from the Bible only.

"DAILY LIGHT ON THE DAILY PATH"

A devotional text book for every day in the year in the very words of Scripture.

Morning and Evening readings on facing pages.

Dean Fowler says, "Daily Light is the best daily devotions book ever published."

An inspiring
gift for
Christian
Workers

1301—Morroco Grain, Bible paper, limp.....	\$1.25
1305—Genuine Leather, Bible paper, gilt edge.....	\$2.00
1306X—Genuine Leather, India paper, red under gold edge.....	\$2.50
1307—Genuine Leather, smooth finish, red under gold edge.....	\$2.75

A lasting
gift filled
with
blessing

The Scofield Reference Bible

With a new system of connected topical references to all the greater themes of Scripture, with annotations, revised marginal renderings, summaries, definitions and index.

All the great words of Scripture are clearly defined.

Helps at the hard places on the pages where needed.

Apparent contradictions are reconciled and explained.

The types are explained and illustrated.

The prophecies are harmonized.

Twelve colored maps with index to maps.

Two sizes—54 styles—the same page for page, except for size of type.

Prices \$1.95 to \$25.00

Christmas will soon be here—Write at once for the Scofield Reference Bible Catalogue.



D. B. I. BUILDING NEWS.

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH
WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

A Crucial Need

EARLY in October we began to erect an "Emergency Unit" of the new buildings on the Campus which God has very graciously and wonderfully provided as the permanent location for the work of the Denver Bible Institute. This step was necessitated by the insuperable difficulties and hardships involved in attempting to conduct the school with half of the workers and students at the Campus and half of them in the city. To meet this need and to get all together at the Campus at the earliest possible moment it was decided to put up a smaller unit of the new buildings, which we had not originally planned to build until after the administration building had been erected. Work was started immediately, and this emergency unit is now going up.

This step was purely a step of faith. Our Building Fund was almost exhausted, and to erect this unit it was estimated would take about \$15,000.00. Assured, however, that such was His thought for us, we stepped forward in simple dependence upon God to supply the money needed to meet the obligations incurred.

We now come to you to talk with you frankly about the need and to lay upon your hearts the burden which is upon ours.

This new building will be completed and occupied by Christmas. We believe that it would redound most to the glory of God for all bills to be paid by that time or before. To make this possible necessitates the supply of \$15,000.00 by Christmas. This means that giving must be immediate and that the gifts must be large. This is the season of the year, however, when both in number and in size gifts for the Lord's work seem to diminish rather than to increase. Unless God deals in a special manner with His children, and unless He finds in them willing hearts, we cannot expect to attain the goal. Will you, therefore, dear friend of the testimony, please do two things:

1. Pray earnestly that if such be God's good pleasure He will supply \$15,000.00 by Christmas to keep the work of the Denver Bible Institute out of debt.

2. Ask Him to show you what part He would have you have in meeting this crucial need.

A Word about Dedication

WE TRUST it may be possible to dedicate the buildings at the Institute Campus on New Year's Day.

There are now three buildings. When we purchased the property there was a fair sized residence building already on the Campus, which has been made modern in every respect, and which has been used to house a number of the workers, the basement being used for a dining room and kitchen. When the day-school is moved, this building will be used for the men's dormitory. The story of the erection of the second building—a fine, large, modern, fireproof dormitory—is familiar to the "Grace and Truth Family," many of whom were instrumental in God's hand in providing the funds which made it possible to erect it. This building, will be used at present for offices, workers' apartments, and women's dormitory. The third building is the emergency unit now under construction, in which will be the chapel, class rooms, and dining hall. The first of these buildings has been named "Torrey Hall"; the second, "Brookes Hall"; and the third will be called "Chapman Hall." These are the three buildings which we desire to dedicate on New Year's if in God's providence it is possible to do so.

We do not feel that we should dedicate these buildings, however, as long as there is any debt on them. The Campus is entirely paid for, and with it Torrey Hall. Brookes Hall is practically clear. But to meet all obligations and dedicate free of debt we must have \$15,000.00 to pay for materials used in erecting Chapman Hall and to meet a few other incidental expenses.

Will you unite with us in praying and in giving to make it possible, God willing, to dedicate free of debt on New Year's Day?

A Worthy Work

THE Denver Bible Institute is being mightily used of God in preparing men and women for Christian work. Perhaps it will help to give an idea of His

**\$15,000.00 BY CHRISTMAS
WILL MAKE POSSIBLE DE-
DICATION WITHOUT DEBT
ON NEW YEAR'S!**

blessing upon the work to speak of a few representative cases.

Here is a young man, working on a cattle ranch. Through the testimony of a student he is led into the yielded life and comes to the Denver Bible Institute for training. In a few years time he has developed into a capable executive and a faithful and effective minister of the Gospel of our Lord and Saviour, Jesus Christ, holding a position of great responsibility in one of the leading Bible schools of this country.

Here is another man, with only a grade school education, working as a molder in an iron foundry, and living a dissolute life. Having accepted the Saviour under the testimony of a well-known evangelist, he becomes conscious that the Spirit of God is tugging at his heart, wooing him into the service of our Lord. He gives his life to Him and enters D. B. I. for training. A few years later he is situated in the midst of a tribe which is reputed to be one of the most degraded and unreachable of the pagan peoples of dark Africa. Within a few years he has mastered the language, admittedly one of the most difficult in this land of difficult languages, has translated several portions of God's Word into the native tongue, has won a number to the Lord Jesus Christ, and has organized them into preaching bands to carry God's Word to all the towns and villages where their language is spoken.

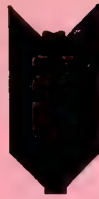
Another young man, clerking in a dry-goods store, is conscious that the Spirit of God has dealt with him for service, and is facing toward a theological seminary which is saturated with Modernism. Through the influence of a friend he visits an evening class at the Denver Bible Institute, and there he sits in open-mouthed amazement at the teaching he hears—the Word of God being used to interpret difficult passages, to answer doctrinal questions, and to solve personal problems in a manner which he has never dreamed possible, though

he has been a regular church attendant and a church member for several years. Impressed that this is the kind of training which will best fit a man to minister God's Word, he turns his back upon offers of friends to support him in the modernistic school and enters the classes of the Denver Bible Institute, penniless, but depending upon God for the supply of his needs. Within a few years God has given him a spoken testimony which has reached and blessed many lives, and a written testimony which has reached literally to the four corners of the earth.

These are only a few among many such cases which could be cited. They have been chosen because they are representative. Within a few years similar stories will be told of students now in the classes of the Denver Bible Institute, and such a ministry in preparing lives for a faithful and fruitful service could be greatly extended if only accommodations were available adequate to care for the young people whose faces are turned toward the Denver Bible Institute. But we cannot ask God to multiply the number of young people whom He sends to D. B. I. for training until we have buildings to care for them. On the contrary, the growing pains which we are experiencing, have compelled us to ask Him this year to reduce the number in the student body, while the need of this lost world is crying out for an increase, and its cry finds a responsive echo in our hearts.

As you love the testimony of our Lord Jesus Christ, and as you yearn for the salvation of the lost and the edifying of the saved, will you not unite your voice with ours in crying to God day and night, not only for the \$15,000.00 needed for the emergency building, but also for the \$125,000.00 needed for the administration building, and for the balance of the \$200,000.00 needed to equip the Denver Bible Institute with adequate buildings for the great work which God has given her to do?

**\$15,000.00 BY CHRISTMAS
WILL MEET THE EMER-
GENCY AND KEEP D. B. I.
OUT OF DEBT!**



Bring blessing to the work of God at D.B.I.
by "DOING YOUR BIT" to make the

\$15,000.00

complete by Christmas Day !!!



My Christmas Offering to the Lord's Work at D. B. I.

DEAR ONES IN HIS SERVICE:

I thank God for the forward steps you are taking in the erection of the Emergency Unit on the L. J. Fowler Memorial Campus. I am eager to do my part in protecting the Institute from a burden of debt. I am happy to enclose

.....
(\$.....) as my Christmas gift to the Lord's work at D. B. I. I hope you get the whole \$15,000.00 in time to dedicate on New Year's Day.

Name.....

Address.....

.....

Date.....



Join us in prayer that we may be able to
dedicate on New Years' Day

Without Debt !!!



He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully (II Cor. 9:6).

The other side is very important

READ !
PRAY !
ACT !

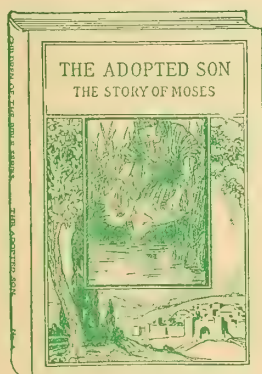
Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver (II Cor. 9:7).

The Dean Fowler Booklets

Exquisite gift booklets, beautifully printed in two colors on eggshell paper. They are awakening, gripping, thought-producing expositions of Scripture. They make excellent Christmas gifts.

SANTA CLAUS AND CHRISTMAS.....\$0.25	SALVATION AND REWARDS.....\$0.25
An enlightening discussion of Santa Claus.	A highly valued study of a needed theme.
THE COVERED WOMAN.....\$0.25	THE GIFT OF GIVING.....\$0.25
A discussion of bobbed hair in the light of Scripture.	An awakening message on Christian giving.
THE DARK SIDE OF LOVE.....\$0.25	RESTORATION.....\$0.15
A valuable study on a much neglected theme.	A message that reveals the grace of God.

The entire set will prove a helpful and inspiring gift.



BOOKS FOR THE CHILDREN

THE CHILDREN OF THE BIBLE SERIES.....\$0.35

Each story is complete in itself, and follows the Bible narrative. The language is within the comprehension of youthful readers and the books contain a profusion of illustration.

1. The Boy Who Obeyed. The Story of Isaac.
2. The Farmer Boy. The Story of Jacob.
3. The Favorite Son. The Story of Joseph.
4. The Adopted Son. The Story of Moses.
5. The Boy General. The Story of Joshua.
6. The Boy at School. The Story of Samuel.
7. The Shepherd Boy. The Story of David.
8. The Boy Who Would Be King. The Story of Absalom.
9. The Captive Boy. The Story of Daniel.
10. The Boy Jesus.

THE BIBLE A—B—C BOOK, SIZE 6x8½ INCHES, PRICE.....\$0.15

This very attractive book has been prepared with the greatest care. In the main, biblical scenes are used to illustrate. The cover and many of the pages are in full color. An appropriate gift for the smaller boys and girls.

ILLUSTRATED BIBLE STORIES FOR CHILDREN.....	\$0.25
PILGRIM'S PROGRESS, BY BUNYAN.....	\$0.50
HURLBURT'S STORY OF THE BIBLE.....	\$2.00

THE 1930 SCRIPTURE TEXT ART CALENDAR

These Calendars are particularly appropriate as gifts.

Their message of cheer stays fresh and interesting for 365 days of the year.

A daily inspiration.

They spread the Gospel.



They note the Sunday School lesson.

They stimulate interest in Bible reading.

They picture the Gospel.

Your friends want them.

Hurry your order!

Single copies.....	\$0.30
Four copies.....	\$1.00
Twelve copies.....	\$3.00
Fifty copies.....	\$9.00

DEVOTIONAL BOOKS

REIGNING IN LIFE, Harrison.....	\$1.50	SONGS OF GRACE AND GLORY, Flint.....	\$0.40
THE CHRISTIAN'S SECRET OF A HAPPY LIFE, Smith.....	\$1.00	SONGS OF FAITH AND COMFORT, Flint.....	\$0.40
KEPT FOR THE MASTER'S USE, Havergal.....	\$0.75	SONGS OF THE BLESSED HOPE, Flint.....	\$0.40
		THE MEANING OF THE CROSS, Watt.....	\$1.25
		MOUNTING UP WITH WINGS, Deck	
		The unrealized possibilities of the Life of Simple Faith	
		Price \$1.00.	

MISSIONARY BOOKS

ANN OF AVA, Hubbard.....	\$1.50	THE STORY OF JOHN G. PATON.....	\$1.50
A THOUSAND MILES OF MIRACLE IN CHINA, Glover.....	\$1.50	GEORGE MULLER OF BRISTOL, Dr. A. T. Pierson.....	\$1.50
ADVENTURES WITH THE BIBLE IN BRAZIL, GLASS.....	\$1.50	HUDSON TAYLOR IN EARLY YEARS, Dr. and Mrs. Howard Taylor.....	\$1.75

When ordering books add five per cent for postage.

Institute Book Nook

"The Cream of Fundamental Literature"
Denver, Colorado

tale when we say that when the child of God gets on his knees—something happens.

AS WE saw the school enlarging, there arose the need for workers. This need was just as imperative as the need for money. We began to pray, and the workers began to come. We asked for workers with the gift of teaching, to unfold God's Holy Word, and He sent them. We asked for workers with outstanding musical ability to sing and play with grace in their hearts unto the Lord, and He sent them. We asked for workers with an abiding love for growing Christians that they might give themselves whole heartedly to the spiritual nurture of the earnest young men and women who look to D. B. I. for training, and God sent them. We asked for preachers of the gospel whose hearts were aflame with the evangelistic message of Jesus and His love, and God sent them. We asked for workers with experience enabling them to handle the industrial departments of the school, and God sent them. Until there are now thirty-one consecrated and devoted men and women giving their whole time to the work in the various departments of D. B. I.

This, perhaps, would not be so remarkable if the school were offering big salaries to its employees; but those who serve at D. B. I. are not doing so for love of money, for the school offers no stated remuneration to its splendid corps of faithful workers. They work for sheer love of the Lord Jesus Christ. They trust Him to supply their needs from day to day. They have taken their stand in simple faith on the promises of God. We hear much of the sadness which comes to the hearts of the heads of mission boards when they are not able to send their missionaries their full allowance from month to month, but here is a group of the servants of God, who to my certain knowledge have gone months on end without remuneration of any sort. They have gone on valiantly and uncomplainingly in the work of the Lord; and when the time of testing was over and provision was made to meet their need, their testimony has ever been—"The

blessing of the Lord came just in time." The loyal band of workers at D. B. I. are a startling, stirring, thrilling demonstration that when a believer obeys the injunction of the Saviour to pray the Lord of the Harvest to thrust forth laborers—something happens.

BUT there came a day when the growth of the school was about to destroy it. The housing of the students was requiring so much room that our rental item alone was running between \$700.00 and \$800.00 per month. Such a drain could not be long endured by a small Christian work in a western field. It became evident that it was absolutely necessary that the school should own its own property in order to "*Stop That Rent Drain.*" I cannot soon forget the day when I appeared before the Board of Directors of the School, and appealed to those godly men to authorize me to buy a campus property for D. B. I., that buildings might be erected which under God would stop the Rent Drain. Let it be said to the glory of God and to the eternal credit of these men of faith, that they voted unanimously to purchase property and move forward in the cause of Christ; and a step of faith it was indeed. We had just \$2,500.00 in a little fund which had been accumulating for several years, but nothing more. The search for the campus began. Many tracts of land, north, east, south, and west of Denver were visited, investigated, and discussed, until God led to the beautiful property which is now Institute Campus. After several conferences with the owner, the price of \$21,500.00 was agreed upon. The terms were \$2,500.00 down and \$19,000.00 cash in ninety days. After all the members of the board had seen the land, observed its beauty and the strategic character of its location, we met to discuss, pray, and to decide. It was indeed a tense moment in that little gathering of Christian workers. Every man of us realized that to decide in favor of the purchase meant trusting God to protect the school from the loss of \$2,500.00 by sending \$19,000.00 in ninety days. Was it the will of God? If it was we knew we could trust Him. We went into a solemn season of prayer. When we rose from our knees

THE work of Christ is the only true resting-place for the conscience; His Person, the only true object for the heart; His Word, the only true guide for the path.

—C. H. M.



every man of us knew what God wanted us to do. We voted unanimously to purchase the property—then followed the ninety days of earnest waiting on God. And did He answer prayer? The money began to come from all the states of the Union, Canada, and the nations afar. One check alone was for \$14,000.00, but the donor, knowing of the other needs, indicated that a part of the offering could go on the Campus and the balance for subsequent needs. As a result of this suggestion from the donor, only a part of the \$14,000.00 was placed on the Campus offering, and the balance was used as the starter for the beautiful new dormitory which we call "Brookes Hall." At the end of the ninety days of waiting on Him, we paid for Institute Campus in cash. The God of Grace had heard prayer, and was planting a western headquarters for evangelistic tours going forth into these pitiable neglected sections of Colorado, Wyoming, New Mexico, and neighboring states. The Great Shepherd was preparing a place where his under shepherds might be taught His Holy Word; a central barracks to which the soldiers on service might return for rest and recuperation. Does God answer prayer? Does He hear the cry of His own? The Scripture declares—"This poor man cried, and the Lord heard him, and saved him out of all his troubles." With a heart that leaps with praise we can testify—"This poor man cried and the Lord heard," and—something happened.

After the first unit of our new buildings was well under way, the pressure of current expense and the tremendous cost of our building program began to tell on us. We came to another hour of need. Prayer was made unto God, but He saw fit to delay the blessing. We prayed on. Days lengthened into weeks. He supplied enough to just barely keep the school operating. The building activity was completely shut down. And still we prayed on. Spring was coming. It was

of vital importance that every pleasant day should be used to continue work on the building, at least so it seemed to us. We realized that our delay was caused by the Father's love, that He was evidently seeking to bring us into closer touch with Him, and to deeper brokenness of soul in our lives. Finally, when the situation had gotten just as bad as it could get without definitely affecting the testimony we loved so well, we asked God to send relief by March fifteenth. We definitely asked for \$10,000.00 to bring about that relief. On March thirteenth there came a telegram from a brother in Christ that he was mailing us his check for \$10,000.00. Our souls were melted. Tears of joy and gratitude flowed freely. The God of all grace had again heard and answered prayer. Isn't it strange that so few Christians really believe that when the believer calls on God—something happens?

THIS simple record of the faithfulness of the Lord is set forth that God may be glorified and the saints blessed. We are specifically taught in God's Word that we should be nourished and built up by contemplating the faithfulness of God. This is most clearly taught in Psalm 37:3, but the King James translation obscures the message. Young renders it, "enjoy faithfulness"; Rotherham renders it, "feed on fidelity"; Darby puts it, "feed on faithfulness"; while the American Revision says, "feed on His faithfulness." What blessed exhortation to His children to feed on His faithfulness. And this we have sought to do as we have narrated the story of His dealing with the Bible training center of the Rocky Mountain region. These incidents and many more which might be adduced declare with clarion note one stupendous truth—God is faithful and when a Christian is in the will of God and claims the blessed promises which God hath given in and through the name of Jesus Christ our Lord—something happens.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

—Rev. 5:12



Have you sent your Christmas offering for the Emergency Building?



BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

THE PLACE OF THE HOLY SPIRIT IN SOUL-WINNING

- I. HIS BAPTIZING WORK BESTOWS GIFTS FOR SERVICE
(This is the portion of every believer)
I Cor. 12:13, see context especially vss 7, 28
- II. HIS INFILLING WORK GIVES BOLDNESS IN TESTIMONY
(This is the experience of the yielded believer)
Acts 4:31
Acts 2:4
Eph. 5:18
- III. HIS COMFORTING WORK CONFIRMS THE WORD
(This is the power of the testifying believer)
 - A. To Believers
John 14:26
John 16:31
John 15:26
 - B. To Unbelievers
John 16:7-11
- IV. HIS REGENERATING WORK IMPARTS ETERNAL LIFE
(This is the salvation of the accepting sinner)
John 3:3-7 —H. A. W.

OUR GREAT SALVATION

JOHN 3:16

- I. THE SOURCE OF SALVATION—"God so loved the world"
- II. THE COST OF SALVATION—"He gave His only begotten Son"
- III. THE EXTENT OF SALVATION—"Whosoever"
Heb. 2:9
I. Tim. 4:10
Rev. 22:19
Rev. 3:5
- IV. THE CONDITION OF SALVATION—"Believesth on Him"
- V. THE NEED OF SALVATION—"Should not perish"
Fall and judgment already condition
- VI. THE CHARACTER OF SALVATION—"But have everlasting life."
Not existence, all have that!
Regeneration and security!
Life imparted! —H. A. W.

THE REVELATION OF THE CROSS

- I. THE REVELATION OF A STAGGERING NEED
II Cor. 5:14
- II. THE REVELATION OF AN UTTER HELPLESSNESS
Gal. 2:21
- III. THE REVELATION OF A STUPENDOUS LOVE
Rom. 5:8
- IV. THE REVELATION OF A PERFECT SALVATION
Heb. 10:13-14
- V. THE REVELATION OF A BLESSED HOPE
John 14:2-3

—H. A. W.

THE SEVENFOLD GLORY OF THE BELIEVER

I JOHN 5

- I. THE BELIEVER'S NOBLE PARENTAGE
Vs. 1
- II. THE BELIEVER'S SPLENDID VICTORY
Vss. 4-5
- III. THE BELIEVER'S PRICELESS POSSESSION
Vss. 11-12
- IV. THE BELIEVER'S SURE CONFIDENCE
Vss. 14-15
- V. THE BELIEVER'S WONDERFUL POWER
Vs. 16
- VI. THE BELIEVER'S PERFECT SECURITY
Vs. 18
- VII. THE BELIEVER'S GLORIOUS KNOWLEDGE
Vs. 20. —M. G. D.

SEEKING THE LORD

Ps. 105:4

- I. SEEK THE LORD—SALVATION
John 6:37
John 5:24
- II. SEEK HIS STRENGTH—SANCTIFICATION AND SERVICE
Jude 24
I Cor. 10:13
- III. SEEK HIS FACE—SATISFACTION
Phil. 4:4
Rom. 12:1-2 —H. A. W.



LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Illustrations by ALBERT MYGATT

Expositions by H. A. WILSON

First Quarter, Lesson 5

Sunday, February 2, 1930

PUTTING GOD'S KINGDOM FIRST

Lesson Text: Matt. 6:1-34

(Assigned for printing: verses 5:1-13, 19-21, 31-33)

Read also Psalm 145:1-2, 7-13

Golden Text:

"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33).

As so frequently happens when we study the Word of God, we approach the study of the sixth chapter of Matthew with a distinct sense of embarrassment at the wealth of material which it affords for the teaching of vital spiritual truth. It is quite impossible in a brief discussion like this to attempt to give a detailed exposition. Much, therefore, must be left unsaid which one would like to say; and we fear many questions must be left unanswered. Like the first part of the sermon on the mount, this passage could be very profitably subjected to an intensive dispensational analysis. Another line of study which would be highly profitable would be to consider how the Lord Jesus Christ embodied in His own life all the principles which He enunciated in this part of His discourse. Yet another method of approach which would be fully as profitable would be to analyze the Scripture before us in the light of the fact to which many have called attention —namely, that the sermon on the mount is the quintessence of law. But any one of these would be sufficient to occupy our entire discussion, and in former lessons each of these view points has received special emphasis. In this lesson, therefore, let us lay the emphasis rather upon the personal lessons which we may learn from it and let the devotional aspect of its teaching take first place.

Approaching it from this point of view, three contrasts stand out most prominently.

1. The reward of the Father versus the praise of men (Matt. 6:1-18)
2. Treasures in heaven versus treasures on earth (Matt. 6:19-24)
3. The abundance of God's loving-kindness versus the paltriness of man's material need (Matt. 6:25-34)

I. THE REWARD OF THE FATHER VERSUS THE PRAISE OF MEN

A Lesson concerning Worship

The first eighteen verses of this chapter are inseparably linked together in their essential message. The first verse states the truth which is unfolded in the succeeding verses. As Dr. Scofield points out in the margin of the Scofield Reference Bible, the word "aims" in Matthew 6:1 literally is "righteousness"—that is, righteous acts. It is an entirely different word in the original from the word which is correctly translated "alms" in the following verses. Take heed," says this passage, "that ye do not your righteous acts before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven." Then follow three applications of this principle; the first having reference to the giving of alms, which would be called today gifts of charity; the second being related to the believer's prayer life; and the third dealing with fasting, which suggests any personal sacrifice which the believer may make for love of Christ. In each of these three examples the principle is repeated which appears in the opening verses. Men are solemnly admonished not to do this thing to be seen of men but as before the all-seeing eye of God alone, in order that the Father may give them His reward. These admonitions not only serve to clinch the lesson which is presented, but they also serve as markers, showing the logical divisions into which this section falls, and they supplement the opening statement in revealing the essential unity of the whole in that each admonition is identical with the others.

These object lessons have been horribly perverted by some. On the ground of the admonition to do our giving of alms as before the eye of God and not before men, some have refused to make pledges or to let the officers of their church know what they give. In justification of their position they quote (usually very unctuously and sanctimoniously) the words "Let not thy left hand know what thy right hand doeth." Were this the only Scripture which deals with the matter of the believer's gifts, we might conclude that they were right. But it is not. The Apostle Paul, for instance, refers with commendation to



\$15,000 by Christmas will make possible dedication without debt on New Year's





pledges which the Corinthian believers had made to a fund which he was gathering; and he seeks to provoke them to generosity by telling of the liberality of the saints at Macedonia (II Cor. 8:1-6). Likewise he had told the Macedonian believers of the readiness of the Corinthians to pledge to this fund, and he testifies that God used their zeal to provoke others to give. (II Cor. 9:1-2) On the ground of the admonition for believers to pray in secret, as opposed to the ostentation of the Pharisees' praying, yet others conclude that they should not pray in public at all, forgetting that the Spirit of God has clearly endorsed and given instruction for prayers in public meetings and states definitely that such prayer may be used of God for the edifying of those who hear; of which blessing He also gives us many examples. (I Cor. 14:15-16; John 11:41-42; I Kings 18:36-39) In the light of other Scriptures we must inevitably conclude that the Saviour is not rebuking the mere fact that on proper occasions the children of God let others know of their gifts, or prayers, or other acts of worship, but rather He is rebuking the wrong spirit in which too frequently such things are made known.

This principle and the examples with which it is illustrated furnish us a valuable lesson in worship. Why is it that we give? Are we giving out of love for Christ and gratitude for His mercies to us? Are we giving because we share His compassion for the poor and needy, and for those who are groping in darkness without the light of the gospel? Or are we giving to be seen and commended of men or to escape the criticism which we feel they might have if we refuse to give? Why do we pray? Is it because as God is revealed to us in the Word our hearts are bowed in worship and adoration? Or is our praying a mere matter of form by means of which we hope to impress others with our piety? If we fast, do we it that we may boast of it to others or in the hope that others may learn of it and commend us for it? Or do we it that we may discipline ourselves and give ourselves the more fully to communion with God? If our giving, our praying, and our fasting are for the eyes of men, they are not worship. But if these things be done for love of Christ and to be seen of Him, truly such things constitute worship, acceptable, well-pleasing to God.

The spirit in which the believer does such things will determine the result. If done in the wrong spirit he may gain the praise of men here, but find hereafter that his works are mere wood, hay, and stubble to be consumed in the fire which shall try every man's work. If so, he will lose his reward. Though by the grace of God he will be saved, yet it will be so as by fire. But the child of God who lives as before the eyes of God may yet commend himself to men's consciences and gain an abundant entrance into eternal life, because he will find awaiting him that reward with which God will honor those who in this life have honored Him. (II Tim. 3:10-12; 2:12; I Cor. 3:11-15; Rev. 22:12) Such a life is bound to be scorned by the worldly and unbelieving and will bring upon him who lives it fierce persecution, but in the midst of the persecution he will be comforted by the consciousness of his Lord's approval and will be sustained by the strength which He gives to those who trust in Him.

II. TREASURES IN HEAVEN VERSUS TREASURES ON EARTH

A Lesson in Values

One central thought closely links all three of the main divisions of our lesson. **This is the thought of occupation.** This is the determining factor in every contrast which comes before us. In the first section which we have just considered the question which the Holy Spirit raised in our hearts is, "Am I choosing to be occupied with the praise of men or with the reward of my heavenly

Father?" In the section to which we now turn our attention this question is raised, "Am I setting my heart upon things on earth, or upon things which are above, where Christ sitteth on the right hand of God?" And in the third section which we shall shortly consider, the question is raised, "Am I filled with worry because I am occupied with the needs of this life, or am I filled with peace and joy because I am occupied with the goodness and power of God?"

This truth of occupation, as we have said, pervades the whole lesson, but it is most clearly stated in the section now before us. Here we read, "Where your treasure is there will your heart be also. The light of the body is the eye; therefore if thine eye be single the whole body shall be full of light, but if thine eye be evil thy whole body shall be full of darkness." Some men who rebel against the truth tell us that the Apostle Paul preached an entirely different gospel from the gospel which our Lord Jesus Christ preached, and repudiating the teaching of the Apostle Paul, they raise the cry, "back to Christ." That there is a different emphasis in the message of the gospels and the message of the Pauline epistles cannot be gainsaid, but that there is the slightest contradiction between them must be stoutly denied. Both are the Word of God, and each is in perfect harmony with the other. Who, being acquainted with both passages, could fail to associate with the Saviour's words "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven . . . for where your treasure is there will your heart be also" (Matt. 6:19-21) the admonition of the Apostle Paul "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God: set your affection (your mind) on things above, not on things on the earth: for ye are dead, and your life is hid with Christ in God" (Col. 3:1-3)? But the parallel between the Saviour's doctrine and the doctrines of the Apostle Paul is fully as apparent in other words which appear in this part of our lesson Scripture. "The light of the body is the eye" says the Saviour, "if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness" (Matt. 6:22-23). This is in striking agreement with the words of Romans 8:5-6, "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." In both Scriptures the thought which is uppermost is the thought of occupation, and in both the effects of occupation are shown. Occupation in that which is good (that is, the things of the Spirit) brings life—it fills the soul with light and peace. But to be occupied in that which is evil (the things of the flesh), brings darkness and death. Here is the key to a victorious life, and here is the root of every defeat which the child of God suffers. Let us choose to give our minds to the things of the flesh, and our minds will be corrupted; but let us choose to think on the things of God, and our life will be filled with His power and peace, and will radiate the joy of the Lord. No sin is committed in the realm of deeds until it has first been committed in the realm of thought. How thankful we should be that God has provided power whereby every thought may be brought into captivity to the obedience of Christ! After all, occupation in Christ is simply the momentary exercise of the God-given faculty of faith. (Matt. 15:18-19; II Cor. 10:4-5; Isa. 26:3; Phil. 4:6-7)

How reasonable it is that we should be occupied in the things of Christ appears when we consider the comparative values of things on earth and treasures in heaven. As this Scripture reveals, earthly treasures, even in time, are fleeting. Moth and rust corrupt and thieves break through and steal; and treasures heaped together on earth may add to the judgment of the unbeliever in the last day, and may rob the believer of his reward in the life to come, for if a believer is occupied in the accumulation of treasures on earth he cannot be occupied with





laying up treasures in heaven. Though riches can be used to the glory of God, there is a danger in them, for it is far too easy to become occupied with them, and when this happens the cares of this world and the deceitfulness of riches choke the Word and the life becomes unfruitful. Then, too, the things of earth endure only for a time, whereas the riches of heaven endure for eternity. The treasures of earth at best can last only until death or until Christ comes to catch us up to meet Him in the air, whereas the treasures of heaven shall endure throughout the ages of the ages. It behooves every child of God, therefore, to face the question, "Where is my treasure?" for "where your treasure is there will your heart be also." (Matt. 13:22; Jas. 5:1-4; I Tim. 6:17-19; Matt. 16:26; II Cor. 4:17-18)

III. THE ABUNDANCE OF GOD'S LOVING-KINDNESS VERSUS THE PALTRINESS OF MAN'S NEED A Lesson in Trust

The concluding verses in this section bring before us a lesson in trust. It contrasts the abundance of God's loving-kindness with the paltriness of man's need. Someone has imagined a little fish in the ocean worrying lest there might not be in the ocean room enough for him to swim or food enough to supply his needs; and with this is compared the folly of the soul who worries lest God's grace may not be sufficient for him, whereas the Spirit of God says, "My grace is sufficient for thee" (II Cor. 12:9).

Mark well three grounds of assurance for the believer which appear in the Scripture before us. The first is the ground of what God has already done. He has given us these bodies which He has so marvelously created—shall He not provide food to nourish them and clothing to warm them? (Matt. 6:25) He feeds the birds of the air and clothes the lilies of the field—how much more His own dearly beloved children? (Matt. 6:26-30) We have here, too, the ground of His omniscience. Since He knows all things, is it not doubting His love to worry about whether our needs will be met? And the third ground of assurance is His word of promise, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33).

In giving this admonition the Spirit of God is touching the very quick of the average man's life. Many find it easy to trust God when they have plenty to eat and plenty to wear, who are very much inclined to worry when need is staring them in the face. We may well relate with this lesson the experiences of the children of Israel. Mark how frequently they murmured against God and against Moses during the wilderness wanderings, in spite of the many marvelous mercies and deliverances which God had shown them. And mark that nothing caused murmuring and complaining more quickly than for there to come a shortage of food or of water to drink. How it would have rejoiced the heart of God and encouraged the heart of His servant had the children of Israel said in such an hour of need, "Well, we are in great need, but God has been so good to us He surely will not fail us now. Have we not His word of promise that He will bring us safely into the promised land? Let us have a time of prayer and ask Him to supply our need, and then let us praise Him and watch to see how marvelously He will provide." Undoubtedly the chief reason God permitted them to come to such times of testing was to give them an opportunity thus to trust and glorify Him. How pitiful it is that instead of meeting the challenge with a testimony of faith they murmured and complained. But mark well that God cared for them and provided for their needs in spite of their murmuring and complaining. But suppose that God did permit us to starve or to freeze to death—it would simply send us straight to heaven there to share the eternal joys and blessings of the redeemed and never more to know the pangs of hunger or to suffer from the cold or the heat. Why worry then? Let us

learn a lesson from the sad experiences of the children of Israel, and from the Scripture before us, and whenever a need confronts us let us simply trust God. In every such an hour let us remember the Scripture which says, "Be careful (that is, filled with care, anxious) for nothing; but in everything by prayer and supplication let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

It is a significant thing that the word translated "careful" in Philippians 4:6 is the same word translated "take thought" in Matthew 6:31. According to the lexicons it means literally to be "anxious" or to be "troubled with cares." This helps us to understand a little more clearly the meaning of the Saviour's admonition. He is dealing again with the spirit which is in a man's heart. He is certainly not saying that men should not labor for their food and clothing, nor that they should not give careful thought to their business affairs; but He is teaching that they should not be anxious about such things or occupied in them to the crowding out or obscuring of the more important spiritual things. At all times our attitude should be prayerful and trustful. If God has led us forth, as He has many, into a life of full-time service for Him, with no regular salary, simply depending upon Him day by day for the supply of our every need, we should simply trust Him, bearing our need to Him in prayer and knowing that He will supply. But if, under His direction we are laboring at a job which pays us a salary or are engaged in business, we should be just as prayerful and just as trustful, for let us be well assured that only as God is given first place can His children prosper in anything. Such an attitude of prayerful and trustful dependence upon Him will insure that our hearts will be kept in peace, regardless of whether our business prospers or suffers adversity, for when in quiet dependence upon Him we have done His will, as best we knew it, if He permits one source of supply to fail we may be sure that He has another way of meeting our need. Elijah's experience at the brook Cherith is an exceedingly good illustration of this. Day by day he saw the water in the brook drying up, until finally the need became so great that he could no longer be sustained there. But God had the widow of Zarephath with the cruse of oil and handful of meal, ready to care for His prophet when He permitted the other source of supply to fail (I Kings 17:5-16). "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

In conclusion let us quote that pointed little epigram which, though well known, is perhaps not as well known as it should be. "If you trust, you do not worry; if you worry, you do not trust." (Exod. 15:24; 16:2-3; 21:5; Num. 20:3-5; Phil. 4:19; 4:11-13)

VITAL TRUTH ILLUSTRATION

The gift of one man shines out in these latter days like a star. Robert Arthington, of Leeds, a Cambridge graduate, lived in a single room, cooking his own meals, and he gave to foreign missions 5,000,000 pounds (\$25,000,000.00), on the condition that it should all be spent on pioneer work in twenty five years. A slip of paper was found after his death on which he had written these words: "Gladly would I make the floor my bed, a box my chair, and another box my table, rather than that men should perish for want of the knowledge of Christ." Remembering the Lord's definite statement (Mark 10:30) that the recompense for every such investment is a hundred times the capital, or 10,000 per cent, his requital will be one of the wonders of the coming age; and it is extraordinary how wealthy Christians can overlook such an investment. A little more faith in the literal truth of our Lord's words work revolution. "When the Puritans made their fortunes," Lowell remarks, "they lost their religion."

—The Dawn



Are you willing for God to use you to help meet that emergency need?





WARNINGS AND PROMISES

Lesson Text: Matt. 7:1-29

(Assigned for printing: Verses 12, 15-27)

Read also Proverbs 2:1-8

Golden Text:

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 7:19).

In the study of the gospels certain principles of interpretation must be clearly recognized and consistently employed if one is to avoid confusion. Three principles we shall especially use in the lesson for today are these:

A. We must carefully distinguish between the things that differ.

B. We must interpret Scripture only in the light of Scripture.

C. We must interpret no Scripture to contradict the true meaning of any other Scripture.

All who are familiar with Dean Fowler's exceedingly valuable teaching on the Eighteen Principles of Divine Revelation will recognize that these statements are based upon those principles.

With these principles to guide us we turn at once to our lesson. Doing so we find that it falls logically into four divisions.

I. TWO ADMONITIONS

First we see two admonitions. These admonitions are at the heart of verses 1-12, the intervening verses being practically devoted to a discussion of the principles expressed in the admonitions or of related truths. The two admonitions are:

A. "Judge not, that ye be not judged" (Matt. 7:1).

B. "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12).

These Scriptures have been the subject of much confusion, this confusion growing chiefly out of a failure to distinguish things that differ. Some have erroneously supposed that these well known expressions set forth conditions of salvation, whereas in reality they set forth principles of conduct to guide us in human relationships. Trusting that they may be used of God to clear up misunderstanding in the matter we submit three propositions.

A. These Scriptures do not set forth conditions on which salvation may be obtained. We know this for several reasons. First, God's Word plainly teaches that salvation is by grace and not by works (Eph. 2:8-9; Rom. 11:6). The verses under discussion deal with works, therefore by the Scripture cited they are excluded from the realm of salvation. Second, other Scriptures show that the judgment in which men are judged even as they judge others is in the realm of human judgment and not the judgment of God. In proof of this we may call attention to Luke 6:37-38, which says, "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall MEN give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." How closely this passage corresponds with the one which we are considering appears at a glance. But in this passage it is made clear that the Saviour is not talking about God's dealing with men, but about man's dealing with man. It is men who judge as we judge them and it is men who use our own measure to measure to us again. Third, the

other admonition, commonly called "the golden rule" is definitely said to be "the law and the prophets" (Matt. 7:12), whereas men are not saved by keeping the law. "By the deeds of the law shall no flesh be justified in His sight" (Rom. 3:20; Gal. 3:21). And finally, thank God, when a soul trusts Christ as his Saviour, for him judgment is forever a thing of the past. He has the Saviour's guarantee that he shall not come into condemnation, but is passed from death unto life (John 5:24).

B. These principles do set forth a well recognized characteristic of human relationships. Men receive from other men largely the same treatment which they give to them. If we are kind to others, others will be kind to us. If we are generous in giving to others, others will be generous, likewise, in giving to us. If, on the other hand, we deal harshly with others, we should not be surprised to receive harsh dealing at their hands. Let us deal sharply with them, and we are almost certain to encounter sharp dealings ourselves. Of course there are exceptions to this rule, for some will even meet kindness with unkindness, and requite generosity with niggardliness and ingratitude; but as a general rule men give to men the same kind of treatment which they receive from them; and this brings us to the third proposition.

C. These admonitions suggest a higher standard for the Christian. We should not wait until others show us kindness before we show kindness to them. Rather we should show kindness toward all men, and we should be willing to show kindness even to those from whom we can expect no kindness in return. Such was God's dealing with us. He loved us even when we were dead in sins. Christ died for us while we were yet sinners, and consequently aliens and enemies. "Beloved, if God so loved us, we ought also to love one another." Such is the standard which is suggested in these admonitions. Let us first put our own works to the test. In the strength of Christ let us cast the beam out from our own eye, and then we may be used of God to pluck the mote out of our brother's eye. God has shown mercy to us and gives good gifts to those who ask Him; let us, therefore, without waiting to receive good at their hands, do to others all things whatsoever we would that they should do to us. So shall we manifest to them the love of God, and so may we be used of Him to win them to our Saviour. Though such things cannot secure salvation for the sinner nor aid in the salvation of the believer, such things do rejoice our heavenly Father and constrain Him richly to reward us. (Luke 6:31-36)

II. TWO GATES

Though we might well devote our entire lesson discussion to the first twelve verses which we have been discussing, we must now press on to consider the two gates. These gates are brought before us in verses 13-14: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The truths stated in these verses may be approached from two points of view.

A. From the standpoint of the works of the law the way to destruction is broad and the way to life is narrow. Though the Bible by no means teaches that any man can be saved by the works of the law, yet for the sake of





convicting of their folly those who entertain this false notion, the Bible does propose a theoretical plan of salvation by works. In brief it is simply this: "If you wish to be saved by your works, very well, but remember that your works must be absolutely perfect from the cradle to the grave: one shortcoming, one transgression is enough forever to damn you." This plan is proposed in Romans 2:6-8, which says that God "will render to every man according to his deeds; to them who by patient CONTINUANCE in well doing seek for glory and honour and immortality, eternal life." Parallel with this is Galatians 3:10, which says, "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that CONTINUETH not in ALL things which are written in the book of the law to do them." The emphasis should be laid in these verses on "continuance," "continueth," and "all." Once these words are given their full value it will be recognized that nothing less than perfection can qualify for life on these terms. The Saviour applied this test to the rich young ruler who wanted to be saved by his works, and he went away sorrowful. He could not qualify. In astonishment, the disciples asked, "Who then can be saved?" to which our Lord made answer, "With men this is impossible; but with God all things are possible" (Matt. 19:16-26). Yes, when we consider the righteous and perfect demands of God's law we must say that the way to destruction is broad and the way to life is exceedingly narrow. But if the Saviour had been speaking of the works of the law in the Scripture which provokes this discussion He must have said, not "few there be that find it," but rather, "none there be that find it." (Gal. 2:16; 3:10-13; Eph. 2:8-9; Tit. 3:5)

B. But as we turn to the plan of salvation by which men must be saved if they are to be saved at all, still we must say, "Wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life and few there be that find it." In God's plan of salvation there is only one way. That way is faith in the finished work of our Lord Jesus Christ. He Himself said, "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me" (John 14:6). And the Holy Spirit through the writer of the book of Acts says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). In this appears the straitness of the gate and the narrowness of the way. Man can go to hell by way of any one of a thousand false religions, if only he permits them to keep him from accepting the Lord Jesus Christ as his Saviour; but he can go to heaven only through faith in the finished work of the Lord Jesus Christ. Let any man come to Him in simple faith, however, trusting Him as His Saviour, and regardless of all else, that man is saved. "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God." John 3:16; 3:18; 3:36; Acts 10:43; 13:39; 16:31)

III. TWO TREES

Now let us turn for a few moments to consider the two trees. The section which discusses these two trees extends from verse 15 to verse 20.

First, we note that this Scripture has an outstanding dispensational interpretation. The false prophets spoken of in verse 15 are forerunners of Antichrist and are to be classified with those during the Great Tribulation who "say that they are Jews and are not" (Rev. 2:9; 3:9). This appears in the fact that they come in "sheep's clothing," for in the symbology of Scripture, "sheep," while standing for believers in general, stand particularly for the believers of Israel (Ezek. 34:2-16). On the other hand, "wolves,"

while standing generally for false prophets, stand especially connected with Gentiles, and particularly with the Antichrist and his armies (Hab. 1:8, see also verses 9-11; John 10:12; Ezek. 22:27; Zeph. 3:3). Consistent with this interpretation, the vine and the fig tree in Scripture are symbols of the nation Israel, (Jer. 2:21; 6:9; Hos. 10:1; 9:10), whereas thorns and thistles stand connected with sin, and wickedness (Gen. 3:18; It is significant also that the heathen inhabitants of the land were said to be thorns in Israel's side. Num. 33:55; Josh. 23:13; Matt. 13:7; 27:9; Heb. 6:8; II Kings 14:9; Hos. 10:8). Again, trees in Scripture stand for nations (Dan. 4:20-22; Hos. 9:10; Isa. 6:13; 17:6). The trees of this Scripture, therefore, represent two nations, the one good and the other evil. Inasmuch as the Saviour was talking to Israel, it is apparent from the context that these trees stand for two divisions which have existed in that nation from the beginning of her history—the one the unbelieving of Israel, the other the believing. The good tree is God's nation Israel, composed entirely of believers (Isa. 61:3): but the corrupt tree is unbelieving Israel (Matt. 3:10; Luke 3:9). The fact that the corrupt tree stands particularly connected with the false prophets of verse fifteen suggests that prophetically it points forward to Israel's corruption by the false teaching of Antichrist during the Great Tribulation. This interpretation is certainly substantiated by the prophecy that the tree which bringeth not forth good fruit shall be hewn down and cast into the fire, because that prophecy points to the day when the wrath of God shall be poured out upon the unbelieving of Israel. (Rev. 13:1-18; II Pet. 2:1-3; 3:9-10)

These two trees have, however, their counterpart in the spiritual experiences of the believer. In our experience they correspond to the believer's two natures, the one of which (the spirit) is entirely good and bringeth forth good fruit (Gal. 5:22), but the other of which (the flesh) is incurably wicked and produces only evil fruit. What Antichrist will be to Israel in the Great Tribulation, the old sinful, flesh nature is now to the believer in his personal experience; but what Christ will be to Israel in the kingdom, that the new nature is now in us. (Gal. 5:16-24; Rom. 8:3-7; 6:13) Thank God, the old nature has already been judged in the Person of our Lord Jesus Christ; if we will receive it, we are now emancipated from his power; and when Christ comes again He will forever rid us of the obnoxious presence of this horrid enemy of our souls. (Rom. 6:6; 6:14; Phil. 3:20-21)

IV. TWO HOUSES

In conclusion let us consider for a few moments the two houses which are spoken of in verses 21-29.

But before we speak of these two houses, let us pause to speak of the meaning of verses 21-23. These verses have been used as a basis for the false teaching that believers must do good works to keep their salvation, and that if they fail to do such works they will lose their salvation. First, please note the expression "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." This whole verse hinges on what it means to do the will of the Father. This we believe is explained by John 6:29, "This is the work of God, that ye believe on Him Whom He hath sent." (See also I John 3:23.) To do the will of the Father is to believe on the Lord Jesus Christ, and it is this alone which gives a man the privilege of entering into the kingdom of heaven (John 3:3,5,7; Gal. 3:26). Note also the words, "Then will I profess unto them, I never knew you: depart from Me, ye that work iniquity" (Matt. 7:23). This cannot possibly refer to believers. In the first place, notice that the Saviour says "I NEVER knew you," a thing which He can never say to one who has once trusted Him as Saviour; and in the second place, He has definitely guar-



anted. "Him that cometh unto Me I will in no wise cast out" (John 6:37-40; 10:28-29). It is evident from this that these verses are contrasting a mere faithless naming of the Name of Christ with a simple child-like trust in Him. Many there be today who name the Name of Christ who we fear never have known Him, because though they take His name upon their lips, yet they deny His deity, His virgin birth, the saving value of His shed blood, and the literalness of His resurrection and second coming; but none who really trust Him as Saviour, shall ever fail of salvation. (John 5:24; 10:28-29)

Now consider for a moment the dispensational interpretation of the two houses which appear in the succeeding verses. Dispensationally the foolish man is the Antichrist. (Ps. 14:1) The house which he built is identical with the corrupt tree of our last point—it is unbelieving Israel in the Great Tribulation. The wise man, on the other hand, is the Lord Jesus Christ, and His house consists of the believing of Israel (Matt. 12:29). In this verse the strong man is the Antichrist, but Christ is stronger than the strong man, and His spoiling of the strong man points to His second coming. See also Heb. 3:6) In the light of this interpretation, the storms which blow are the judgments of God at the end of the Great Tribulation which will destroy the system founded by Antichrist, but which will not affect the people of God.

The personal truth taught by these two houses is very simple. Foolishness in the Scripture always stands connected with unbelief, whether unbelief in general or the specific unbelief of Antichrist (Ps. 14:1). Wisdom, on the other hand, stands related to faith in Him in Whom is hid "all the treasures of wisdom and knowledge" (Col. 2:3; I Cor. 1:30; Prov. 14:30). Those who build on the sand are obviously unbelievers, whereas those who build upon the rock are believers in the Lord Jesus Christ. From the personal point of view, this interpretation is confirmed by the fact that in the symbology of Scripture the rock stands for Christ (I Cor. 10:4). Many and magnificent as may be the works of unbelievers, they shall not stand in the day of judgment. But the believer's works, built in yieldedness to Him upon the foundation of faith in the Lord Jesus Christ, will both abide and bring to him who builds them an eternal reward (I Cor. 3:11-15).

VITAL TRUTH ILLUSTRATION

This is the true story told by a Christian tract distributor who was also a public-school teacher. One Christ-

First Quarter, Lesson 7

JESUS HEALING AND HELPING

Lesson Text: Matt. 8:1 to 9:34
(Assigned for printing: Matt. 9:1-13)
Read also Isaiah 35:1-10

Golden Text:

"Himself took our infirmities, and bare our sicknesses" (Matt. 8:17).

God's word plainly teaches that our Lord Jesus Christ will come again some day to this earth to establish His Kingdom and to reign in all the world. To see the connection between the miracles which He wrought at His first coming and the Kingdom which He will establish at His second coming is to secure a key to the study of the miracles which discloses in them a wealth of meaning of which otherwise we must be almost entirely ignorant. Such perception also fortifies the soul against one of the most insidious errors of the day, namely, the Pentecostalism divine-healing delusion. Today's lesson assignment embraces a number of key passages, and it will be well worth while for us to devote at least one

mas morning he went to the house of Mr. W., to get him to purchase some religious books for his boys. The man threw them back into his basket, exclaiming, "Sir, I send my boys to you to learn arithmetic and geography, not religion. They tell me that you open your school with prayer, and read the Bible to them. This must stop, sir, or I will take them away; for I have no idea of having their heads stuffed with such foolishness and lies. You must stop it!" After some further words, he said, "Take away your trash and leave me. I must find some school for my boys where they will not be contaminated by such influences."

Rising to leave, his visitor took from his pocket a Bible, and read to the man Proverbs 3:33, "The curse of the Lord is in the house of the wicked." "Beware, sir, lest you provoke God and bring down His curse upon your household."

He saw no more of the man or of his boys, until one evening he was accosted on the street of a distant city by a shabbily dressed, half-intoxicated young man, who made himself known as "an old scholar," and asked for a quarter to buy food. The old teacher took him to a hotel and paid for his supper, bed and breakfast, promising to see him in the morning. But in the morning he was gone, and the man did not see him again till a few weeks after, at a ferry, he found a crowd gathered about the body of a young man, fished out of the floating ice. It was Tom W., his former pupil, who had drowned while skating probably in an intoxicated condition.

The teacher then took pains to look up the rest of that family, and found that a second son, Henry, had become dissipated and was turned out by his father for defying his authority and abusing his mother; he went west, served a term in a penitentiary, and was finally killed in a fight. A third son, the only remaining child, was drowned while swimming with a godless crowd on the Lord's Day. Mr. W., to obtain comfort, and to silence conscience, took to the bottle and died a vagabond and a sot. The wife and mother, who had joined her husband in setting at naught the counsel of God, found her way to the almshouse and miserably died there.

The old teacher says, "When I repeated to Mr. W., that awful passage of God's Word, I little thought that I should live to witness and record its terrible fulfilment! But how different the second clause of the same verse, 'He blesseth the habitation of the just.'"

—The Illustrator

Sunday, February 16, 1930

lesson principally to the study of the Kingdom connection of the miracles of Christ.

I. THE MIRACLES OF JESUS, CREDENTIALS OF THE KINGDOM TESTIMONY

One of the key verses in the study of the significance of the miracles is found in Matthew 9:35, "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing every sickness and every disease among the people." Notice that here the gospel of the Kingdom is linked with the healing of the sick. It is significant that frequently when the subject of healing is under discussion in the Bible, specific mention is also made of the gospel of the Kingdom. In the eighth chapter of Matthew, verses five to thirteen, we have a healing miracle in which the Saviour particularly explains this Kingdom connection,

For detailed information see D. B. I. Building News facing page 380



as we shall see presently, and in the tenth chapter, which we shall study in our next lesson, when the Lord Jesus Christ sends forth His disciples, He says, "As ye go, preach, saying, The Kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons" (Matt. 10:7-8). Other Scriptures might be referred to in which the same connection is stated. And even a cursory reading of the gospels and Acts, (in which almost exclusively we find reference to the working of miracles) will disclose that through all of them the gospel of the Kingdom is in the foreground even though it is not specifically mentioned.

Before we go further it will be helpful to inquire, "Just what is the gospel of the Kingdom?" The gospel of the Kingdom is the gospel which in New Testament times was preached first by John the Baptist, and subsequently by the Lord Jesus and His disciples, namely "The Kingdom of heaven is at hand." There was no question in the minds of those who heard this gospel as to what was referred to. From the day when God called Abraham out of the land of Mesopotamia this Kingdom had been in prospect for Israel. It was the subject of the promises made to the fathers, and it was the theme of the messages of the prophets. Again and again it had stood out as the beacon light of promise, piercing the dark night of Israel's sin. This Kingdom involved a King, a people, and a land. Our Lord Jesus Christ, the Seed of Abraham, the seed of David, was the promised King; Israel was the chosen people; Canaan was the promised land. At the time when the incidents recorded in our lesson occurred, the people were in the land and the King stood in their midst. This is the meaning of the expression "the Kingdom of heaven is at hand." How the hearts of the believing of Israel must have leaped with joy when that cry fell upon their ears! We will not now go into the reasons why the Kingdom was not established at Christ's first coming, but was postponed until His second coming, for this we shall consider in future lessons. For our present purposes all that is necessary is to recognize that the "gospel of the Kingdom" was the simple proclamation that the Kingdom promised to Israel from the days of the prophets was at hand in the presence of the King in their midst. (Gen. 12:2; Gen. 15:18; Gen. 49:10; Num. 24:17; II Sam. 7:12-13; Micah 5:2; 4:1-7; Zech. 14:9, 16)

The healing miracles of the Lord Jesus Christ and those of His disciples were credentials of their Kingdom testimony. According to the testimony of the prophets the Kingdom of our Lord Jesus Christ will be characterized by healing. In Isaiah 35:4-6 we read, "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Consistent with this promise, when the Lord Jesus Christ came preaching the gospel of the Kingdom He healed the sick, He cleansed the lepers, He cast out demons, and He raised the dead. In so doing He was showing the people the signs of the Kingdom. His Kingdom is to be characterized by healing. It is therefore fitting that His message of the Kingdom should be accredited by healing miracles. Likewise when our Lord sent His disciples forth to preach the gospel of the Kingdom, He gave them power to heal the sick, to raise the dead, to cleanse the lepers, and to cast out demons, their healing miracles also being the means of accrediting their testimony. It is noteworthy that healing miracles continued throughout the days of which the story is told in the book of Acts, for the Kingdom was still being offered to Israel until 70 A. D. (See Acts 27:23, 31.) In one incident related in today's lesson the Saviour took special pains to interpret the significance of the miracle which He performed. This was in the healing of the Centurion's ser-

vant. The Kingdom had been promised to Israel; but the Centurion was a Gentile, as evidently was his servant also. Before responding to the appeal of the Centurion and honoring his faith with the healing of his servant, the Lord Jesus Christ turned to His disciples and said, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven. But the children of the Kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Then He turned to the centurion, saying, "Go thy way; and as thou hast believed, so be it done unto thee." Our Lord clearly proved the Kingdom connection of His healing miracles by explaining that the reason He healed this Gentile's servant was that believing Gentiles should share with believing Israel in the blessings of the Kingdom (Matt. 8:5-13). That many of the people recognized the miracles as credentials of the message is apparent from their testimony concerning John the Baptist. "John did no miracle: but all things that John spake of this man were true" (John 10:41)—as much as to say "Though John lacked the credentials which have certified the truth of Christ's ministry, yet John's testimony concerning Him was true." (Mark 16:20. See also Matt. 11:2-5.)

II. THE MIRACLES OF JESUS, PROPHECIES OF ISRAEL'S KINGDOM BLESSINGS

But the miracles of our Lord Jesus Christ were more than credentials of the Kingdom testimony. They were prophetic also of the blessing which will come to Israel in the Kingdom.

Someone has well said, "Every miracle of Jesus was a parable." This statement is true. Without a doubt it delighted the loving heart of our Saviour to relieve the suffering of the sick; but of greater importance than the mere relief of the suffering was the testimony which His miracles bore. Every sick person whom our Lord healed, every leper whom He cleansed, every demon possessed person who was freed, every dead person who was raised to life was a testimony of the blessing which will come to Israel in the Kingdom of our Lord Jesus Christ. She it is whose eyes are blinded. (Isa. 6:10; Deut. 28:28, 29, 34) She it is whose whole head is sick and whose whole heart is faint with sin. (Isa. 1:4-6; Deut. 28:35; Deut. 28:60-61) She it is of whom, in particular, the testimony is borne, "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6)—a testimony which reminds one of the leper's cry of "Unclean, unclean," and of the rags saturated with the corruption of the disease with which the leper's sores were covered. And she it is who is represented in the 37th chapter of Ezekiel by the bones of dead men. (Ezek. 37:1-12) But in the Kingdom of our Lord Jesus Christ Israel will be healed. Then she will be the lame who leaps as the hart, the dumb whose tongue shall sing, the blind whose eyes are opened, and the deaf whose ears are unstopped. (Isa. 35:5-6; 42:7-11, 16, 18; Ezek. 36:25-29; 37:12-13, 23)

So, too, with the lesson before us today. The leper who was cleansed was a type of Israel's cleansing in the Kingdom (Matt. 8:1-4). The Centurion's servant who was healed was a type of the Gentiles who shall share Israel's blessings in the Kingdom (Matt. 8:5-13). Peter's wife's mother, sick of the fever, pictures Israel's present condition (Deut. 28:22). But her healing is typical of Israel's healing in the Kingdom. The man sick of the palsy, who received both healing and the forgiveness of his sins, is typical of Israel's Kingdom blessings in that she will not only be healed, but her sins also will be forgiven (Isa. 44:22-23). The woman with an issue of blood and the daughter of Jairus, raised from the dead, likewise represent Israel healed of her disease of many years standing and Israel brought again from the dead (Matt. 9:18-25). And the dumb man who spake when the demon was cast out is a picture of Israel purged from demonism (all idolatry is demonism) and witnessing for the Lord



Have you sent your Christmas offering for the Emergency Building?





Jesus Christ in the Kingdom. (Matt. 9:33) So, too, with all the other healing miracles of the Lord Jesus Christ. All alike testify to the blessing which will come to Israel (and for that matter to all who trust in the Lord Jesus Christ) in the Kingdom.

III. THE MIRACLES OF JESUS, TYPES OF HIS SECOND COMING

From what we have said already it will be seen that the miracles of Christ's first coming look forward in prophetic picture to His second coming. But the healing of the sick, representing Israel's blessings in the kingdom, is not the only way in which His miracles point to His second coming. In all of them, as in His first miracle at Cana of Galilee, is manifested forth His glory that men may believe in Him. (See John 2:11.)

Two miracles recorded in our lesson are especially clear in their typical setting forth of His second coming glory. We refer to the stilling of the sea (Matt. 8:23-27), and the casting out from the poor demoniac of the legion of demons who entered into the herd of swine and drove them over a cliff to perish in the sea (Matt. 8:28-34).

In the former incident the tumult of the sea is typical of the rebellion of the nations under the leadership of the Antichrist in the Great Tribulation. In this connection several things are to be noted. First, seas in Scripture stand for nations (Isa. 17:12). Second, it has long been recognized among Bible students that this tempest was no ordinary storm but a supernatural storm which betokened satanic activity. In like manner in the Great Tribulation, immediately before Christ's second coming, the devil will lash the nations into a fury and will assemble them in a tumultuous rebellion (Ps. 2:1-3; Rev. 16:13, 16). Third, in the storm of our lesson, the waves went over the ship in which were the Saviour and His twelve disciples. So in the Great Tribulation the rebellion which the devil will stir up, under the leadership of Antichrist, will be directed particularly against the Lord Jesus Christ and against the twelve tribes of the children of Israel (Rev. 19:19; Ps. 83:1-5). Fourth, the Lord Jesus rebuked the sea and there was a great calm. So at His second coming He will speak to the nations in His wrath and vex them in His sore displeasure, following which there shall be peace among the nations. (Ps. 2:5; Zech. 9:10; Isa. 2:4; 11:6-9)

Much the same meaning attaches to the miracle in connection with the demoniac of Gadara. This poor man, possessed of demons and living among the graves, represents the nation Israel (Isa. 65:3-4). His demon possession corresponds to the idolatry of Israel, for according to the plain teaching of Scripture idolatry is demonism. (See I Cor. 10:20.) At the coming of the Lord Jesus Christ, Israel will be cleansed forever from her idols and all the abominations which go with idol worship (Ezek. 37:23). The swine, on the other hand, represent unbelieving Gentiles. At the time when Israel is cleansed, the unbelieving Gentiles of the world will have given themselves over to the worshipping of Antichrist, the climactic idolatry of the ages (Rev. 13:3-4, 12-17). In addition to the fact that idolatry in itself is demonism, there is every reason to believe that the followers of the Antichrist will be possessed of demons (Rev. 9:1-19). This is a vision of the demon armies which will be loosed upon the earth during the Great Tribulation and which will indwell the followers of Antichrist. (Rev. 9:20-21; Joel 2:2-8; Rev. 9:6) Some have wondered, perhaps, why the Saviour should have permitted the demons to enter into the swine. From the standpoint of its dispensational interpretation this is one of the most significant details of this miracle. It is to be related with Second Thessalonians 2:8-12 where we are told that because men will not receive the love of the truth that they may be saved, God will send them strong delusion that they may believe a lie and be damned. The strong delusion which God is here said to send to those who will not believe the truth

is the delusion of Antichrist, and the end of this delusion, as the end of the demon driven swine, is destruction (Rev. 19:11-19; II Thess. 1:7-10). To catch the full beauty of this typical setting forth of Christ's second coming and the deliverance of Israel, however, we need to turn to the account of this incident as given in Luke 8:26-35, and Mark 5:15-20. Here we see the demoniac clothed, and in his right mind, and witnessing for the Saviour—a beautiful picture of Israel's condition in the Kingdom of Christ immediately following His second coming (Micah 4:2-7).

IV. THE MIRACLES OF JESUS, A PICTURE OF THE BELIEVER'S SPIRITUAL BLESSINGS

We must not leave the study of the miracles, however, without calling attention to their personal value to the believer of this age.

We have before stated that the nation Israel is a picture of the individual believing soul in any age and that her material blessings have their counterpart in the believer's spiritual blessings. For proof of this we need only to turn to I Corinthians 10:1-10. Here a number of material experiences in the history of Israel are mentioned, and then we are told, "Now all these things happened unto them for ensamples (literally types), and they are written for our admonition, upon whom the ends of the world are come." Here is a veritable key to the interpretation of Israel's experiences. For Israel these things were material—for her they were actual outward experiences. But for the believer these things are revelation—they are written in God's Word for our spiritual instruction, and they correspond to purely spiritual experiences.

This principle must govern our interpretation of the miracles. Without it they have little practical value and may cause misunderstanding and disappointment because they are not duplicated in our outward experience. But when we employ this principle they become radiant with light which reveals more clearly than ever our Saviour's love for us and power toward us. Under this principle the cleansing of the leper speaks of the believer's cleansing from sin (Isa. 1:4-6, 18; Rev. 1:5). The healing of the Centurion's servant and of Peter's wife's mother, by which they were enabled, the one to render service to his master, and the other to minister to her friends, becomes expressive of the believer's healing from his natural spiritual impotence and his gracious enabling for service for his Lord in ministering to others (Eph. 2:1-3, 10; John 15:5). The calming of the sea and the deliverance of the demoniac become eloquent of the believer's victory over the world, the flesh, and the demons, through the power of the Lord Jesus Christ. (I Cor. 10:13; Rom. 8:35-37; I John 5:4-5) The healing of the palsied man, with additional emphasis on the forgiveness of sins, the healing of the woman with the issue of blood, and the raising of Jairus' daughter all have much the message of Colossians 2:13, which says, "And you being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses." And the casting of the demon out of the dumb man, and his subsequent ability to speak, betokens the believer's deliverance from the power of his soul's enemies, who have held him spiritually dumb, and the putting in his mouth of a testimony of praise for his Lord. (Ps. 40:2-3; II Cor. 3:12; 4:13; Eph. 5:18-19)

Truly we have a wonderful Saviour! Let us marvel at the power which is manifest in the miracles which He did during His earthly life; but let us thank God that He has done even greater miracles in saving our souls and fitting us for His service here and for eternal fellowship with Him hereafter.





VITAL TRUTH ILLUSTRATION

I was reading a story some time ago in connection with the work of Dr. Barnardo, that truly great man who took the place of a father to so many stray boys in London. During fifty years of ministry he gathered together eighty thousand neglected children and made it possible for them to become Christian men and women, if they so desired.

On one occasion the doctor and a friend stood in front of one of the great Barnardo homes. Up came a little boy, just a few rags hanging on him. Timidly he looked up into the great man's face, and asked, "Are you Dr. Barnardo?" "Yes," came the reply. "Well, could you take

a fellow in and give him a home and something to eat and wear?"

"Whose boy are you?"

"Nobody's."

"Oh." There was a pause. "Have you anybody to recommend you? When boys come here we sometimes have preachers or friends recommend them. Have you anybody to speak for you?"

"No, there ain't anybody that'll say anything for me." After waiting a moment, he stepped forward quickly, waved his ragged arm and said, as if by sudden inspiration; "If these here rags won't recommend me to your home, nothing will!"

—P. W. Philpott

First Quarter, Lesson 8

Sunday, February 23, 1930

THE TWELVE SENT FORTH

Lesson Text: Matt. 9:35 to 11:1

(Assigned for printing: Matt. 9:35 to 10:8; 10:40-42)

Read also Isaiah 52:7-12

Golden Text:

"Then saith He unto His disciples, the harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest" (Matt. 9:37-38).

In this study we shall lay the emphasis upon the personal lessons which it presents concerning the believer's service.

We need, however, to bear in mind the dispensational outlook of this Scripture. First of all, of course, it deals with actual incidents in the earthly life of Christ and in the experiences of His disciples; but typically it looks forward to the Great Tribulation, which shall immediately precede Christ's second coming; and this prophetic outlook is so clear that it cannot be mistaken by any soul who is mindful of the dispensational distinctions of the Word of God.

Consider a few points in the analogy which makes this prophetic outlook so clear. It was twelve disciples who were sent forth; so in the Great Tribulation there will be twelve tribes of the children of Israel (Matt. 10:1, 5; Rev. 7:3-8; 12:17). These twelve were to preach the gospel of the Kingdom; in like manner the tribulational messengers will preach the gospel of the Kingdom with this difference—whereas the twelve were sent only to the children of Israel, the tribulational witnesses will preach this gospel unto all the world for a witness unto all nations before the end, that is the second coming of Christ (Matt. 10:7; 24:14). The twelve wrought miracles of healing; so, too, will healing miracles attend the ministry of the tribulational witnesses (Jas. 5:14-16; Ps. 91:3-10).

Even more conclusive than the analogy in demonstrating the tribulational character of this Scripture is the contrast between the first fifteen verses and those from verse sixteen to the end of the chapter. Verses nine to fifteen seem to be primarily instructions to the twelve; but beginning at verse sixteen the Saviour seems to have leaped in prophetic foresight to the Great Tribulation and to be speaking particularly of His messengers and their experiences in that time of earth's greatest trouble. The transition is very marked in verse sixteen. In previous verses He said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. 10:5-6) But in verse sixteen we find Him saying, "I send you forth as sheep in the midst of wolves," and in verse eighteen, "Ye shall be brought before governors and kings for my sake, for a testimony against them AND THE GENTILES."

Sheep being symbolic of Israel in the Scripture (Ezek. 34:13-15), and wolves being symbolic of the Gentiles, particularly the people of Antichrist (Hab. 1:8), these verses show that those to whom these words are addressed ARE to go into the way of the Gentiles and to bear testimony to them. This marked transition emphasizes the tribulational outlook of this Scripture, and its implications are strongly supported by the things which follow. So far as we can learn from Scripture, on this particular itinerary, the twelve disciples did not meet with the fierce persecution of which the Saviour speaks. These things will find remarkable fulfilment, however, in the Great Tribulation, and we can appreciate their full force only as we understand them in this connection. It will help to put the tribulational connection of this Scripture beyond the possibility of a doubt to note that the correspondence between the Saviour's language in the verses beginning with Matthew 10:16 and the language which He used in speaking specifically of the Great Tribulation in Matthew 24:9-21, and 29-30. (See also Mark 13:9-19, 24-27)

Before we leave this dispensational analysis of the lesson Scriptures, let us call attention to two passages which have been miserably perverted. The first is verse 19, "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak." This verse is a favorite with the Pentecostals and other fanatics who say that the ideal way to preach is not to prepare a message beforehand but simply to "open your mouth and let the Lord fill it." This Scripture means exactly what it says FOR THOSE TO WHOM IT IS ADDRESSED, namely, those who minister under the conditions which will prevail on the earth in the Great Tribulation; but it is not God's order for today. His instructions to us are, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). The second Scripture to which we refer is verse 22, "He that endureth to the end shall be saved." This Scripture has been used to teach that men can be saved from God's judgment and from the pangs of hell only if they "hold out steadfast to the end" in good works and righteous living. In other words it has been used to teach salvation by works and to teach that a believer can lose his salvation. Both of these things are entirely unscriptural, for salvation is by grace and not by works, and once a soul has trusted Christ Jesus as his Saviour he can never lose his salvation (Eph. 2:8-9; Titus 3:5; John 6:37-40; 5:24; 10:28-29). Even a cursory examination of the context should forever answer all questions about the meaning of this verse, for the context says absolutely nothing about the salvation of the soul or of the perils



\$15,000 by Christmas will meet the emergency and keep D. B. I. out of debt!



which threaten it. Rather it is speaking exclusively of physical perils. In the light of its context, therefore, this verse can mean only one thing—"He that endureth (that is, remaineth alive) to the end shall be saved (from the physical perils which in those days shall pursue the believer). But why the expression "to the end"? some may ask. The answer is simple. "The end" of these things shall be the coming of the Lord Jesus Christ to deliver His people from the death which will then seem inescapable at the hands of the infuriated hordes of Antichrist. (See Zech. 14:1-4; Joel 2:2111; Ps. 83:1-5, 13-18.)

Now let us turn to the personal lessons which this Scripture teaches. Doing so we find it full of rich spiritual truth for our admonition and blessing, and viewing it from this angle we perceive that here we have a lesson concerning the believer's service.

I. THE CONSTRAINT OF THE SERVANT (Matt. 9:36 to 10:6)

"These twelve Jesus sent forth" says our lesson Scripture, but if one were to judge by the attitude of the average Christian, he might conclude that they were the only ones whom the Saviour ever sent forth, or at least that they represented a very small minority among God's children who have been especially "called" to service. More and more as we study God's Word we are convinced that the idea of a special call to our Lord's service is a delusion which keeps many of God's children waiting for an experience instead of accepting and acting upon the plain teaching of God's Word. As a matter of fact God calls all who have trusted the Lord Jesus Christ as their Saviour into lives of service. If they will simply believe God's Word, all believers may know that they are called into definite service which involves a definite testimony to the truths concerning our Lord Jesus Christ.

Of course after they have yielded their lives to Him, men need in prayer to seek God's mind as to what is His special life work for them, for God has a life plan for every believer. It is undoubtedly the guidance concerning the particular form of service which God would have them render which has been mistaken by some for a "call," or perhaps it has been the soul's experience when it was first awakened to the realization that God does want the life. Because God's Word teaches that all believers are "called" to service we will not speak of a special call but rather call attention to those things which should constrain us to serve our Lord.

A. First we have the constraint of the Saviour's love. He was moved with compassion on the multitude. So should we be. "Pray ye therefore the Lord of the harvest," said He, "that He will send forth labourers into His harvest." But He did not stop there, for shortly we hear Him saying to His disciples, "Go ye." Prayer is good, but we fear that many are stopping with the "Pray ye" who are not willing to go on to the "Go ye" (Matt. 28:19-20). Our Lord Jesus Christ was consumed with the passion for the salvation of the lost. In His death He tasted death for every man. "He is not willing," says the Scripture, "that any should perish, but that all should come to repentance." Since the salvation of the lost lies so close to His heart, if we truly love Him as we should, can we be content to let millions perish without the knowledge of His great sacrifice for them? If we know His love for others as we ought, can we rest content in the consciousness that we have left undone anything which can be done to reach with the message of His love those who know Him not? Surely, "the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him Which died for them, and rose again" (II Cor. 5:14-15). (See also John 3:16; Heb. 2:9; II Pet. 3:9.)

B. The Saviour's compassion for the multitudes should have been enough in itself to constrain the disciples to do

everything in their power to tell them the glad tidings, but in addition to this they had the Saviour's definite commission to go forth and tell it. So, too, while the love of Christ alone should be sufficient to constrain every child of God to devote his life to His service, we have in addition, His specific word that He has ordained for everyone who is in Christ Jesus a definite life work. "We are His workmanship," is the testimony of Ephesians 2:10, "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "As every man hath received the gift," says the apostle Peter, "even so minister the same one to another, as good stewards of the manifold grace of God" (I Pet. 4:10-11). And this agrees with the uniform testimony of Scripture that God has given to every believer a spiritual gift which fits him for definite service and testimony and that He expects him to devote himself in so far as it is possible for him to do so, to the fulfilling of the ministry which he has received. (Rom. 12:5-8, note particularly verse 6; I Cor. 12:7, 11; Eph. 4:7, 11-16, note particularly "that which every joint supplieth"; I Cor. 7:20-24; Matt. 4:19)

II. THE TESTIMONY OF THE SERVANT (Matt. 10:7-15)

Next we note that the twelve were called to bear definite testimony. "As ye go, preach, saying, The kingdom of heaven is at hand." As has already been suggested, we, too, are called to bear testimony. Our testimony is different from that of the twelve in that we are not to preach "The Kingdom of heaven is at hand," this being distinctly a dispensational message which would be inappropriate in this day when "we are translated into the kingdom of His dear Son" (Col. 1:13). But it is like their's in that our testimony is to be centered in the One Whose presence in the midst of Israel was the thing which made true the testimony of the twelve, "The kingdom of heaven is at hand," and the imminence of Whose coming shall make true the message which shall go forth in the Great Tribulation, "The kingdom of heaven is at hand." In other words, our testimony should be centered in the Lord Jesus Christ. Now notice three considerations which prove that every believer is called to bear definite testimony.

A. In God's Word we have specific admonition for every believer to bear testimony. In Psalm 107:2 we read, "Let the redeemed of the Lord say so." In the light of this injunction, none who has trusted in the redemptive work of the Lord Jesus Christ can be excused from giving a testimony. Again in Hebrews 13:15 we read, "By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His Name."

B. Again the Word plainly teaches that if one is filled with the Holy Spirit he will speak of the things of our Lord. Take a concordance and follow through the Bible every reference to being filled with the Holy Spirit. Without exception you will find that those who are filled with the Holy Spirit speak. Sometimes, if living in the dispensation when tongues are God's order, they speak in tongues (This is limited to the days covered by the book of Acts); more frequently they speak in their own tongue; but in every case they speak, and in every case they speak of the things of our Lord Jesus Christ. When we turn to Ephesians 5:18 we are admonished to "be filled with the Spirit," and the explanation is added immediately, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." This admonition to be filled with the Spirit is an admonition which is addressed to every believer. Since to be filled with the Spirit is to speak forth the praises of our God, it follows that it is the responsibility of every believer to bear testimony to the riches of His grace.

C. And finally, we note that every spiritual gift in some way fits one for testimony or is designed to contribute to a testimony to the things of our Lord. Most of the gifts can be exercised only by speaking the truths

of God's Word, whether in evangelism, or teaching, or exhortation. And such gifts as those of healing and working of miracles, in their proper dispensational connection, were for the purpose either of picturing spiritual truths, or of accrediting the testimony which was borne by word of mouth. So, too, with the gifts of giving and ruling mentioned in Romans 12:8. The giving is self evidently to be for the support of the testimony, and the ruling is ordained that Christian work may be done in an orderly and systematic manner. So it is with all the gifts. Either directly or indirectly they are to contribute to the giving forth of the testimony, and in the case of gifts whose contribution is indirect they are to be accompanied by a more direct testimony which will make for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ. (Eph. 4:11-12, 15)

Let none misunderstand. We do not mean that every Christian is called to address great audiences. That is a matter in which the Spirit of God must direct each believer. That all are not called to public testimony is plainly taught in God's Word; but that all are called to definite testimony is just as clearly taught. If this truth were once recognized as it should be, there would be much more personal work done than is being done today, and many whose gifts are more of a private character would lend much more hearty support to those to whom God has given gifts which fit them for public ministry. (I Cor. 12:27-31; I Tim. 3:6)

III. THE TESTING OF THE SERVANT (Matt. 10:16-23)

The disciples were warned to expect persecution and affliction. Such is the portion of the believer in any age, and particularly is this true in the age in which we live.

In prophesying the conditions which would come upon the earth in the closing days of this age, the Spirit says, "This know also, that in the last days perilous times shall come." Then, having listed the conditions which will contribute to this, He refers to the sufferings of the Apostle Paul and adds, "Yea, and all that will live godly in Christ Jesus shall suffer persecution; but evil men and seducers shall wax worse and worse, deceiving, and being deceived" (II Tim. 3:1-13). If the children of God have suffered so terribly for their faith in days gone by, as this age draws to a close and as the shadows of the Great Tribulation gather, should we not expect that God's children will be called on to suffer even more fierce persecution? Because for several centuries men in this and other countries have enjoyed religious liberty, there is danger of our forgetting that this world is the enemy of our Lord Jesus Christ and hates Him with an absolutely unalterable hatred. Be not deceived! The adversary of souls is only lulling men into a false sense of security by a temporary suspension of the persecutions, but in the light of God's Word and in the light of conditions in this wicked world we may expect the storm to break again very shortly and with unprecedented fury. Indeed, current reports of persecutions of Christians in Russia and elsewhere indicate that the storm has already broken. Let us be watchful, and let us give ourselves more wholeheartedly than ever before to the service of our Lord Jesus Christ, willing to suffer persecutions for His Name's sake, for such we must suffer even now, and we may be assured that the hour is near at hand when, if our Lord tarry, we will be called on to suffer even more for the sake of His testimony. (II Tim. 4:3-5; I Tim. 4:1-3)

IV. THE FELLOWSHIP OF THE SERVANT (Matt. 10:24-31)

To the twelve the Saviour said, "The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" This suggests the fellowship of the

servant. In this connection we wish to call attention to two things.

A. There is suggested here the fellowship of Christ's sufferings. God's Word frequently speaks of the believer's sufferings for His sake, as a privilege. "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1:29). It is true that in the present hour we may not see all that is involved in the suffering, but we know that the sufferings of this present moment are working for us a far more exceeding and eternal weight of glory while we look not at the things which are seen, but at the things which are not seen. In the hour of suffering we may be sustained by the consciousness of our Lord's presence and fellowship and sustaining power. Our afflictions may become in His providence reminders of what He suffered for us, and in this they will reveal more clearly His love for us. We may be encouraged also by the thought that our present sufferings for the sake of Christ will in His good providence bring forth fruit to His glory, and we may be encouraged by the hope of His approval when He calls us from this troublous life to enter with joy into His everlasting rest. Remember, the Apostle Paul counted the fellowship of Christ's sufferings a worthy prize. (II Cor. 4:17-18; I Pet. 4:12-14; Phil. 3:10; Rom. 8:28)

B. Consider also the revelation of the Father's watch-care and loving-kindness which this Scripture affords. Is there any more tender assurance given in all the Word of God than here? In his deeply devotional tract "The Fifth Sparrow" James H. McConkey calls attention to the fact that among men sparrows are counted as of so little value that whereas two are sold for a farthing (about one cent or one cent and a half), for two farthings they will throw in one extra (Luke 12:6); yet not one of them falls to the ground without the Father's notice. If God so tenderly cares for the little birds, how much more for His own children who serve Him in bearing His testimony in this wicked world? And could anything be more expressive of how tenderly He cares for us than the words "the very hairs of your head are numbered"? As someone has said, a mother loves her tiny babe with a very tender love, but no mother ever yet loved her little one enough to count all the hairs of its head. How much greater is God's love and care for us than any human love and care! (I Pet. 5:7; Phil. 4:6-7; Heb. 13:5)

V. THE SERVANT'S REWARD (Matt. 10:32-42)

The remaining verses in our lesson deal with the servant's reward. Not only does our heavenly Father give us the joyous consciousness of His fellowship and assurance of His watchcare in this life, but if in this life we are faithful, in the life to come He will reward us richly.

A. The believer's reward must be carefully distinguished from his salvation. Salvation is a gift which we receive simply through trusting the Lord Jesus Christ as our Saviour (Rom. 6:23). Rewards, on the other hand, are given only on such conditions as those set forth in this Scripture. For the sake of brevity let us tabulate these conditions.

1. We must confess Him before men.
(Matt. 10:32)
2. We must love Him more than our earthly loved ones.
(Matt. 10:37)
3. We must be willing to lose our lives for His sake.
(Matt. 10:39)

It cannot be too strongly emphasized that these are not conditions of salvation, but conditions of reward. (I Cor. 3:11-15)

B. On the other hand, note how apparently small may be the thing for which the believer will be rewarded. "Whosoever shall give to drink unto one of these little

Are you willing for God to use you to help meet that emergency need?

ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42). This helps us to understand why it is that in that day no believer shall fail to receive praise of God though many may fail to receive a full reward. Let us heed the admonition to look at ourselves that ye lose not the things which ye have wrought, but that ye receive a full reward." (I Cor. 3:10-12; 4:5,9; Rom. 14:11-12; II Cor. 5:9-10; II Tim. 2:12)

VITAL TRUTH ILLUSTRATION

The story of the conversion of Mr. W. H. Seagram is a very striking and inspiring one. He was brought to the Lord in a gospel meeting in Exeter Hall over thirty years ago. While he was still utterly indifferent, he was "buttonholed" by a young worker, who could never afterwards be identified, and was at first indignant, but finally agreed to see what the meeting was like. There the Lord

met him, and on the following day he found peace.

His own experience settled the course of Mr. Seagram's Christian life. Having been "buttonholed" into the Kingdom, he was ever a persistent "buttonholer" of others for the Lord, and this to such purpose that for at least twenty years continuously he is known to have led at least one person to Christ every day. In train or restaurant, in public or in private, wherever he went, among waitresses or cabmen, club-men or servants, he seized every opportunity of speaking to others about Christ, and he was wont to say that he never found lack of openings.

When he was convicted of sin, a copy of "Safety, Certainty, and Enjoyment" was given to him, and was used to lead him into the light. Therefore he circulated thousands of that tract, and was ever an enthusiastic supporter of Bible and tract circulation, as well as of evangelistic effort and of clear testimony to the Word of God.

—The London Christian

Gift Booklets

With a Vital Message
from the pen of the Editor

"SANTA CLAUS AND CHRISTMAS"

A fearless exposé of ancient heathenism masquerading in the guise of modern nursery tales. 40 pages, art cover, \$0.25.

"THE DARK SIDE OF LOVE"

A discussion which is greatly needed to give balance on a much abused subject. 32 pages, art cover, \$0.25.

"THE COVERED WOMAN"

A timely discussion of bobbed hair, in the light of God's Word. 32 pages, art cover, \$0.25.

"SALVATION AND REWARDS"

A lucid discussion of one of the most important distinctions in the field of Bible study. 32 pages, art cover, \$0.25.

"THE GIFT OF GIVING"

An inspirational study of Christian stewardship which presents true giving as one of the Spirit's enablings. 48 pages, art cover, \$0.25.

"RESTORATION"

Just the thing to straighten out the tangles in the soul of a backslider. 20 pages, art cover, \$0.15.

Total Value, \$1.40
OUR SPECIAL CHRISTMAS OFFER
ALL SIX FOR \$1.00

The Institute Publishing Co.
2047 Glenarm Place
Denver, Colo.

"Grace and Truth"

Free Pastor's Service

The establishment of this service for Christian workers is the logical outcome of present-day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels, churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

Responses to advertisements appearing in this column will be forwarded by us without delay.

Christian workers who desire further information concerning this free service should address the Business Manager.

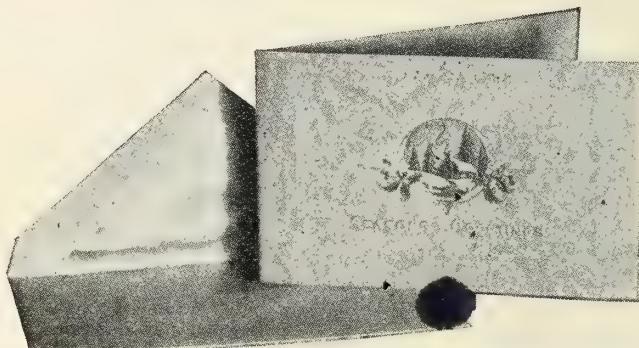
Fundamental pastor desires to locate with church either Baptist or undenominational. Have had fourteen years experience in Christian work, five as pastor. I have had two years of college, seven years experience in teaching, and full Bible course at Northwestern Bible School, Minneapolis, Minn. Address B. 10, "Grace and Truth."

Thoroughly Fundamental Minister desires union, or interdenominational work in Southern Texas, preferably location which will permit also missionary work among the Spanish-speaking people. Address B. 11, "Grace and Truth."

WANTED: Pastorate or home mission field in mountain district of Colorado or Wyoming. Am graduate of Bible Course, Moody Bible Institute, Chicago, and have had nearly twenty years experience in pastoral, missionary, and evangelistic work. Would prefer field where support is sympathetic with evangelical and evangelistic message. Address B. 12, "Grace and Truth."



That Christmas Gift Problem



Beautifully embossed, panelled, gift notification greeting card in gilt lined envelope free with every gift subscription

let our
"Grace and Truth"
Club Offer
Solve It!

Our Club Offer

FIVE subscriptions for one year cost.....	\$6.25
SIX subscriptions for one year cost.....	7.50
SEVEN subscriptions for one year cost.....	8.75
EIGHT subscriptions for one year cost.....	10.00
NINE subscriptions for one year cost.....	11.25
ELEVEN subscriptions for one year cost.....	12.50

(A premium of one free subscription is offered for every club of ten. Please give names and addresses of your club members clearly printed.)

"Grace and Truth" is a Christmas gift which brings a monthly reminder of your love and of your interest in the spiritual welfare of your loved ones.

"Grace and Truth"

A Faithful Defense

A Clarified Testimony

2047 GLENARM PLACE, DENVER, COLORADO



\$15,000 by Christmas will make possible dedication without debt on New Year's!

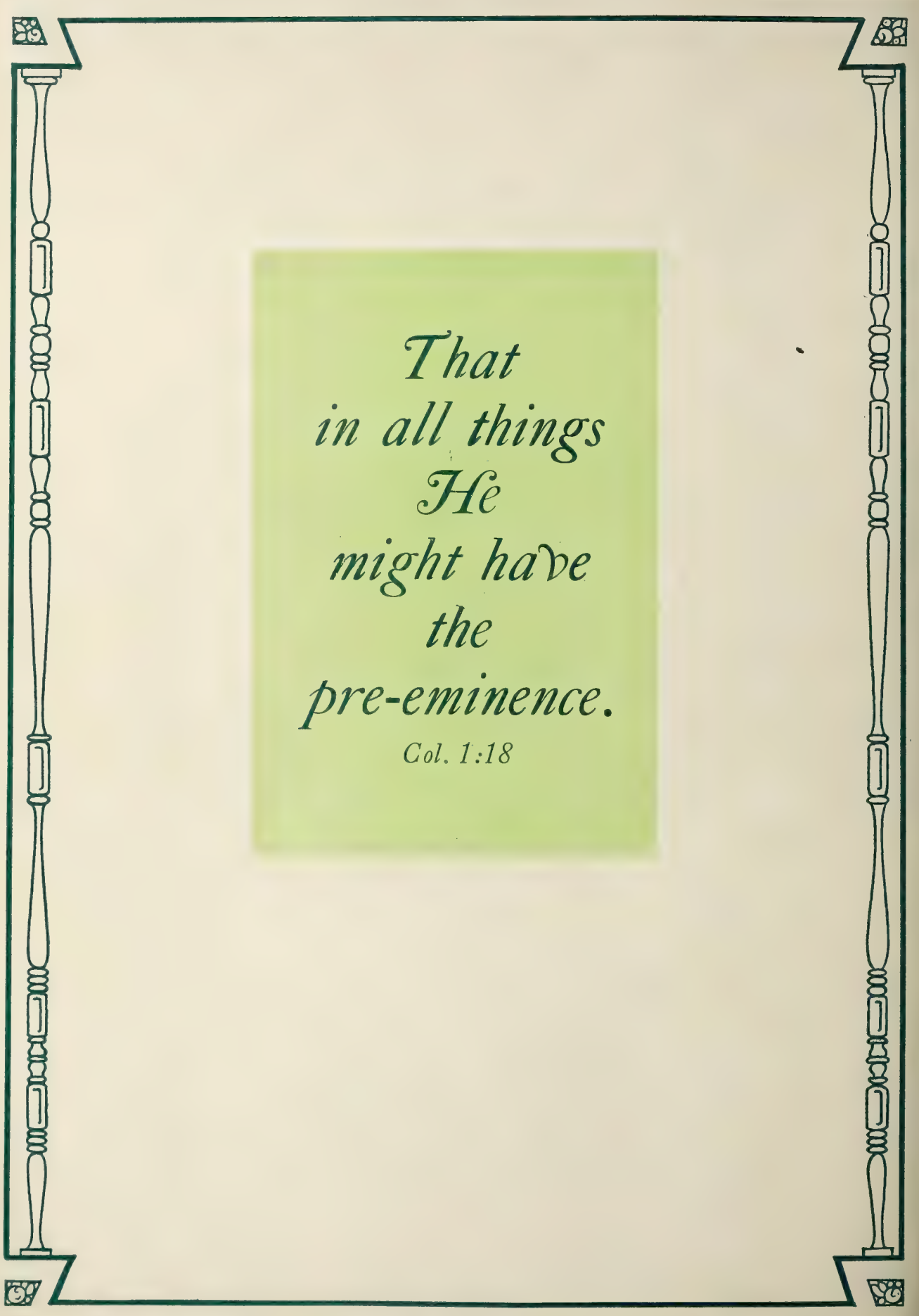


Five Reasons Why

You should support the work of the Denver Bible Institute

1. D. B. I. is uncompromising in its loyalty to the whole Word of God.
2. D. B. I. is really training men and women for their life work in carrying the Gospel to the uttermost parts of the earth.
3. D. B. I. is serving a vast territory in which there is no other school of its kind.
4. D. B. I. offers to the Lord's stewards a work where money goes further.
5. D. B. I. is in urgent need of buildings adequately to care for the young people who wish to train here for their Lord's service.

THE DENVER BIBLE INSTITUTE
The Bible Training Center of the Middle West
For bulletin and information address
CLIFTON L. FOWLER, Dean
2047 Glenarm Place, Denver, Colo.



*That
in all things
He
might have
the
pre-eminence.*

Col. 1:18

ROCKMONT COLLEGE LIBRARY

Colorado Christian College Library
180 South Garrison
Denver, Colorado 80226

		DATE DUE		
VOL.7				
JAN. 1929				
AUTHOR		PERIODICAL		
TITLE		GRACE AND TRUTH		
DATE DUE	BORROWER'S NAME			

VOL.7
JAN. 1929

Colorado Christian College
180 South Garrison
Denver, CO 80226



